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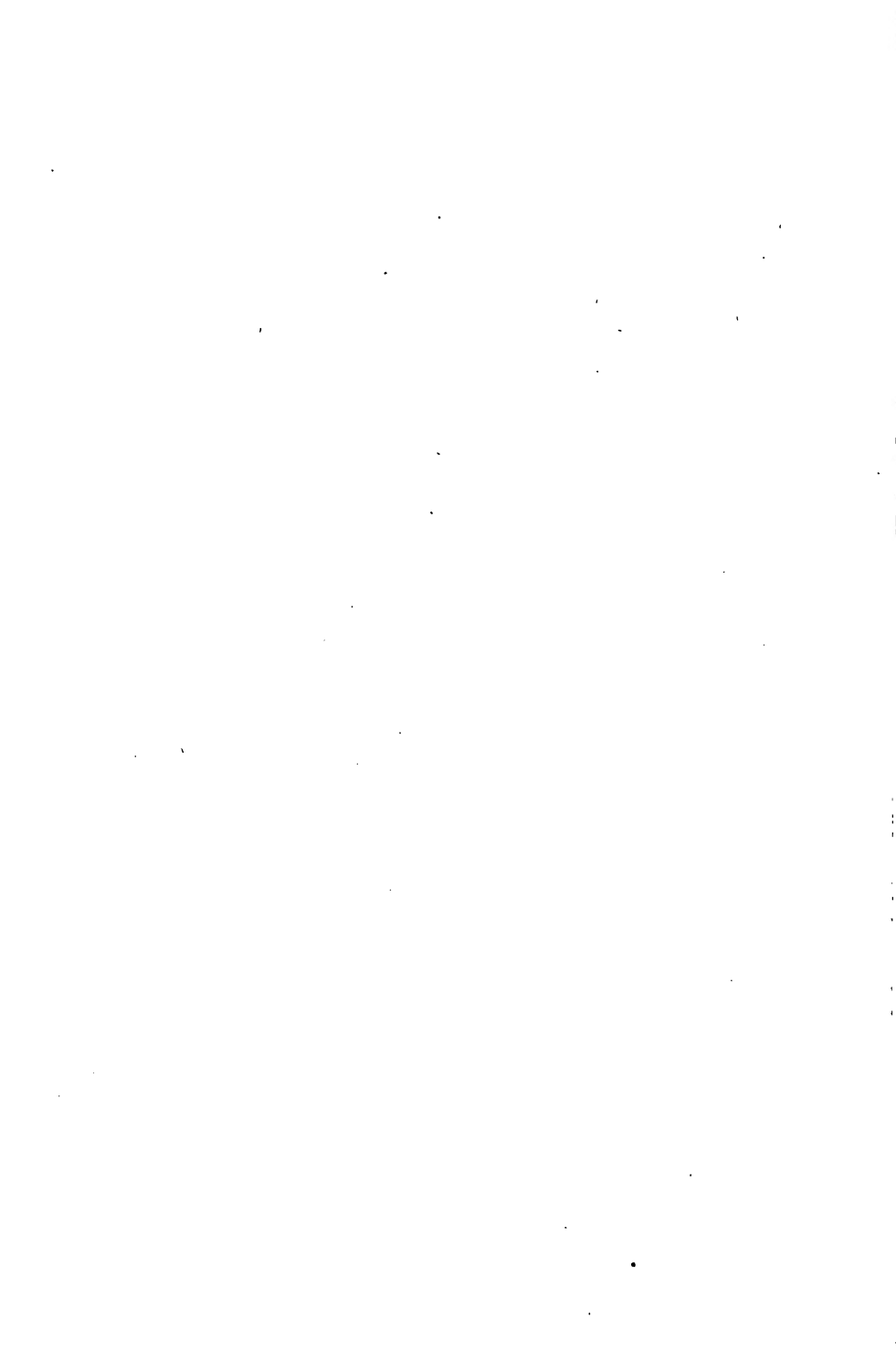


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**EDITED**

**UNDER THE SUPERVISION OF**

**HERBERT WEIR SMYTH, Ph.D.**

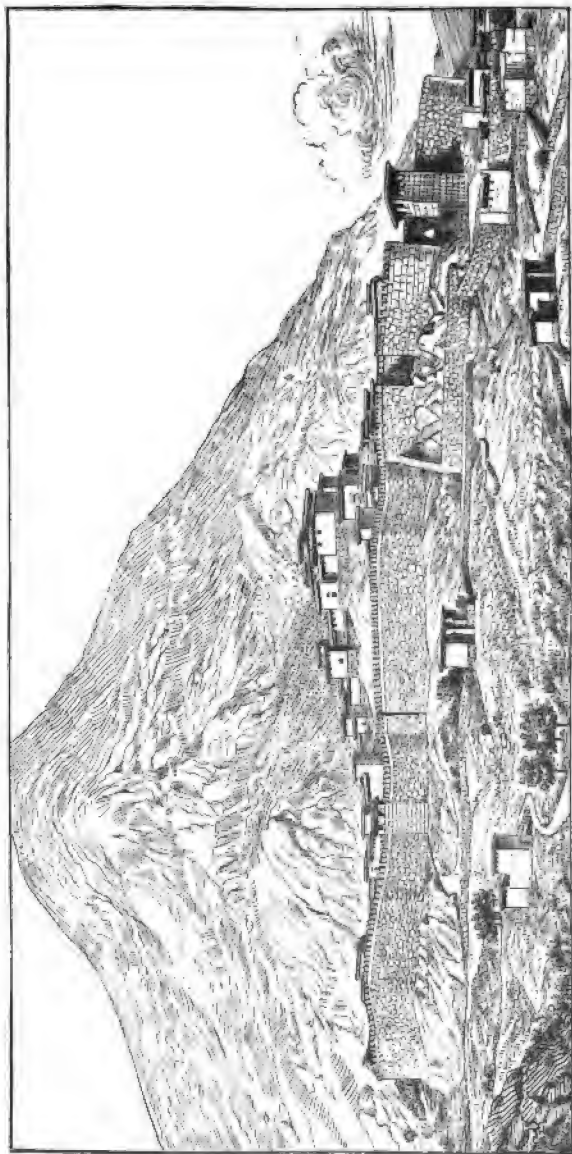
**ELIOT PROFESSOR OF GREEK LITERATURE IN HARVARD UNIVERSITY**

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**Mycenae.**

General view from the northwest side.

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# HOMER'S ILIAD

FIRST THREE BOOKS

*EDITED FOR THE USE OF SCHOOLS*

BY

J. R. SITLINGTON STERRETT

PROFESSOR OF GREEK IN CORNELL UNIVERSITY



NEW YORK ·· CINCINNATI ·· CHICAGO  
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HOMER'S ILIAD.

W. P. I

## PREFACE.

THE text of this edition is based in great part on the *Homeri Iliadis Carmina* by J. van Leeuwen and M. B. Mendes da Costa (Lugduni Batavorum, 1895) and to some extent on the *Homeri Iliadis Carmina* by Wilhelm von Christ (Lipsiae, 1884). But the editor has exercised his own independent judgment; he has followed neither edition consistently, and he alone is responsible for the character of the text. He is convinced that the changes made in the text by van Leeuwen and Mendes da Costa have great pedagogical value; they simplify the language and make Homer much easier and more delightful reading for the beginner, to whom many things in the traditional text present unnecessary difficulties. It cannot be denied that the digamma was pronounced when the Iliad was composed (D 9). The careful teacher must call the attention of his pupils to digammated words in order to explain many points of meter and even of syntax. For instance, the meter demands the digamma in I 376 f.:—

ἐξαπάφοιτο ῥέπεσσι· ῥάλις δέ φοι. ἀλλὰ ῥέκηλος || φερρέτω,

while it is the syntax that makes it necessary in Ω 153-155:—

τοῖον γάρ φοι πομπὸν ὁπάσσομεν Ἀργεῖφόντην,  
ὃς ῥ' ἄξει, ἥός κεν ἄγων Ἀχιλῆι πελάσση.  
αὐτὰρ ἐπεὶ ῥ' ἀγάγησιν ἔσω κλισίην Ἀχιλῆος, etc.;

where the digamma (ϝ) supplies the needed object, demanded not only by common sense, but also by the report of the speech a few lines later (Ω 182-184):—

τοῖον γάρ φοι πομπὸν ὁπάσσομεν Ἀργεῖφόντην,  
ὃς σ' ἄξει, ἥός κεν ἄγων Ἀχιλῆι πελάσση.  
αὐτὰρ ἐπεὶ σ' ἀγάγησιν ἔσω κλισίην Ἀχιλῆος, etc.

Therefore, the insertion of the initial digamma, which in this special case (ϝ) reinstates ϝε (elsewhere ϝαι also), seems to the editor to be a pedagogical necessity. Its insertion can do the pupil no harm, while its presence, besides being helpful, will make much oral explanation on the part of the teacher and many remarks in the commentary unnecessary. It will also fix the digammated words indelibly on the mind of the pupil, who will readily recognize the digammated forms in editions in which the digamma is not printed. Of pedagogical value, too, is the restoration of the augment, both syllabic and temporal, and the use of the sign for aphaeresis, where the syllabic augment cannot be restored. The same is true of the restoration of the uncontracted forms and the consequent elimination of assimilated or protracted forms, since no oral explanations, no notes in the commentary, no references to grammars are necessary, when the pupil sees in the text a simple ὁράοντες instead of the traditional ὁρώωντες, which not only needs explanation, but unnecessarily wastes the time and energy of both pupil and teacher, and besides that, such forms are contrary to the general laws of Greek, and occur only in the Epic or in works borrowing Epic forms. Of pedagogical value, too, is the restoration of κε, κεν, of infinitives in -έμεν, -μεναι, -μεν', of genitives in -οιο, -οί'; -αιο, -αί', of datives in -οισ', -ησ', of the syllabic augment and reduplication in digammated forms (ἔφαζαν, ἐφάνθανε, ἐφέλιξε; ἐφέρικτο, ἐφέρισκε, ἐφερόλει, κτλ.).

In writing the commentary on the several Books, the editor has conscientiously consulted, and that, too, at the cost of great labor, all editions of the Iliad, whether German, French, or English. It is, therefore, needless to mention editions by name, though some have been more helpful than others; scholars can easily trace a given note to the source from which it was drawn. But the commentary contains much original and independent matter, made possible, in some measure, by the travels and familiarity of the editor with the Troas and Asia Minor, where customs die hard, and, in point of fact, outlive empires, religions, and languages.

The chapter on the Homeric Dialect is based on the *Enchiridium Dictionis Epicae* by J. van Leeuwen (Lugduni Batavorum, 1892), but for much matter, especially in the first part of the chapter, the editor alone is responsible.

The vocabulary was made directly from the poem for this edition. In the definition of words, the commentaries of the various editions of the *Iliad* and the translation by Lang, Leaf, and Myers have been helpful. In all other respects the vocabulary is entirely independent. All the forms occurring in the selections printed in this edition are noted in the vocabulary. At least one reference is given for each form. When the form occurs a number of times, its first occurrence alone is noted.

The editor believes that the etymology of words is of great help to the beginner; he has therefore inserted etymologies wherever possible. But he holds no brief on etymology; he has simply done the best he could amid the confusion resulting from conflicting views, and he has been aided greatly by the scholarship of Herbert Weir Smyth, the editor of the series in which this edition appears. He has also received much help on etymological questions from his young friend Dr. C. O. Harris, who has studied the etymologies from the letter *A* to the letter *I*. But where so much is uncertain, it is clearly impossible to please everybody.

Thanks are due to Dr. R. Arrowsmith for many valuable suggestions of various kinds, all of which, it is believed, have improved the book. Thanks are also tendered to Professor G. P. Bristol for suggestions made in regard to the notes on Book A. The editor is very greatly indebted to two teachers in secondary schools, Frederick L. Smith of the Penn Charter School, Philadelphia, and William Jones of the Cutler School, New York, both of whom kindly consented to read the entire body of notes and the chapter on the Homeric Dialect. Both of them made many suggestions which proved to be particularly valuable, because they represented the point of view of the practical teacher of Homer.

But the editor's thanks are due in chiefest measure to Herbert Weir Smyth for his constant careful scrutiny and watchfulness, extending from the first to the last page. He is in no wise responsible for the character of the text, but his supervision has not been of the perfunctory sort; it has been a serious task, performed with conscientiousness and courtesy; his accurate scholarship, sane judgment, and watchful eye have saved the editor from many errors of judgment and inadvertence. And yet, it cannot be hoped that the edition is

faultless, for the editor is himself aware of inconsistencies and defects, which he hopes may be remedied in a second edition. Suggestions and criticisms looking to the improvement of the book will be received with gratitude.

J. R. S. STERRETT

CORNELL UNIVERSITY, ITHACA, NEW YORK.



H E L E N P O N T

C. Cemetery. F. Fountain. H. Hall.





Θεὸς Ὅμηρος δδ' ἐστίν, ὃς Ἑλλάδα τὰν μεγάλαυχον  
πᾶσαν ἐκόσμησεν καλλιπεί σοφίῃ.

## ΟΜΗΡΟΥ ΙΛΙΑΔΟΣ Α.

### ΛΟΙΜΟΣ.

Μῆνιν ᾄειδε, θεά, Πηληϊάδα' Ἀχιλῆος  
οὐλομένην, ἣ μυρὶ' Ἀχαιοῖς' ἄλγε' ἔθηκεν,  
πολλὰς δ' ἰφθίμους ψυχὰς Ἄϊδι προΐαψεν  
ἡρώων, αὐτοὺς δὲ φελώρια 'τεῦχε κύνεσσιν  
5 οἴωνοῖσί τε δαῖτα, Διὸς δ' ἐτελείετο βουλή,  
ἐξ οὗ δὴ τὰ πρῶτα διεστήτην ἐρίσαντε  
'Ατρεΐδης τε φάναξ ἀνδρῶν καὶ δῖος Ἀχιλλεύς.  
τίς τ' ἄρ σφωε θεῶν ἔριδι ξυνέηκε μάχεσθαι ;  
Λητοῦς καὶ Διὸς υἱός. ὃ γὰρ βασιλῆι χολωθείς  
10 νοῦσον ἀνὰ στρατὸν ὥρσε κακὴν, ὀλέκοντο δὲ λαοί,  
οὐνεκα τὸν Χρῦσιν ἠτίμασεν ἀρητῆρα  
'Ατρεΐδης. ὃ γὰρ ᾗλθε θοὰς ἐπὶ νῆας Ἀχαιῶν



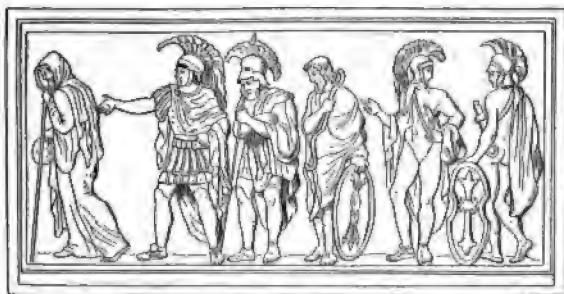
λυσόμενός τε θύγατρα φέρων τ' ἀπερείσι' ἄποινα,  
 στέμμα τ' ἔχων ἐν χερσὶ ρεκηβόλον Ἀπόλλωνος  
 15 χρυσέῳ ἂν σκήπτρῳ, καὶ ἐλίσσεται πάντας Ἀχαιοὺς,  
 Ἀτρεΐδα δὲ μάλιστα δῶα, κοσμήτορε λαῶν·  
 “Ἀτρεΐδαι τε καὶ ἄλλοι ἐνκνήμιδες Ἀχαιοί,  
 ὑμῖν μὲν θεοὶ δοῖεν Ὀλύμπια δώματ' ἔχοντες  
 ἐκπέρσαι Πριάμοιο πόλιν, καὶ ροίκαδ' ἰκέσθαι·



Excavations at Troy.

20 παῖδα δ' ἐμοὶ λῦσαί τε φίλην, τά τ' ἄποινα δέχεσθαι,  
 ἀζόμενοι Διὸς νῖα ρεκηβόλον Ἀπόλλωνα.”  
 εὖθ' ἄλλοι μὲν πάντες ἐπηυφήμησαν Ἀχαιοὶ  
 αἰδεσθαί θ' ἱερῆα καὶ ἀγλαὰ δέχθαι ἄποινα·  
 ἀλλ' οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι ῥάνδανε θυμῷ,  
 25 ἀλλὰ κακῶς φ' ἀφίει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλεν·  
 “μή σε, γέρον, κοῖλῃσιν ἐγὼ παρὰ νηυσὶ κιχῇω  
 ἢ νῦν δηθύνοντ' ἢ ὕστερον αὖτις ἰόντα,  
 μή νύ τοι οὐ χραίσμῃ σκῆπτρον καὶ στέμμα θεοῖο.

τὴν δ' ἐγὼ οὐ λύσω· πρὶν μιν καὶ γῆρας ἔπεισιν  
 30 ἡμετέρῳ ἐνὶ φοίκῳ ἐν Ἄργεϊ, τηλόθι πάτρης,  
 ἱστὸν ἐποιομένην καὶ ἐμὸν λέχος ἀντιάουσιν.  
 ἀλλ' ἴθι, μή μ' ἐρέθιζε, σαώτερος ὥς κε νήηαι."



**Agamemnon dismisses Chryses.** The kings disapprove of the harshness of Agamemnon. The older kings (Menelaus and Odysseus) submit reverently, but sadly; the younger kings (Achilles and Ajax) angrily criticise the action of Agamemnon.

ὥς ἔφατ', ἔδφεισεν δ' ὁ γέρων καὶ ἐπείθετο μύθῳ.  
 'βῆ δ' ἀκέων παρὰ θίνα πολυφλοίσβοιο θαλάσσης,  
 35 πολλὰ δ' ἔπειτ' ἀπάνευθε κιὼν ἡρᾶθ' ὁ γεραίος  
 'Απόλλωνι φάνακτι, τὸν ἡύκομος ἔτεκε Δητῷ.  
 " κλυθὶ μέ, ἀργυρότοξ, ὃς Χρύσῃν ἀμφιβέβηκας  
 Κίλλαν τε ζαθέην, Τενέδοιό τε ρῖφι φανάσσεις,  
 Σμῳθεύ· εἴ ποτέ τοι χαρίεντ' ἐπὶ νηὸν ἔρεψα,  
 40 ἢ εἰ δὴ ποτέ τοι κατὰ πύονα μηρί' ἔκηα  
 ταύρων ἢδ' αἰγῶν, τόδε μοι κρήνην ἐφέλδωρ·  
 τίσειαν Δαναοὶ ἐμὰ δάκρυα σοῖσι βέλεσσιν."

ὥς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε Φοῖβος Ἀπόλλων.  
 'βῆ δὲ κατ' Οὐλύμποιο καρήνων χωόμενος κῆρ,  
 45 τόξ' ὥμοισιν ἔχων ἀμφηρεφέα τε φαρέτρην·  
 ἔκλαγξαν δ' ἄρ' οἱστοὶ ἐπ' ὤμων χωομένοιο,  
 αὐτοῦ κινηθέντος· ὃ δ' ἦε νυκτὶ φοροικῶς.

ἔξειτ' ἔπειτ' ἀπάνευθε νεῶν, μετὰ δ' ἰὼν ἔηκεν·  
 δφεινὴ δὲ κλαγγὴ 'γένετ' ἀργυρέοιο βιοῖο.  
 50 οὐρῆας μὲν πρῶτον ἐπώχετο καὶ κύνας ἀργούς,  
 αὐτὰρ ἔπειτ' αὐτοῖσι βέλος ἐχευεὺς ἐφίει  
 'βάλλ'· αἰεὶ δὲ πυραὶ νεκύων 'καίοντο θαμεῖαι.

## ΜΗΝΙΣ.

ἐννήμαρ μὲν ἀνὰ στρατὸν ὥχετο κῆλα θεοῖο,  
 τῇ δεκάτῃ δ' ἀγορήνδε 'καλέσσατο λαὸν Ἀχιλλεύς·  
 55 τῷ γὰρ ἐπὶ φρέσ' ἔθηκε θεά, λευκώλενος Ἥρη·  
 'κῆδετο γὰρ Δαναῶν, ὅτι ῥα θνήσκοντας ὀράτο.  
 οἱ δ' ἐπεὶ οὖν ἤγερθεν ὀμηγερέες τ' ἐγένοντο,  
 τοῖσι δ' ἀνιστάμενος μετέφη πόδας ὠκὺς Ἀχιλλεύς·  
 "Ἀτρεΐδῃ, νῦν ἄμμε πάλιν πλαγχθέντας οἶω  
 60 ἄψ ἀπονοστήσειν, αἷ κεν θάνατόν γε φύγωμεν,  
 εἰ δὴ ὁμοῦ πόλεμος δαμάει καὶ λοιμὸς Ἀχαιούς.  
 ἀλλ' ἄγε δὴ τινα μάντιν ἐρήομεν ἢ ἱερῆα  
 ἧ καὶ ὄνειροπόλον, — καὶ γάρ τ' ὄναρ ἐκ Διὸς ἐστίν —  
 ὃς φεῖπῃ ὃ τι τόσσον ἐχώσατο Φοῖβος Ἀπόλλων,  
 65 εἴτ' ἄρ' ὃ γ' εὐχολῆς ἐπιμέμφεται εἴθ' ἐκατόμβης,  
 αἷ κέν πως φαρνῶν κνίσσης αἰγῶν τε τελείων  
 βούλητ' ἀντιάσας ἡμῖν ἀπὸ λαιγὸν ἀμῦναι."  
 ἧ τοι ὃ γ' ὥς φειπὼν κατ' ἄρ' ἔξετο, τοῖσι δ' ἀνέστη  
 Κάλχας Θεστορίδης, οἰωνοπόλων ὄχ' ἄριστος,  
 70 ὃς 'φείδει τά τ' ἐόντα τά τ' ἐσσόμενα πρό τ' ἐόντα,  
 καὶ νήεσσ' ἡγήσατ' Ἀχαιῶν Φίλιον εἷσω  
 ρῆν διὰ μαντοσύνην, τήν φοι 'πόρε Φοῖβος Ἀπόλλων.  
 ὃ σφιν ἐὺ φρονέων ἀγορήσατο καὶ μετέφειπεν·  
 "ὦ Ἀχιλεῦ, κέλεαί με, δίφιλε, μυθήσασθαι  
 75 μῆνιν Ἀπόλλωνος, φεκατηβελέταο φάνακτος·

τοιγὰρ ἐγὼ φερέω, σὺ δὲ σύνθεο, καὶ μοι ὁμοσον  
 ἣ μὲν μοι πρόφρων φέπεσιν καὶ χερσὶν ἀρήξει.  
 ἣ γὰρ οἶομαι ἄνδρα χολωσέμεν', ὃς μέγα πάντων  
 Ἀργεῖων κρατεῖ, καὶ φοι πείθονται Ἀχαιοί.

80 κρείσσων γὰρ βασιλεύς, ὅτε χώσεται ἀνδρὶ χέρηι·  
 εἷ περ γάρ τε χόλον γε καὶ αὐτῆμαρ καταπέψῃ,  
 ἀλλὰ τε καὶ μετόπισθεν ἔχει κότον, ὄφρα τελέσῃ,  
 ἐν στήθεσσι ἐφοῖσι. σὺ δὲ φράσαι εἰ με σαώσεις."

τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·

85 "θαρσῆσας μάλα φειπὲ θεοπρόπιον ὃ τι φοῖσθα·  
 οὐ μὰ γὰρ Ἀπόλλωνα διίφιλον, ᾧ τε σύ, Κάλχαν,  
 εὐχόμενος Δαναοῖσι θεοπροπίας ἀναφαίνεις,  
 οὐ τις ἐμεῦ ζῶντος καὶ ἐπὶ χθονὶ δερκομένοιο  
 σοὶ κοίτης παρὰ νηυσὶ βαρείας χεῖρας ἐποίσει

90 συμπάντων Δαναῶν, οὐδ' αἶ κ' Ἀγαμέμνονα φείψῃς,  
 ὃς νῦν πολλὸν ἄριστος Ἀχαιῶν εὐχεται εἶναι."

καὶ τότε δὴ θάρσῃσε καὶ ἠΐδα μάντις ἀμύμων·

"οὐτ' ἄρ' ὃ γ' εὐχολῆς ἐπιμέμφεται οὐθ' ἐκατόμβης,  
 ἀλλ' ἔνεκ' ἀρητῆρος, ὃν ἠτίμησ' Ἀγαμέμνων

95 οὐδ' ἀπέλυσε θύγατρα καὶ οὐκ ἀπεδέξατ' ἄποινα,  
 τοῦνεκ' ἄρ' ἄλγε' ἔδωκε φεκηβόλος ἡδ' ἔτι δώσει.  
 οὐδ' ὃ γε πρὶν Δαναοῖσιν ἀφεικέα λοιγὸν ἀπώσει,  
 πρῶν γ' ἀπὸ πατρὶ φίλῳ δόμεναι φελικώπιδα κούρην  
 ἀπριάτην ἀνάπουνον, ἄγειν θ' ἱερὴν ἐκατόμβην

100 ἐς Χρύσην· τότε κέν μιν ἱλασσάμενοι πεπίθοιμεν."

ἣ τοι ὃ γ' ὥς φειπὼν κατ' ἄρ' ἔξετο, τοῖσι δ' ἀνέστη  
 ἦρως Ἀτρεΐδης, εὐρὺ κρείων Ἀγαμέμνων  
 ἀχνύμενος· μένεος δὲ μέγα φρένες ἀμφιμέλαιναι  
 'πίμπλαντ', ὅσσε δέ φοι πυρὶ λαμπετάοντ' ἐφερίκτην.

105 Κάλχαντα πρῶτιστα κάκ' ὀσσόμενος προσέφειπεν·

"μάντι κακῶν, οὐ πώ ποτέ μοι τὸ κρήγυον εἶπας·

- αἰεὶ τοι τὰ κάκ' ἐστὶ φίλα φρεσὶ μαντεύεσθαι,  
 ἐσθλὸν δ' οὔτε τί πω ϝεῖπας ϝέπος οὔτ' ἐτέλεσσας.  
 καὶ νῦν ἐν Δαναοῖσι θεοπροπέων ἀγορεύεις,  
 110 ὥς δὴ τοῦδ' ἔνεκά σφι ϝεκηβόλος ἄλγεα τεύχει,  
 οὔνεκ' ἐγὼ κούρης Χρῡσηΐδος ἀγλᾶ ἄποινα  
 οὔκ ἔθελον δέξασθαι, — ἐπεὶ πολὺ βούλομαι αὐτὴν  
 ϝοῖκοι ἔχειν. καὶ γάρ ϝε Κλυταιμνήστρης προβέβουλα,  
 κουριδίης ἀλόχου, ἐπεὶ οὔ ϝεθὲν ἐστὶ χερεῖων,  
 115 οὔ δέμας οὔδὲ ϝυήν, οὔτ' ἄρ ϝρένας οὔτε τι ϝέργα.  
 ἀλλὰ καὶ ὥς ϝ' ἐθελῶ δόμεναι πάλιν, εἰ τό γ' ἄμεινον.  
 βούλομ' ἐγὼ λαὸν σάον ἔμμεναι ἢ ἀπολέσθαι.  
 αὐτὰρ ἐμοὶ γέρας αὐτίχ' ἐτοιμάσατ', ὄφρα μὴ οἶος  
 Ἄργεῖων ἀγέραςτος ἔω, ἐπεὶ οὔδὲ ϝέφοικεν.  
 120 λεύσσετε γὰρ τό γε πάντες, ὃ μοι γέρας ἔρχεται ἄλλη.”  
 τὸν δ' ἡμείβετ' ἔπειτα ποδάρκης δῖος Ἀχιλλεύς·  
 “Ἄτρεΐδῃ κύδιστε, φιλοκτεανώτατε πάντων,  
 πῶς γάρ τοι δώσουσι γέρας μεγάθυμοι Ἀχαιοί;  
 οὔδέ τί πού ϝίδμεν ξυνηΐα κείμενα πολλὰ,  
 125 ἀλλὰ τὰ μὲν πολίων ἔξεπράθομεν, τὰ δέδασται,  
 λαοὺς δ' οὔ τι ϝέφοικε παλὶλλογα ταῦτ' ἐπαγείρειν.  
 ἀλλὰ σὺ μὲν νῦν τήνδε θεῶ πρόες, αὐτὰρ Ἀχαιοὶ  
 τριπλῇ τετραπλῇ τ' ἀποτίσομεν, αἳ κέ ποθι Ζεὺς  
 δῶσι πόλιν Τρωίην ἐντείχεον ἔξαλαπάξαι.”  
 130 τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων·  
 “μὴ δ' οὕτως, ἀγαθὸς περ ἑών, θεοφείκελ' Ἀχιλλεῦ,  
 κλέπτε νόϝ, ἐπεὶ οὔ παρελεύσεαι οὔδέ με πείσεις.  
 ἢ ἐθέλεις, ὄφρ' αὐτὸς ἔχῃς γέρας, αὐτὰρ ἔμ' αὐτῶς  
 ἦσθαι δευόμενον, κέλεαι δέ με τήνδ' ἀποδοῦναι;  
 135 ἀλλ' εἰ μὲν δώσουσι γέρας μεγάθυμοι Ἀχαιοί,  
 ἄρσαντες κατὰ θυμόν, ὅπως ἀντάξιον ἔσται,  
 εἰ δέ κε μὴ δώωσιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι

ἡ τεὸν ἡ Αἴαντος ἰὼν γέρας, ἡ Ὀδυσῆος  
[ἄξω ἐλῶν · ὃ δέ κεν κεχολώσεται, ὃν κεν ἴκωμαι.]

140 ἀλλ' ἡ τοι μὲν ταῦτα μεταφρασόμεσθα καὶ αὐτίς,  
νῦν δ' ἄγε νῆα μέλαιναν ἐρύσσομεν εἰς ἄλα δῖαν,  
ἐς δ' ἐρέτας ἐπιτηδὲς ἀγείρομεν, ἐς δ' ἑκατόμβην  
θήομεν, ἂν δ' αὐτὴν Χρυσσηίδα καλλιπάρηον  
βήσομεν. εἰς δέ τις ἀρχὸς ἀνὴρ βουληφόρος ἔστω,



A View of Walls in Troy.

145 ἡ Αἴας ἡ Ἰδομενεὺς ἡ δῖος Ὀδυσσεὺς  
ἡ ἐ σύ, Πηλεΐδῃ, πάντων ἐκπαγλότατ' ἀνδρῶν,  
ὄφρ' ἡμῖν φεκάφεργον ἰλάσσειαι ἱερὰ ῥέξας."  
τὸν δ' ἄρ' ὑπόδρα φιδὼν προσέφη πόδας ὠκὺς Ἀχιλλεύς·  
"ὦ μοι, ἀναιδείῃν ἐπιφειμένε, κερδαλέοφρον,  
150 πῶς τίς τοι πρόφρων φέπεσιν πείθεται Ἀχαιῶν  
ἡ ὁδὸν ἐλθέμεναι ἡ ἀνδράσι φῖφι μάχεσθαι;  
οὐ γὰρ ἐγὼ Τρώων ἔνεκ' ἤλυθον αἰχμητῶν  
δεῦρο μαχессόμενος, ἐπεὶ οὐ τί μοι αἰτιοὶ εἰσιν·  
οὐ γὰρ πῶ ποτ' ἐμὰς βοῦς ἤλασαν, οὐδὲ μὲν ἵππους,

- 155 οὐδέ ποτ' ἐν Φθίῃ ἐριβώλακι βωτιανείρῃ  
καρπὸν ἐδηλήσαντ', ἐπεὶ ἦ μάλα πολλὰ μεταξύ,  
οὐρεά τε σκιοέοντα θάλασσά τε φηγήεσσα·  
ἀλλὰ σοί, ὦ μέγ' ἀναιδές, ἄμ' ἐσπόμεθ', ὄφρα σὺ χαίρης,  
τιμὴν ἀρνύμενοι Μενελάῳ σοί τε, κυνῶπα,
- 160 πρὸς Τρώων. τῶν οὐ τι μετατρέπε' οὐδ' ἀλεγίζεις·  
καὶ δὴ μοι γέρας αὐτὸς ἀφαιρήσεσθαι ἀπειλεῖς,  
ὦ ἐπὶ πόλλ' ἐμόγησα, ὅσους δέ μοι νῆες Ἀχαιῶν.  
οὐ μὲν σοί ποτε ρῖσον ἔχω γέρας, ὅππότε' Ἀχαιοὶ  
Τρώων ἐκπέρσωσ' ἐν ναιόμενον πτολίεθρον·
- 165 ἀλλὰ τὸ μὲν πλείον πολυαΐκος πολέμοιο  
χεῖρες ἐμαὶ διέπουσ', ἀτὰρ εἴ ποτε δασμὸς ἴκηται,  
σοὶ τὸ γέρας πολὺ μείζον, ἐγὼ δ' ὀλίγον τε φίλον τε  
ἔρχομ' ἔχων ἐπὶ νῆας, ἐπεὶ κε κάμω πολεμίζων.  
νῦν δ' εἴμι Φθίηνδ', ἐπεὶ ἦ πολὺ φέρτερόν ἐστιν
- 170 φοίκαδ' ἵμεν σὺν νηυσὶ κορωνίσιν, οὐδέ σ' οἶω  
ἐνθάδ' αἴτιμος εἶν ἀφενος καὶ πλοῦτον ἀφύζειν."  
τὸν δ' ἡμείβετ' ἔπειτα ράναξ ἀνδρῶν Ἀγαμέμνων·  
“ φεῦγε μάλ', εἴ τοι θυμὸς ἐπέσσυται, οὐδέ σ' ἐγὼ γε  
λίσσομαι εἵνεκ' ἐμεῖο μένειν· παρ' ἐμοί γε καὶ ἄλλοι,
- 175 οἳ κέ με τιμήσωσι, μάλιστα δὲ μητίετα Ζεὺς.  
ἔχθιστος δέ μοι ἐσσι διοτρεφέων βασιλῆων·  
αἰεὶ γάρ τοι ἔρις τε φίλη πόλεμοί τε μάχαι τε.  
εἰ μάλα καρτερός ἐσσι, θεὸς ποθὶ σοὶ τό γ' ἔδωκεν.  
φοίκαδ' ἰὼν σὺν νηυσὶ τε σῆσ' ἰδὲ σοῖσ' ἐτάροισιν
- 180 Μυρμιδόνεσσι ράνασσε. σέθεν δ' ἐγὼ οὐκ ἀλεγίζω  
οὐδ' ὄθομαι κοτέοντος· ἀπειλήσω δέ τοι ὧδε.  
ὥς ἔμ' ἀφαιρέεται Χρῦσηΐδα Φοῖβος Ἀπόλλων,  
τὴν μὲν ἐγὼ σὺν νηὶ τ' ἐμῇ καὶ ἐμοῖσ' ἐτάροισιν  
πέμψω, ἐγὼ δέ κ' ἄγω Βρισηίδα καλλιπάρηον
- 185 αὐτὸς ἰὼν κλισίηνδε, τεδὸν γέρας, ὄφρ' ἐν ρείδῃς,

ὅσσον φέρτερός εἰμι σέθεν, στυγέη δὲ καὶ ἄλλος  
 ῥῖσον ἐμοὶ φάσθαι καὶ ὁμοιωθήμεναι ἄντην.”

ὥς ᾠφάτο· Πηλεΐωνι δ' ἄχος ἔγενετ', ἐν δέ φοι ἦτορ  
 στήθεσσι λασίοισι διάνδιχα ἑρμήριξεν,  
 190 ἦ ὃ γε φάσγανον ὄξυ φερυσσάμενος παρὰ μηροῦ  
 τοὺς μὲν ἀναστήσειεν, ὃ δ' Ἀτρεΐδην ἐναρίζοι,  
 ἦε χόλον παύσειεν ἐρητύσειέ τε θυμόν.

ἦος ὃ ταῦθ' ὤρμαινε κατὰ φρένα καὶ κατὰ θυμόν,  
 εἶλκετο δ' ἐκ κολεοῖο μέγα ξίφος, ἦλθε δ' Ἀθήνη  
 195 οὐρανόθεν· πρὸ δέ ϛ' ἦκε θεά, λευκώλενος Ἥρη,  
 ἄμφω ὁμῶς θυμῷ φιλέουσά τε κηδομένη τε.  
 ᾠστή δ' ὀπιθε, ξανθῆς δὲ κόμης ἔλε Πηλεΐωνα,  
 οἷφ φαινομένη, τῶν δ' ἄλλων οὐ τις ὄρατο.



Achilles, about to draw his Sword to slay Agamemnon, is restrained by Athene.

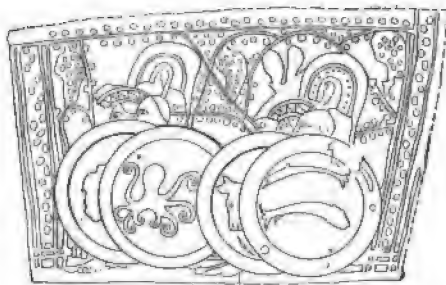
The painting is much defaced.

ᾠθάμβησεν δ' Ἀχιλεὺς, μετὰ δ' ἐτράπετ', αὐτίκα δ' ἔγνω  
 200 Παλλὰδ' Ἀθηναίην· δφεινὼ δέ φοι ὅσσ' ἐφάενθεν.  
 καὶ μιν φωνήσας ῥέπεα πτερόεντα προσηύδα·  
 “τίπτ' αὐτ', αἰγιόχοιο Διὸς τέκος, εἰλήλουθας;  
 ἦ ἵνα ὕβριω ἴδῃ Ἀγαμέμνονος Ἀτρεΐδαο;



- ἀλλ' ἔκ τοι φερέω, τὸ δὲ καὶ τελέεσθαι οἶω ·  
 205 *φῆσ' ὑπεροπλῆης τάχα κέν ποτε θυμὸν ὀλέσση·*  
     τὸν δ' αὖτε προσέφειπε θεά, γλαυκῶπις Ἀθήνη·  
     “ἦλθον ἐγὼ παύσουσα τεδὸν μένος, αἶ κε πίθῃαι,  
     οὐρανόθεν· πρὸ δέ μ' ἦκε θεά, λευκώλενος Ἥρη,  
     ἄμφω ὁμῶς θυμῷ φιλέουσά τε κηδομένη τε.  
 210 *ἀλλ' ἄγε λήγ' ἔριδος, μηδὲ ξίφος ἔλκεο χειρί·*  
     ἀλλ' ἦ τοι φέπεσιν μὲν ὀνειδισον, ὥς ἔσεται περ.  
     ὦδε γὰρ ἐκφερέω, τὸ δὲ καὶ τετελεσμένον ἔσται·  
     καὶ ποτέ τοι τρὶς τόσσα παρέσσεται ἀγλαὰ δῶρα  
     ὑβριος εἵνεκα τῆσδε· σὺ δ' ἴσχειο, πείθεο δ' ἡμῖν.”  
 215 *τὴν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·*  
     “χρὴ μὲν σφωϊτερόν γε, θεά, φέπος εἰρύσσασθαι,  
     καὶ μάλα περ θυμῷ κεχολωμένον· ὥς γὰρ ἄμεινον·  
     ὅς κε θεοῖς ἐπιπιίθῃται, μάλα τ' ἔκλυον αὐτοῦ.”  
     ἦ, καὶ ἐπ' ἀργυρῇ κώπῃ σχέθε χεῖρα βαρεῖαν,  
 220 *ἄψ δ' ἐς κουλεὸν ὥσε μέγα ξίφος, οὐδ' ἀπίθῃσεν*  
     μύθῳ Ἀθηναίης. ἦ δ' Οὐλυμπόνδ' ἐβεβήκει  
     δώματ' ἐς αἰγιόχοιο Διὸς μετὰ δαίμονας ἄλλους.  
     Πηλεΐδης δ' ἐξαὔτις ἀταρτηροῖσι φέπεσσω  
     Ἀτρεΐδην προσέφειπε, καὶ οὐ πῶ ᾗγε χόλοιο·  
 225 *“φοινοβαρές, κυνὸς ὄμματ' ἔχων, κραδίην δ' ἐλάφιοι,*  
     οὔτε ποτ' ἐς πόλεμον ἅμα λαῶ θωρηχθῆναι  
     οὔτε λόχονδ' ἵμεναι σὺν ἀριστήεσσιν Ἀχαιῶν  
     · τέτληκας θυμῷ· τὸ δέ τοι κῆρ φεῖδεται εἶναι.  
     ἦ πολὺ λώϊόν ἐστι κατὰ στρατὸν εὐρὺν Ἀχαιῶν  
 230 *δῶρ' ἀποαιρεῖσθαι, ὅς τις σέθεν ἀντία φείπῃ·*  
     δημοβόρος βασιλεύς, ἐπεὶ οὐτιδανοῖσι φανάσσεις·  
     ἦ γάρ κ', Ἀτρεΐδῃ, νῦν ὕστατα λωβήσαιο.  
     ἀλλ' ἔκ τοι φερέω, καὶ ἐπὶ μέγαν ὄρκον ὁμοῦμαι.  
     ναὶ μὰ τόδε σκῆπτρον· τὸ μὲν οὐ ποτε φύλλα καὶ ὄζους

- 235 φύσει, ἐπεὶ δὴ πρῶτα τομὴν ἐν ὄρεσσι λέλοιπεν,  
οὐδ' ἀναθηλήσει· περὶ γάρ ῥά φε χαλκὸς ἔλεψεν  
φύλλα τε καὶ φλοιόν· νῦν αὐτὲ μω νῆες Ἀχαιῶν  
ἐν παλάμῃ φορέουσι δικασπόλοι, οἳ τε θέμιστας  
πρὸς Διὸς εἰρύαται· ὃ δέ τοι μέγας ἔσσεται ὄρκος·  
240 ἦ ποτ' Ἀχιλλῆος ποθὴ ἵξεται νῆας Ἀχαιῶν  
σύμπαντας· τότε δ' οὐ τι δυνήσεται ἀχνύμενός περ



An Ambuscade.

- χραιοσμεῖν, εὔτε κε πολλοὶ ὑφ' Ἑκτορος ἀνδροφόνοιο  
θνήσκοντες πίπτωσι· σὺ δ' ἔνδοθι θυμὸν ἀμύξεις  
χωόμενος, ὃ τ' ἄριστον Ἀχαιῶν οὐδὲν ἔτισας.”  
245 ὥς ἔφατο Πηλεΐδης, ποτὶ δὲ σκῆπτρον ἔβαλε γαίῃ  
χρυσείοισ' ἥλοισι πεπαρμένον, ἔζητο δ' αὐτός.  
Ἀτρεΐδης δ' ἐτέρωθεν ἐμήνιε. τοῖσι δὲ Νέστωρ  
φηδυσσένης ἀνόρουσε, λιγύς Πυλίων ἀγορηγῆς,  
τοῦ καὶ ἀπὸ γλώσσης μέλιτος γλυκίων ῥέεν αὐδή.  
250 τῷ δ' ἤδη δύο μὲν γενεαὶ μερόπων ἀνθρώπων  
ἐφθίαθ', οἳ φοι πρόσθεν ἅμ' ἔτραφον ἠδ' ἐγένοντο  
ἐν Πύλῳ ἡγαθέῃ, μετὰ δὲ τριτάτοισ' ἐφάνασσαν.  
ὃ σφιν εὖ φρονέων ἀγορήσατο καὶ μετέφειπεν·  
“ὦ πόποι, ἦ μέγα πένθος Ἀχαιίδα γαῖαν ἰκάνει·  
255 ἦ κεν γηθήσαι Πριάμος Πριάμοιό τε παῖδες,

- ἄλλοι τε Τρῶες μέγα κεν κεχαροίατο θυμῷ,  
 εἰ σφῶιν τάδε πάντα πυθοίατο μαρναμένοιιν,  
 οἱ περὶ μὲν βουλὴν Δαναῶν, περὶ δ' ἔστέ μάχεσθαι  
 ἀλλὰ πίθεσθ'· ἄμφω δὲ νεωτέρω ἔστων ἐμείω.
- 260 ἦδη γάρ ποτ' ἐγὼ καὶ ἀρείοσιν ἤε περ ὑμῖν  
 ἀνδράσιν ὠμίλησα, καὶ οὐ ποτέ μ' οἱ γ' ἀθέριζον.  
 οὐ γάρ πω τοίους ῥίδον ἀνέρας, οὐδὲ ρίδωμαι,  
 οἷον Πειρίθοόν τε Δρύαντά τε, ποιμένα λαῶν,  
 Καινέα τ' Ἐξάδιόν τε καὶ ἀντίθεον Πολύφημον
- 265 [Θησέα τ' Αἰγείδην, ἐπιφείκελον ἀθανάτοισιν].  
 κάρτιστοι δὴ κείνοι ἐπιχθονίων ῥάφον ἀνδρῶν·  
 κάρτιστοι μὲν ἔσαν καὶ καρτίστοισ' ἐμάχοντο,  
 φηρσὶν ὀρεσκόοισι, καὶ ἐκπάγλως ἀπόλεσσαν.  
 καὶ μὲν τοῖσιν ἐγὼ μεθομίλειον ἐκ Πύλου ἔλθων,
- 270 τηλόθεν ἐξ ἀπίης γαίης· ῥαλέσαντο γὰρ αὐτοί·  
 καὶ ῥαχόμην κατ' ἔμ' αὐτὸν ἐγὼ· κείνοισι δέ κ' οὐ τις  
 τῶν οἱ νῦν βροτοὶ εἰσιν ἐπιχθόνιοι μαχέοιτο.  
 καὶ μὲν μευ βουλέων ξύνιεν, ῥαίθοντό τε μύθῳ.  
 ἀλλὰ πίθεσθε καὶ ὑμμες, ἐπεὶ παίθεσθαι ἄμεινον.
- 275 μήτε σὺν τόνδ', ἀγαθὸς περ ἑὼν, ἀποαίρεο κούρην,  
 ἀλλ' ἔα', ὥς φοι πρῶτα ῥόσσαν γέρας νῆες Ἀχαιῶν·  
 μήτε σύ, Πηλεΐδην, θέλ' ἐριζέμεναι βασιλῆϊ  
 ἀντιβίην, ἐπεὶ οὐ ποθ' ὁμοίης ἔμμορε τιμῆς  
 σκηπτόοχος βασιλεύς, ᾧ τε Ζεὺς κῦδος ἔδωκεν.
- 280 εἰ δὲ σὺν καρτερός ἐσσι, θεὰ δέ σε ῥαίνατο μήτηρ,  
 ἀλλ' ὅδε φέρτερός ἐστιν, ἐπεὶ πλεόνεσσι ρανᾶσσει.  
 ῥατρεΐδην, σὺν δὲ παῦε τεὸν μένος· αὐτὰρ ἐγὼ γε  
 λίσσομ' Ἀχιλλῆϊ μεθέμεν χόλον, ὃς μέγα πᾶσιν  
 ἔρκος Ἀχαιοῖσιν πέλεται πολέμοιο κακοῖο."
- 285 τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων·  
 "ναὶ δὴ ταῦτά γε πάντα, γέρον, κατὰ μοῖραν ἔφειπες.

ἀλλ' ὅδ' ἀνὴρ ἐθέλει περὶ πάντων ἔμμεναι ἄλλων,  
 πάντων μὲν κρατέειν ἐθέλει, πᾶσιν δὲ φανάσσειν,  
 πᾶσι δὲ σημαίνειν, ἃ τιν' οὐ πείσεσθαι οἶω.  
 290 εἰ δέ μιν αἰχμητὴν ἔθεσαν θεοὶ αἰὲν ἑόντες,  
 τοῦνεκά φοι προθέωσιν ὀνείδεα μυθήσασθαι ;”  
 τὸν δ' ἄρ' ὑποβλήδην ἡμείβετο δῖος Ἀχιλλεύς·



Embarkation of Chryseis.

“ ἢ γάρ κε δφειλός τε καὶ οὔτιδανὸς καλεοίμην,  
 εἰ δὴ πᾶν φέργον σ' ὑποφείζομαι, ὅττι κε φείπης·  
 295 ἄλλοισιν δὴ ταῦτ' ἐπιτέλλεο, μὴ γὰρ ἐμοί γε.  
 [σῆμαιν'. οὐ γὰρ ἐγὼ γ' ἔτι σοὶ πείσεσθαι οἶω.]  
 ἄλλο δέ τοι φερέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν.  
 χερσὶ μὲν οὐ τοι ἐγὼ γε μαχέσσομαι εἵνεκα κούρης  
 οὔτε σοὶ οὔτε τιν' ἄλλω, ἐπεὶ μ' ἀφέλεσθέ φε δόντες·  
 300 τῶν δ' ἄλλων ἃ μοι ἔστι θοῇ παρὰ νηὶ μελαίνῃ,  
 τῶν οὐ κέν τι φέροισ ἀνελὼν ἀφέκοντος ἐμέϊο.  
 εἰ δ' ἄγε μὴν πείρησαι, ἵνα γνῶωσι καὶ οἶδε·

αἰψά τοι αἶμα κελαινὸν ἐρωήσει περὶ δουρί.”  
 ὥς τῷ γ' ἀντιβίοισι μαχессαμένῳ ρεπέεσσιν  
 305 ἀνστήτην, ᾠσαν δ' ἀγορὴν παρὰ νηυσὶν Ἀχαιῶν.  
 Πηλεΐδης μὲν ἐπὶ κλισίας καὶ νῆας ἐφίσας  
 ἦε σὺν τε Μενoitιάδῃ καὶ ροῖς' ἐτάροισιν,  
 Ἀτρεΐδης δ' ἄρα νῆα θοὴν ἄλαδε προφέρυσσεν,  
 ἐς δ' ἐρέτας ἔκρινεν ἐφείκοσιν, ἐς δ' ἐκατόμβην  
 310 βῆσε θεῶ, ἀνὰ δὲ Χρυσήϊδα καλλιπάρῃον  
 εἷσεν ἄγων· ἐν δ' ἀρχὸς ἔβη πολύμητις Ὀδυσσεύς.  
 οἱ μὲν ἔπειτ' ἀναβάντες ἐπέπλεον ὕγρὰ κέλευθα,  
 λαοὺς δ' Ἀτρεΐδης ἀπολυμαίνεσθαι ἄνωγεν.  
 οἱ δ' ἀπελυμαίνοντο καὶ εἰς ἄλα λύματ' ἔβαλλον,  
 315 ῥέρον δ' Ἀπόλλωνι τεληέσσας ἐκατόμβας  
 ταύρων ἠδ' αἰγῶν παρὰ θῖν' ἁλὸς ἀτρυγέτοιο·  
 κνίσῃ δ' οὐρανὸν ἵκεν φελισσομένη περὶ καπνῶ.

## ΛΙΤΑΙ.

ὥς οἱ μὲν τὰ πένοντο κατὰ στρατόν· οὐδ' Ἀγαμέμνωνι  
 ᾠγ' ἔριδος, τὴν πρῶτον ἐπηπείλῃς Ἀχιλλῇ,  
 320 ἀλλ' ὃ γε Ταλθύβιον τε καὶ Εὐρυβάτην προσέφειπεν,  
 τῷ φοι ἔσαν κήρυκε καὶ ὀτρῆρῳ θεράποντε·  
 “ἔρχεσθον κλισίην Πηληϊάδα' Ἀχιλλῆος·  
 χειρὸς ἐλόντ' ἀγέμεν Βρισηΐδα καλλιπάρῃον.  
 εἰ δέ κε μὴ δώσῃς, ἐγὼ δέ κεν αὐτὸς ἔλωμαι,  
 325 ἐλθὼν σὺν πλεόνεσσι· τό φοι καὶ ῥίγιον ἔσται.”  
 ὥς φειπὼν προΐει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλεν.  
 τῷ δ' ἀρέκοντ' ἐβάτην παρὰ θῖν' ἁλὸς ἀτρυγέτοιο,  
 Μυρμιδόνων δ' ἐπὶ τε κλισίας καὶ νῆας ἰκέσθην.  
 τὸν δ' ἠῦρον παρά τε κλισίῃ καὶ νῇ μελαίνῃ  
 330 ἦμενον· οὐδ' ἄρα τῷ γε ριδὼν γήθησεν Ἀχιλλεύς.

τὼ μὲν ταρβήσαντε καὶ αἰδομένῳ βασιλῇᾳ  
 'στήτην, οὐδέ τί μιν προσεφώνεον οὐδ' ἐρέοντο·  
 αὐτὰρ ὃ ἔγνω φῆσιν ἐνὶ φρεσὶ 'φώνησέν τε·

“χαίρετε, κήρυκες, Διὸς ἄγγελοι ἡδὲ καὶ ἀνδρῶν.

335 ἄσσον ἵτ'· οὐ τί μοι ὑμεῖς ἐπαίτιοι, ἀλλ' Ἀγαμέμνων,  
 ὃ σφῶι προΐει Βρισηΐδος εἵνεκα κούρης.

ἀλλ' ἄγε, διογενὲς Πατρόκλεες, ἔξαγε κούρην  
 καὶ σφῶιν δὸς ἄγειν. τὼ δ' αὐτῷ μάρτυροι ἔστων  
 πρὸς τε θεῶν μακάρων πρὸς τε θνητῶν ἀνθρώπων

340 καὶ πρὸς τοῦ βασιλῆος ἀπηνέος, εἴ ποτε δ' αὐτε  
 χρητῷ ἐμείῳ γένηται ἀφεικέα λοιγὸν ἀμῦναι  
 τοῖς' ἄλλοις'. ἦ γὰρ ὃ γ' ὀλοιῇσι φρεσὶ θύει,  
 οὐδέ τι φοῖδε νοῆσαι ἅμα πρόσσω καὶ ὀπίσσω,  
 ὅπως φοι παρὰ νηυσὶ σάοι μαχέονται Ἀχαιοί.”

345 ὥς 'φάτο, Πάτροκλος δὲ φίλῳ ἐπεπείθεθ' ἐταίρῳ,  
 ἐκ δ' ἄγαγε κλισίης Βρισηΐδα καλλιπάρηρον,  
 'δῶκε δ' ἄγειν. τὼ δ' αὖτις ἵτην παρὰ νῆας Ἀχαιῶν,  
 ἦ δ' ἀρέκουσ' ἅμα τοῖσι γυνὴ 'κίεν.

αὐτὰρ Ἀχιλλεὺς

δακρύσας ἐτάρων ἄφαρ ἔξετο νόσφι λιασθεῖς

350 θιν' ἔφ' ἁλὸς πολιῆς, ὁράων ἐπ' ἀπείρονα πόντον·  
 πολλὰ δὲ μητρὶ φίλῃ ἡρήσατο χεῖρας ὀρεγνύς·

“μῆτερ, ἐπεὶ μ' ἔτεκές γε μινυνθάδιόν περ ἔοντα,  
 τιμὴν πέρ μοι ὄφελλεν Ὀλύμπιος ἐγγυαλίζει,  
 Ζεὺς ὑψιβρεμέτης· νῦν δ' οὐδέ με τυτθὸν ἔτισεν.

355 ἦ γάρ μ' Ἀτρεΐδης, εὐρὺ κρείων Ἀγαμέμνων,  
 ἡτίμησεν· ἔλῶν γὰρ ἔχει γέρας, αὐτὸς ἀποφράς.”

ὥς 'φάτο δάκρυ χέων, τοῦ δ' ἔκλυε πότνια μήτηρ,  
 ἡμένη ἐν βένθεσσιν ἁλὸς παρὰ πατρὶ γέροντι.

καρπαλίμως δ' ἀνέδυστο πολιῆς ἁλὸς ἡγύ' ὀμίχλῃ,

360 καὶ ῥα πάροιθ' αὐτοῖο καθέζετο δάκρυ χέοντος,

χειρί τέ μιν κατέρεξε, φέπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·  
 “ τέκνον, τί κλαίεις ; τί δέ σε φρένας ἵκετο πένθος ;  
 ἐξαῦδα, μὴ κεῦθε νόῳ, ἵνα φείδομεν ἄμφω.”



Delivery of Briseis to the Heralds.

- τὴν δὲ βαρὺ στενάχων προσέφη πόδας ὠκὺς Ἀχιλλεύς·  
 365 “ φοῖσθα· τίη τοι ταῦτα ριδυῖη πάντ' ἀγορεύω ;  
 ὥχόμεθ' ἐς Θῆβην, ἱερὴν πόλιν Ἡετίωνος,  
 τὴν δὲ διεπράθομέν τε καὶ ἤγομεν ἐνθάδε πάντα.  
 καὶ τὰ μὲν εὖ δάσσαντο μετὰ σφίσιν υἱες Ἀχαιῶν,  
 ἐκ δ' ἔλον Ἀτρεΐδῃ Χρυσήϊδα καλλιπάρηον.  
 370 Χρύσης δ' αἰθ' ἱερεὺς φεκατηβόλου Ἀπόλλωνος  
 ἦλθε θοὰς ἐπὶ νῆας Ἀχαιῶν χαλκοχιτώνων  
 λυσόμενός τε θύγατρα φέρων τ' ἀπερείσι' ἄποινα,  
 στέμμα τ' ἔχων ἐν χερσὶ ρεκηβόλου Ἀπόλλωνος  
 χρυσέῳ ἂν σκήπτρῳ, καὶ ἐλίσσετο πάντας Ἀχαιοὺς,  
 375 Ἀτρεΐδα δὲ μάλιστα δύω, κοσμήτορε λαῶν.

- ἔνθ' ἄλλοι μὲν πάντες ἐπηυφήμησαν Ἀχαιοὶ  
 αἰδεσθαί θ' ἱερῆα καὶ ἀγλαὰ δέχθαι ἄποινα·  
 ἀλλ' οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι ῥάινδανε θυμῷ,  
 ἀλλὰ κακῶς ῥ' ἀφίει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλεν.  
 380 χωόμενος δ' ὁ γέρων πάλιν ᾤχετο· τοιοῦ δ' Ἀπόλλων  
 εὐξαμένοι ἤκουσεν, ἐπεὶ μάλα φοι φίλος ἦεν,  
 ἦκε δ' ἐπ' Ἀργείοισι κακὸν βέλος· οἱ δέ νυ λαοὶ  
 ἠνῆσκον ἐπασσύτεροι, τὰ δ' ἐπώχετο κῆλα θεοῖο  
 πάντῃ ἀνὰ στρατὸν εὐρὺν Ἀχαιῶν. ἄμμι δὲ μάντις  
 385 εἶ φειδῶς ἀγόρευε θεοπροπίας ρεκάτοιο.  
 αὐτίκ' ἐγὼ πρῶτος ῥ' κελόμην θεὸν ἰλάσκεσθαι·  
 Ἀτρεΐωνα δ' ἔπειτα χόλος ῥάβεν, αἶψα δ' ἀναστὰς  
 ἠπείλησεν μῦθον, ὃ δὴ τετελεσμένος ἐστίν.  
 τὴν μὲν γὰρ σὺν νηὶ θοῇ φελίκωπες Ἀχαιοὶ  
 390 ἐς Χρύσην πέμπουσιν, ἄγουσι δὲ δῶρα ράνακτι·  
 τὴν δὲ νέον κλισίηθεν ἔβαν κήρυκες ἄγοντες  
 κούρην Βρισηῆος, τὴν μοι ῥόσαν υἱὲς Ἀχαιῶν.  
 ἀλλὰ σύ, εἰ δύνασαί γε, περισχέο παιδὸς ἔηος·  
 ἔλθοῦς Ὀὐλυμπόνδε Δία λίσαι, εἴ ποτε δῆ τι  
 395 ἦ ρέπε' ὦνησας κραδίην Διὸς ἠέ τι ρέργῳ.  
 πολλὰκι γὰρ σεο πατὴρ ἐνὶ μεγάροισιν ἄκουσα  
 εὐχομένης, ὅτ' ἔφησθα κελαινεφέϊ Κρονίῳ  
 οἷῃ ἐν ἀθανάτοισιν ἀφεικέα λοιγὸν ἀμῦναι,  
 ὁππότε μιν ξυνδῆσαι Ὀλύμπιοι ἠθελον ἄλλοι,  
 400 Ἥρῃ τ' ἠδὲ Ποσειδάων καὶ Παλλὰς Ἀθήνῃ.  
 ἀλλὰ σὺ τὸν γ' ἔλθοῦσα, θεά, ὑπελύσας δεσμῶν,  
 ὥχ' ἐκατόγχειρον καλέσας ἐς μακρὸν Ὀλυμπον,  
 ὃν Βριάρεων καλέουσι θεοί, ἄνδρες δέ τε πάντες  
 Αἰγαίων· ὃ γὰρ αὐτε βίῃ ροῦ πατὴρ ἀμείνων·  
 405 ὃς ῥα παρὰ Κρονίῳ καθέζετο κύδει γαίῳ.  
 τὸν καὶ ὑπέδρυσαν μάκαρες θεοὶ, οὐδέ ῥ' ἔδῃσαν.



τῶν νῦν μιν μνήσασα παρέζεο καὶ λαβὲ γούνων,  
 αἶ κέν πως ἐθέλῃσιν ἐπὶ Τρώεσσιν ἀρήξαι,  
 τοὺς δὲ κατὰ πρύμνας τε καὶ ἀμφ' ἄλα φέλσαι Ἀχαιοὺς  
 410 κτεινομένους, ἵνα πάντες ἐπαύρωνται βασιλῆος,  
 γνώῃ δ' Ἀτρεΐδης εὐρὺν κρείων Ἀγαμέμνων  
 φῆν ἄτην, ὃ τ' ἄριστον Ἀχαιῶν οὐδὲν ἔτισεν."

τὸν δ' ἡμείβετ' ἔπειτα Θέτις κατὰ δάκρυ χέουσα·  
 "ὦ μοι, τέκνον ἐμόν, τί νύ σ' ἔτρεφον αἰνὰ τεκοῦσα ;  
 415 αἰθ' ὄφελες παρὰ νηυσὶν ἀδάκρυτος καὶ ἀπῆμων  
 ἦσθαι, ἐπεὶ νύ τοι αἴσα μίνυνθά περ, οὐ τι μάλα δρῆν.  
 νῦν δ' ἅμα τ' ὠκύμορος καὶ οἰζυρὸς περὶ πάντων  
 ἔπλεο· τῷ σε κακῇ αἴσῃ ἔτεκον ἐν μεγάροισιν.  
 τοῦτο δέ τοι φερέουσα φέπος Διὶ τερπικεραυνῷ  
 420 εἴμ' αὐτῇ πρὸς Ὀλυμπον ἀγάννιφον, αἶ κε πίθηται.  
 ἀλλὰ σὺ μὲν νῦν νηυσὶ παρήμενος ὠκυπόροισιν  
 μῆνι' Ἀχαιοῖσιν, πολέμου δ' ἀποπαύεο πάμπαν·  
 Ζεὺς γὰρ ἐς Ὀκεανὸν μετ' ἀμύμονας Αἰθιοπῆας  
 χθιζὸς ἔβη κατὰ δαῖτα, θεοὶ δ' ἅμα πάντες ἔποντο·  
 425 δωδεκάτῃ δέ τοι αὐτὶς ἐλεύσεται Οὐλυμπόνδε,  
 καὶ τότε ἔπειτά τοι εἴμι Διὸς ποτὶ χαλκοβατὲς δῶ,  
 καί μιν γουνάσομαι, καί μιν πείσεσθαι οἴω."

ὥς ἄρα φωνήσας ἀπεβήσετο, τὸν δ' ἔλιπ' αὖθι  
 χωόμενον κατὰ θυμὸν ἐυζώνοιο γυναικός,  
 430 τήν ῥα βίῃ ἀφέκοντος ἀπέφραον.

αὐτὰρ Ὀδυσσεὺς

ἐς Χρύσην ἵκανε νῆα γαίαν ἱερὴν ἑκατόμβην.  
 οἱ δ' ὅτε δὴ λιμένος πολυβενθέος ἐγγὺς ἴκοντο,  
 ἰστία μὲν ἵστειλαντο, ἔθεσαν δ' ἐν νηὶ μελαίνῃ,  
 ἰστὸν δ' ἱστοδόκη πέλασαν προτόνοισιν ὑφέντες  
 435 καρπαλίμως, τήν δ' εἰς ὄρμον προέρεσαν ἑρετμοῖς.  
 ἐκ δ' εὐνὰς ἔβαλον, κατὰ δὲ πρυμνήσι' ἔδησαν·

ἐκ δὲ καὶ αὐτοὶ ἔβαινον ἐπὶ φρηγμῖνι θαλάσσης,  
 ἐκ δ' ἐκατόμβην ἔβησαν ἐκηβόλῳ Ἀπόλλωνι·  
 ἐκ δὲ Χρυσῆς νηὸς ἔβη ποντοπόροιο.

440 τὴν μὲν ἔπειτ' ἐπὶ βωμὸν ἄγων πολύμητις Ὀδυσσεὺς  
 πατρὶ φίλῳ ἐν χέρσ' ἐτίθει, καὶ μιν προσέφειπεν·  
 “ὦ Χρῦση, πρό μ' ἔπεμψε φάναξ ἀνδρῶν Ἀγαμέμνων  
 παῖδά τε σοὶ ἀγέμεν, Φοῖβω θ' ἱερὴν ἐκατόμβην  
 ῥέξαι ὑπὲρ Δαναῶν, ὅφρ' ἱλασόμεσθα φάνακτα,  
 445 ὃς νῦν Ἀργεῖοισι πολύστονα κῆδε' ἐφήκεν.”

ὥς φειπὼν ῥ' ἐν χέρσ' ἐτίθει, ὃ δ' ἐδέξατο χαίρων  
 παῖδα φίλην. τοὶ δ' ὦκα θεῶ ἱερὴν ἐκατόμβην  
 ἐξείης ἔστησαν ἐϋδμητον περὶ βωμόν,  
 ἔχερνύσαντο δ' ἔπειτα καὶ οὐλοχύτας ἀνέλοντο.  
 450 τοῖσιν δὲ Χρῦσης μεγάλ' ἠΰχετο χεῖρας ἀνασχών·  
 “κλυθί με, ἀργυρότοξ', ὃς Χρῦσῃ ἀμφιβέβηκας  
 Κίλλαν τε ζαθέην, Τενέδοιό τε φῖφι φανάσσεις·  
 ἡμὲν δὴ ποτ' ἐμεῖο πάρος ἔκλυες εὐξαμένοιο,  
 τίμησας μὲν ἐμέ, μέγα δ' ὤψαο λαὸν Ἀχαιῶν·  
 455 ἥδ' ἔτι καὶ νῦν μοι τόδ' ἐπικρήνηνον ἐφέλδωρ·  
 ἥδη νῦν Δαναοῖσιν ἀφεικέα λοιγὸν ἄμυνον.”

ὥς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε Φοῖβος Ἀπόλλων.  
 αὐτὰρ ἐπεὶ ῥ' ἠΰξαντο καὶ οὐλοχύτας προβάλοντο,  
 ἀφφέρυσαν μὲν πρῶτα καὶ ἔσφαξαν καὶ ἔδειραν,  
 460 μηρούς τ' ἐξέταμον κατὰ τε κνίσῃ ἐκάλυψαν  
 δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν.  
 καίε δ' ἐπὶ σχίζῃσ' ὁ γέρων, ἐπὶ δ' αἰθοπα φοῖνον  
 λείβε· νέοι δὲ παρ' αὐτὸν ἔχον πεμπώβολα χερσίν.  
 αὐτὰρ ἐπεὶ κατὰ μῆρ' ἐκάη καὶ σπλάγχν' ἐπάσαντο,  
 465 ἔμιστυλλόν τ' ἄρα τὰλλα καὶ ἀμφ' ὀβελοῖσιν ἔπειραν,  
 ὥπτησάν τε περιφραδέως, ἔφερυσαντὸ τε πάντα.  
 αὐτὰρ ἐπεὶ παύσαντο πόνου ἑτεύκοντό τε δαῖτα,

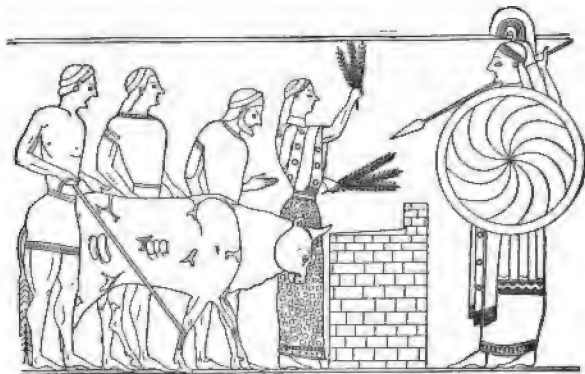
'δαιύνει', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς ἐρίσης.  
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον εἵντο,  
 ἐπὶ λιῆροι μὲν κρητῆρας ἐπεστέφαντο ποτοῖο,  
 ἱγυιήσαν δ' ἄρα πᾶσιν ἐπαρξάμενοι δεπάεσσιν,  
 οἳ δὲ παρημέμνη μοι πῇ θεὸν ἰλάσκοντο,  
 ἀλλὰ δὴ νείδοντες παίηονα, κοῦροι Ἀχαιῶν,



The scene described above shows the temple and the altar in the background. Chryses is seen in the foreground, and the other figures are seated on the ground. The scene is set in a landscape with trees and a body of water in the distance.

The scene described above shows the temple and the altar in the background. Chryses is seen in the foreground, and the other figures are seated on the ground. The scene is set in a landscape with trees and a body of water in the distance.

ἐν δ' ἄνεμος ἔπρησεν μέσον ἱστίον, ἀμφὶ δὲ κῦμα  
 στεῖρην πορφύρεον μέγ' ἐρίφαχε νηὸς ἰούσης  
 ἥ δ' ἔθεεν κατὰ κῦμα διαπρήσσουσα κέλευθον.  
 αὐτὰρ ἐπεὶ ῥ' ἵκοντο κατὰ στρατὸν εὐρὺν Ἀχαιῶν,  
 485 νῆα μὲν οἳ γε μέλαιναν ἐπ' ἡπείροι' ἐφέρυσσαν  
 ὑψόθ' ἐπὶ ψαμάθοισ', ὑπὸ δ' ἔρματα μάκρ' ἐτάνυσσαν,  
 αὐτοὶ δ' ἐσκίδναντο κατὰ κλισίας τε νέας τε.  
 αὐτὰρ ὁ ἔμηνιε νηυσὶ παρήμενος ὠκυπόροισιν,  
 διογενὴς Πηληϊὸς υἱός, πόδας ὠκὺς Ἀχιλλεύς.



A Sacrifice (to Athene).

490 οὔτε ποτ' εἰς ἀγορὴν ἔπωλέσκετο κυδιάνειραν  
 οὔτε ποτ' ἐς πόλεμον, ἀλλ' ἐφθινύθεσκε φίλον κῆρ  
 αὔθι μένων, ἔποθέσκε δ' αὐτὴν τε πτόλεμόν τε.

ἀλλ' ὅτε δὴ ῥ' ἐκ τοῖο δυωδεκάτῃ γένητ' ἡώς,  
 καὶ τότε δὴ πρὸς Ὀλυμπόν ἴσαν θεοὶ αἰὲν ἑόντες  
 495 πάντες ἅμα, Ζεὺς δ' ἦρχε. Θέτις δ' οὐ λήθετ' ἐφετμῆς  
 παιδὸς ἑφού, ἀλλ' ἥ γ' ἀνεδύσето κῦμα θαλάσσης,  
 ἡερίῃ δ' ἀνέβη μέγαν οὐρανὸν Οὐλυμπόν τε.  
 ἡὔρεν δ' εὐρύφοπα Κρονίδην ἄτερ ἡμενον ἄλλων

ἀκροτάτῃ κορυφῇ πολυδειράδος Οὐλύμποιο,  
 500 καὶ ῥα πάροισ' αὐτοῖο καθέζετο, καὶ ἴλαβε γούνων  
 σκαίῃ· δεξιτερῇ δέ ῥ' ὑπ' ἀνθερεῶνος ἐλοῦσα  
 λισσομένη προσέφειπε Δία Κρονίωνα φάνακτα·  
 “Ζεῦ πάτερ, εἴ ποτε δὴ σε μετ' ἀθανάτοισιν ὄνησα  
 ἢ φέπε' ἢ φέργῳ, τόδε μοι κρήνην ἐφέλδωρ·  
 505 τίμησόν μοι υἱόν, ὃς ὠκυμορώτατος ἄλλων  
 ἔπλετ'· ἀτάρ μιν νῦν γε φάναξ ἀνδρῶν Ἀγαμέμνων  
 ἠτίμησεν· ἐλὼν γὰρ ἔχει γέρας, αὐτὸς ἀποφράς.  
 ἀλλὰ σύ πέρ μιν τίσων, Ὀλύμπιε μητίετα Ζεῦ,  
 τόφρα δ' ἐπὶ Τρώεσσι τίθει κράτος, ὄφρα κ' Ἀχαιοὶ  
 510 υἱὸν ἐμὸν τίσωσιν, ὁφέλλωσιν τέ γε τιμῇ.”

ὣς ἔφατο· τὴν δ' οὐ τι προσέφη νεφεληγερέτα Ζεὺς,  
 ἀλλ' ἀκέων δρῆν ἦστο. Θέτις δ' ὡς ἤψατο γούνων,  
 ὡς ἔχετ' ἐμπεφυυῖα, καὶ εἴρετο δεύτερον αὐτῆς·  
 “νημερτές μὲν δὴ μοι ὑπόσχεο καὶ κατάνευσον,  
 515 ἢ ἀπόρπει', ἐπεὶ οὐ τοι ἔπι δρέος, ὄφρ' ἐν φείδῳ,  
 ὅσσον ἐγὼ μετὰ πᾶσιν ἀτιμοτάτῃ θεὸς εἰμι.”

τὴν δὲ μέγ' ὀχθήσας προσέφη νεφεληγερέτα Ζεὺς·  
 “ἦ δὴ λοίγια φέργ', ὅτε μ' ἐχθοδοπῆσαι ἐφήσεις  
 Ἥρῃ, ὅτ' ἂν μ' ἐρέθῃσιν ὄνειδείοισι φέπεσσιν.  
 520 ἦ δὲ καὶ αὐτως μ' αἰεὶ ἐν ἀθανάτοισι θεοῖσιν  
 νεικεῖ, καὶ τέ μέ φησι μάχῃ Τρώεσσιν ἀρήγειν.  
 ἀλλὰ σὺ μὲν νῦν αὐτῆς ἀπόστιχε, μή τι νοήσῃ  
 Ἥρῃ· ἐμοὶ δέ γε ταῦτα μελήσεται, ὄφρα τελέσω.  
 εἰ δ' ἄγε τοι κεφαλῇ κατανέυσομαι, ὄφρα πεποιήσῃς·  
 525 τοῦτο γὰρ ἐξ ἐμέθεν γε μετ' ἀθανάτοισι μέγιστον  
 τέκμωρ· οὐ γὰρ ἐμὸν παλινάγρετον οὐδ' ἀπατηλὸν  
 οὐδ' ἀτελεύτητον, ὅτι κεν κεφαλῇ κατανέυσω.”

ἦ, καὶ κυανέησιν ἐπ' ὀφρύσι νεῦσε Κρονίων·  
 ἀμβρόσια δ' ἄρα χαῖται ἐπερρώσαντο φάνακτος

- 530 κρατὸς ἀπ' ἀθανάτοιο, μέγαν δ' ἐφέλιξεν Ὀλυμπον.  
 τῷ γ' ὥς βουλευσάντε διέτμαγεν· ἡ μὲν ἔπειτα  
 εἰς ἅλα ἄλτο βαθεῖαν ἀπ' αἰγλήεντος Ὀλύμπου,  
 Ζεὺς δὲ ἔφον πρὸς δῶμα. θεοὶ δ' ἅμα πάντες ἀνέστησαν  
 ἐξ ἐδέων, σφοῦ πατρὸς ἐναντίον· οὐδέ τις ἔτλη
- 535 μείναι ἐπερχόμενον, ἀλλ' ἀντίοι ἔσταν ἅπαντες.  
 ὥς ὁ μὲν ἔνθα καθέζετ' ἐπὶ θρόνου· οὐδέ μιν Ἥρη  
 ἡγνοίησε ριδοῦσ', ὅτι φοι συμφράσσαστο βουλὰς  
 ἀργυρόπεζα Θέτις, θυγάτηρ αἰόλιο γέροντος.  
 αὐτίκα κερτομίοισι Δία Κρονίωνα προσηύδα·
- 540 “ τίς δ' αὖ τοι, δολομῆτα, θεῶν συμφράσσαστο βουλὰς ;  
 αἰεὶ τοι φίλον ἐστίν, ἐμεῖ' ἀπονόσφιν ξόντα,  
 κρυπτάδια φρονέοντα δικαζέμεν'· οὐδέ τί πώ μοι  
 πρόφρων τέτληκας φειπεῖν ρέπος ὅττι νοήσης.”  
 τὴν δ' ἡμείβετ' ἔπειτα πατὴρ ἀνδρῶν τε θεῶν τε·
- 545 “ Ἥρη, μὴ δὴ πάντας ἐμούς ἐπιφέλλω μύθους  
 ρειδήσειν· χαλεποὶ τοι ἔσονται ἀλόχῳ περ ἐούσῃ.  
 ἀλλ' ὃν μὲν σ' ἐπιφεικὲς ἀκουέμεν, οὗ τις ἔπειτα  
 οὔτε θεῶν πρότερος τόν φείσεται οὔτ' ἀνθρώπων·  
 ὃν δέ κ' ἐγὼν ἀπάνευθε θεῶν ἐθέλωμι νοῆσαι,
- 550 μὴ τι σὺ ταῦτα ρέκαστα διεῖρεο μηδὲ μετᾴλλα.”  
 τὸν δ' ἡμείβετ' ἔπειτα βοῶπις πότνια Ἥρη·  
 “ αἰνότατε Κρονίδη, ποῖον τὸν μῦθον ἔφειπες ;  
 καὶ λήν σε πάρος γ' οὔτ' εἶρομαι οὔτε μεταλλῶ,  
 ἀλλὰ μάλ' εὐκηλος τὰ φράζεαι, ἄσσοι ἐθέλῃσθα·
- 555 νῦν δ' αἰνῶς δέδφοικα κατὰ φρένα, μὴ σε παρείπῃ  
 ἀργυρόπεζα Θέτις, θυγάτηρ αἰόλιο γέροντος·  
 ἡερίη γὰρ σοί γε παρέζετο καὶ ἴλαβε γούνων.  
 τῇ σ' οἶω κατανεῦσαι ἐτήτυμον, ὥς Ἀχιλλῆα  
 τιμήσεις, ὀλέσεις δὲ πολὺς ἐπὶ νηυσὶν Ἀχαιῶν.”
- 560 τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·

- “δαιμονίη, αἰεὶ μὲν οἶεαι, οὐδέ σε λήθω,  
 πρῆξαι δ’ ἔμπης οὐ τι δυνήσεται, ἀλλ’ ἀπὸ θυμοῦ  
 μᾶλλον ἐμοὶ ἔσεται· τὸ δέ τοι καὶ ῥίγιον ἔσται.  
 εἰ δ’ οὕτω τοῦτ’ ἐστίν, ἐμοὶ μέλλει φίλον εἶναι.  
 565 ἀλλ’ ἀκέουσα κάθησο, ἐμῷ δ’ ἐπιπείθεο μύθῳ,  
 μή νύ τοι οὐ χραίσμωσιν ὅσοι θεοὶ εἰς’ ἐν Ὀλύμπῳ  
 ἄσπον ἰόνθ’, ὅτε κέν τοι ἀάπτους χεῖρας ἐφήω.”  
 ὡς ἔφατ’, ἔδφεισεν δὲ βοῶπις πότνια Ἥρη,  
 καὶ ῥ’ ἀκέουσα καθήστο, ἐπιγνάμψασα φίλον κῆρ·  
 570 ὥχθησαν δ’ ἀνὰ δῶμα Διὸς θεοὶ Οὐρανῖνες·  
 τοῖσιν δ’ Ἥφαιστος κλυτοτέχνης ἦρχ’ ἀγορεύειν,  
 μητρὶ φίλῃ ἐπὶ γῆρα φέρων, λευκωλένῳ Ἥρῃ·  
 “ἦ δὴ λοίγια φέργα τάδ’ ἔσσεται, οὐδ’ ἔτ’ ἀνεκτά,  
 εἰ δὴ σφῶ’ ἔνεκα θνητῶν ἐριδαίνετον ὦδε,  
 575 ἐν δὲ θεοῖσι κολῶν ἐλαύνετον· οὐδέ τι δαιτὸς  
 ἐσθλῆς ἔσσεται ἦδος, ἐπεὶ τὰ χερεῖονα νικᾷ.  
 μητρὶ δ’ ἐγὼ παράφημι, καὶ αὐτῇ περ νοεοῦσῃ,  
 πατρὶ φίλῳ ἐπὶ γῆρα φέρειν Δίί, ὅφρα μὴ αὐτε  
 νεικεῖσιν πατήρ, σὺν δ’ ἡμῶν δαῖτα ταραξῇ.  
 580 εἷ περ γάρ κ’ ἐθέλῃσιν Ὀλύμπιος ἀστεροπητῆς  
 ἐξ ἐδέων στυφελίζαι· ὃ γὰρ πολὺν φέρτατος ἐστίν.  
 ἀλλὰ σὺν τόν γε φέπεσσι καθάπτεσθαι μαλακοῖσιν·  
 αὐτίκ’ ἔπειθ’ ἱλαὸς Ὀλύμπιος ἔσσεται ἡμῖν.”  
 ὡς ἄρ’ ἔφη, καὶ ἀναΐξας δέπας ἀμφικύπελλον  
 585 μητρὶ φίλῃ ἐν χεῖρ’ ἐτίθει, καὶ μιν προσέφειπεν·  
 “τέτλαθι, μήτηρ ἐμή, καὶ ἀνάσχεο κηδομένη περ,  
 μή σε φίλῃν περ ἐοῦσαν ἐν ὀφθαλμοῖσι φίδωμαι  
 θειωμένην· τότε δ’ οὐ τι δυνήσομαι ἀχνύμενός περ  
 χραισμεῖν· ἀργαλέος γὰρ Ὀλύμπιος ἀντιφέρεσθαι.  
 590 ἦδη γάρ με καὶ ἄλλοτ’ ἀλεξέμεναι μεμαῶτα  
 ῥῆψε, ποδὸς τεταγών, ἀπὸ βηλοῦ θεσπεσίοιο.

πάν δ' ἡμάρ' φερόμεν, ἅμα δ' ἡελίφ καταδύντι  
κάππεσον ἐν Λήμνῳ, ὀλίγος δ' ἔτι θυμὸς ἐνήην·  
ἔνθα με Σύντιες ἄνδρες ἄφαρ' κομίσαντο πεσόντα.”

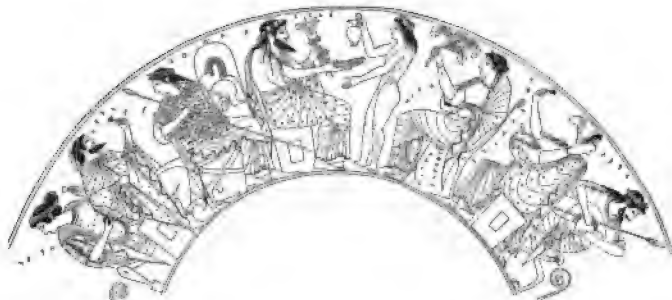


## ΟΜΗΡΟΥ ΙΛΙΑΔΟΣ Β.

### ΟΝΕΙΡΟΣ.

- ἄλλοι μὲν ῥα θεοὶ τε καὶ ἄνδρες ἵπποκορυσται  
ἠῦδον παννύχιοι, Δία δ' οὐκ ἔχε φῆδυμος ὕπνος,  
ἀλλ' ὃ γ' ἑμερμήριζε κατὰ φρένα, ὡς Ἀχιλῆα  
τιμήσει, ὀλέσαι δὲ πολὺς ἐπὶ νηυσὶν Ἀχαιῶν.  
5 ἦδε δέ φοι κατὰ θυμὸν ἀρίστη φαίνετο βουλή,  
πέμψαι ἐπ' Ἀτρεΐδῃ Ἀγαμέμνονι οὐλον Ὀνειρον·  
καί μιν φωνήσας φέπεα πτερόεντα προσηύδα·  
“βάσκ' ἴθι, οὐλος Ὀνειρε, θοὰς ἐπὶ νῆας Ἀχαιῶν·  
ἐλθὼν ἐς κλισίην Ἀγαμέμνονος Ἀτρεΐδαο  
10 πάντα μάλ' ἀτρεκέως ἀγορευμέν' ὡς ἐπιτέλλω.  
θωρῆξαί γε κέλευε κάρη κομάοντας Ἀχαιοὺς  
πανσυδίῃ· νῦν γάρ κεν ἔλοι πόλιν εὐρυάγυιαν  
Τρώων· οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες  
ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας  
15 Ἥρη λισσομένη, Τρώεσσι δὲ κήδε' ἐφήπται.”  
ὥς φάτ', ἔβη δ' ἄρ' Ὀνειρος, ἐπεὶ τὸν μῦθον ἄκουσεν·  
καρπαλίμως δ' ἵκανε θοὰς ἐπὶ νῆας Ἀχαιῶν.  
βῆ δ' ἄρ' ἐπ' Ἀτρεΐδην Ἀγαμέμνονα· τὸν δ' ἐκίχανεν  
εὖδοντ' ἐν κλισίῃ, περὶ δ' ἀμβρόσιος κέχυθ' ὕπνος.  
20 ὅττ' ἄρ' ὑπὲρ κεφαλῆς Νηληϊῶν υἱὶ φεροικῶς  
Νέστορι, τὸν ῥα μάλιστα γερόντων τῷ Ἀγαμέμνων.

τῷ μιν φεισάμενος προσεφώνεε θεῖος Ὀνειρος·  
 “εὖδεις, Ἀτρέος υἱὲ δαΐφρονος ἵπποδάμοιο·  
 οὐ χρή παινύχιον εὖδεν βουληφόρον ἄνδρα,  
 25 ᾧ λαοὶ τ’ ἐπιτετράφεται καὶ τόσσα μέμηλεν.



**Assembly of the Gods:** In the center Zeus and Ganymedes; behind Zeus are Athena, Hermes, and Hebe; behind Ganymedes are Hestia, Aphrodite, and Ares.

νῦν δ’ ἐμέθεν ξύνες ᾧκα· Διὸς δέ τοι ἄγγελός εἰμι,  
 ὃς σέ’ ἀνευθεν ἐὼν μέγα κήδεται ἥδ’ ἐλεαίρει.  
 θωρήξαι σ’ ἐκέλευσε κάρη κομάοντας Ἀχαιοὺς  
 πανσυδίῃ· νῦν γάρ κεν ἔλοις πόλιν εὐρύαγυιαν  
 30 Τρώων· οὐ γὰρ ἔτ’ ἀμφὶς Ὀλύμπια δώματ’ ἔχοντες  
 ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας  
 Ἥρη λισσομένη, Τρώεσσι δὲ κήδε’ ἐφήπται  
 ἐκ Διός· ἀλλὰ σὺ σῆσιν ἔχε φρεσί, μηδέ σε λήθη  
 αἰρέετω, ὅτε κεν σε μελίφρων ὕπνος ἀνήῃ.”  
 35 ὥς ἄρα φωνήσας ἀπεβήσето, τὸν δ’ ἔλιπ’ αὖθι  
 τὰ φρονέοντ’ ἀνὰ θυμὸν ἃ ῥ’ οὐ τελέεσθαι ἔμελλον.  
 ὃ γὰρ ὅ γ’ αἰρήσειν Πριάμου πόλιν ἥματι κείνῳ,  
 νήπιος, οὐδὲ τὰ ῥεῖδε, ἃ ῥα Ζεὺς ἠμάρτυρα φέργα·  
 θήσειν γὰρ ἔτ’ ἔμελλεν ἔπ’ ἄλγέα τε στοναχὰς τε  
 40 Τρωσὶ τε καὶ Δαναοῖσι διὰ κρατερὰς ὕσμινας.  
 ἦγρετο δ’ ἐξ ὕπνου, θέτη δέ μιν ἀμφέχυντ’ ὁμφή.  
 ἔζητο δ’ ὀρθωθείς, μαλακὸν δ’ ἐνέδυνε χιτῶνα,

τῶν νῦν μιν μνήσασα παρέζοο καὶ λαβὲ γούνων,  
 αἶ κέν πως ἐθέλῃσιν ἐπὶ Τρώεσσιν ἀρῆξαι,  
 τοὺς δὲ κατὰ πρύμνας τε καὶ ἄμφ' ἄλα φέλσαι Ἀχαιοὺς  
 410 κτεινομένους, ἵνα πάντες ἐπαύρωνται βασιλῆος,  
 γνώῃ δ' Ἀτρεΐδης εὐρὺ κρεῖτων Ἀγαμέμνων  
 γῆν ἄτην, ὃ τ' ἄριστον Ἀχαιῶν οὐδὲν ἔτισεν."

τὸν δ' ἡμείβετ' ἔπειτα Θέτις κατὰ δάκρυ χέουσα·  
 "ὦ μοι, τέκνον ἐμόν, τί νύ σ' ἔτρεφον αἰνὰ τεκοῦσα;  
 415 αἶθ' ὄφελες παρὰ νηυσὶν ἀδάκρυτος καὶ ἀπῆμων  
 ῥῆσθαι, ἐπεὶ νύ τοι αἴσα μίνυνθά περ, οὐ τι μάλα δρῆν.  
 νῦν δ' ἄμα τ' ὠκύμορος καὶ οἰζυρὸς περὶ πάντων  
 ἔπλεο· τῷ σε κακῇ αἴσῃ τέκον ἐν μεγάροισιν.  
 τοῦτο δέ τοι φερέουσα φέπος Διὶ τερπικεραύνῳ  
 420 εἶμ' αὐτὴ πρὸς Ὀλυμπον ἀγάννιφον, αἶ κε πίθηται.  
 ἀλλὰ σὺ μὲν νῦν νηυσὶ παρήμενος ὠκυπόροισιν  
 μήνι' Ἀχαιοῖσιν, πολέμου δ' ἀποπαύεο πάμπαν·  
 Ζεὺς γὰρ ἐς Ὀκεανὸν μετ' ἀμύμονας Αἰθιοπῆας  
 χθιζὸς ἔβη κατὰ δαῖτα, θεοὶ δ' ἄμα πάντες ἔποντο·  
 425 δωδεκάτῃ δέ τοι αὖτις ἐλεύσεται Οὐλυμπόνδε,  
 καὶ τότε ἔπειτά τοι εἶμι Διὸς ποτὶ χαλκοβατὲς δῶ,  
 καὶ μιν γονάσομαι, καί μιν πείσεσθαι οἴω."

ὥς ἄρα φωνήσας ἀπεβήσετο, τὸν δ' ἔλιπ' αἶθι  
 χωόμενον κατὰ θυμὸν ἐνζώνοιο γυναικός,  
 430 τὴν ῥα βίῃ ἀφέκοντος ἀπέφραον.

αὐτὰρ Ὀδυσσεὺς

ἐς Χρύσην ἵκανεν ἄγων ἱερὴν ἑκατόμβην.  
 οἱ δ' ὅτε δὴ λιμένος πολυβευθέος ἐγγὺς ἴκοντο,  
 ἰστία μὲν ἵστειλαντο, ῥέσαν δ' ἐν νηὶ μελαίνῃ,  
 ἰστὸν δ' ἱστοδόκῃ πέλασαν προτόνοισιν ὑφέντες  
 435 καρπαλίμως, τὴν δ' εἰς ὄρμον προέρεσαν ἐρετμοῖς.  
 ἐκ δ' εὐνὰς ἔβαλον, κατὰ δὲ πρυμνήσι' ἔδησαν·

ἐκ δὲ καὶ αὐτοὶ ἔβαινον ἐπὶ φρηγμῖνι θαλάσσης,  
 ἐκ δ' ἐκατόμβην ἔβησαν ἐκηβόλῳ Ἀπόλλωνι.  
 ἐκ δὲ Χρυσῆς νηὸς ἔβη ποντοπόροιο.

440 τὴν μὲν ἔπειτ' ἐπὶ βωμὸν ἄγων πολύμητις Ὀδυσσεὺς  
 πατρὶ φίλῳ ἐν χέρσῳ ἐτίθει, καὶ μιν προσέφειπεν.  
 “ὦ Χρῦση, πρό μ' ἔπεμψε φάναξ ἀνδρῶν Ἀγαμέμνων  
 παῖδά τε σοὶ ἀγέμεν, Φοῖβῳ θ' ἱερὴν ἐκατόμβην  
 ῥέξαι ὑπὲρ Δαναῶν, ὅφρ' ἱλασόμεσθα φάνακτα,  
 445 ὃς νῦν Ἀργεῖοισι πολύστονα κήδε' ἐφῆκεν.”

ὥς φειπὼν ῥ' ἐν χέρσῳ ἐτίθει, ὃ δ' ἐδέξατο χαίρων  
 παῖδα φίλην. τοὶ δ' ὦκα θεῷ ἱερὴν ἐκατόμβην  
 ἐξείης ἔστησαν εὐδμητον περὶ βωμόν,  
 ἔχερνίψαντο δ' ἔπειτα καὶ οὐλοχύτας ἀνέλοντο.  
 450 τοῖσιν δὲ Χρῦσης μεγάλ' ἠὔχετο χεῖρας ἀνασχών.  
 “κλυθὶ μέν, ἀργυρότοξ', ὃς Χρῦσιν ἀμφιβέβηκας  
 Κίλλαν τε ζαθέην, Τενέδοιό τε φίφι φανάσσεις.  
 ἡμὲν δὴ ποτ' ἐμεῖο πάρος ἔκλυες εὐξαμένιοι,  
 τίμησας μὲν ἐμέ, μέγα δ' ἦψαο λαὸν Ἀχαιῶν.  
 455 ἦδ' ἔτι καὶ νῦν μοι τόδ' ἐπικρήνηνον ἐφέλδωρ.  
 ἦδη νῦν Δαναοῖσιν ἀφεικέα λοιγὸν ἄμυνον.”

ὥς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε Φοῖβος Ἀπόλλων.  
 αὐτὰρ ἐπεὶ ῥ' ἠὔξαντο καὶ οὐλοχύτας προβάλοντο,  
 ἀφφέρνυσαν μὲν πρῶτα καὶ ἔσφαξαν καὶ ἔδειραν,  
 460 μηρούς τ' ἐξέταμον κατὰ τε κνίσῃ ἐκάλυνσαν  
 δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν.  
 καίε δ' ἐπὶ σχίζῃσ' ὁ γέρων, ἐπὶ δ' αἰθοπα φοῖνον  
 λείβε· νέοι δὲ παρ' αὐτὸν ἔχον πεμπώβολα χερσίν.  
 αὐτὰρ ἐπεὶ κατὰ μῆρ' ἐκάη καὶ σπλάγχν' ἐπάσαντο,  
 465 μίστυλλον τ' ἄρα τᾶλλα καὶ ἀμφ' ὀβελοῖσιν ἔπειραν,  
 ὥπτησάν τε περιφραδέως, φερύσαντό τε πάντα.  
 αὐτὰρ ἐπεὶ παύσαντο πόνου τετύκοντό τε δαῖτα,

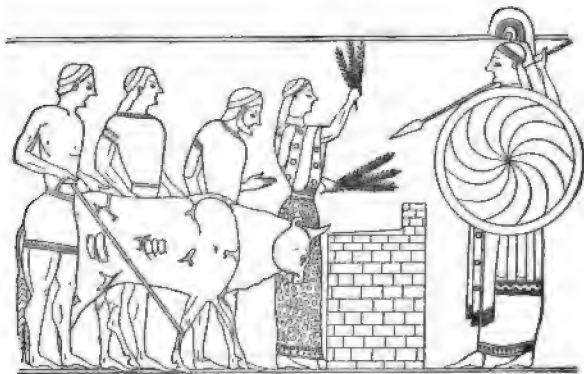
'δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς ἐρίσης.  
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον εἶντο,  
 470 κούροι μὲν κρητῆρας ἐπεστέψαντο ποτοῖο,  
 'νώμησαν δ' ἄρα πᾶσιν ἐπαρξάμενοι δεπάεσσιν,  
 οἱ δὲ πανημέριοι μολπῇ θεὸν ἰλάσκοντο,  
 καλὸν αἰείδοντες παιήονα, κούροι Ἀχαιῶν,



**Chryses propitiates Apollo, whose Temple and Statue are seen in the Background.** Chryses and a young attendant stand before the altar ready to sacrifice the bull (representing the hecatomb), which is held by two men. On the left stands Chryseis, her maid, and a female attendant carrying on her head a platter containing offerings, and in her right hand a jug of wine for the libation. Gods are spectators.

μέλποντες φεκάφεργον· ὁ δὲ φρένα 'τέρπει' ἀκούων.  
 475 ἦμος δ' ἥελιος κατέδυ καὶ ἐπὶ κνέφας ἦλθεν,  
 δὴ τότε 'έκοιμήσαντο παρὰ πρυμνήσια νηός.  
 'ἦμος δ' ἠριγένει' ἐφάνη ῥοδοδάκτυλος Ἥως,  
 καὶ τότε 'έπειτ' ἀνάγοντο μετὰ στρατὸν εὐρὺν Ἀχαιῶν·  
 τοῖσιν δ' ἔκμενον οὖρον ἱεὶ φεκάφεργος Ἀπόλλων.  
 480 οἱ δ' ἰστὸν 'στήσαντ', ἀνὰ θ' ἰστία λευκ' ἐπέτασσαν·

ἐν δ' ἄνεμος ᾗρῃσεν μέσον ἰστίον, ἀμφὶ δὲ κῦμα  
 στεῖρῃ πορφύρεον μέγ' ἐρίφαχε νηὸς ἰούσης  
 ἥ δ' ἔθεεν κατὰ κῦμα διαπρήσσουσα κέλευθον.  
 αὐτὰρ ἐπεὶ ῥ' ἴκοντο κατὰ στρατὸν εὐρὺν Ἀχαιῶν,  
 485 νῆα μὲν οἳ γε μέλαιναν ἐπ' ἠπείροι' ἐφέρυσσαν  
 ὑφ' ὅθ' ἐπὶ ψαμάθοισ', ὑπὸ δ' ἔρματα μάκρ' ἐτάνυσσαν,  
 αὐτοὶ δ' ἐσκίδναντο κατὰ κλισίας τε νέας τε.  
 αὐτὰρ ὁ ἔμηνε νηυσὶ παρήμενος ὠκυπόροισιν,  
 διογενὴς Πηληϊὸς υἱός, πόδας ὠκὺς Ἀχιλλεύς.



▲ Sacrifice (to Athene).

490 οὔτε ποτ' εἰς ἀγορὴν ᾗπλέσκετο κυδιάνειραν  
 οὔτε ποτ' ἐς πόλεμον, ἀλλ' ἐφθινύθεσκε φίλον κῆρ  
 αὖθι μένων, ᾗποθέεσκε δ' αὐτὴν τε πτόλεμόν τε.

ἀλλ' ὅτε δὴ ῥ' ἐκ τοῖο δυωδεκάτῃ γένητ' ἡώς,  
 καὶ τότε δὴ πρὸς Ὀλυμπον ἴσαν θεοὶ αἰὲν ἔοντες  
 495 πάντες ἅμα, Ζεὺς δ' ἦρχε. Θέτις δ' οὐ λήβει' ἐφετμῆς  
 παιδὸς ἐφ' οὗ, ἀλλ' ἥ γ' ἀνεδύσετο κῦμα θαλάσσης,  
 ἥρῃ δ' ἀνέβη μέγαν οὐρανὸν Οὐλυμπόν τε.  
 ἡῦρεν δ' εὐρύφοπα Κρονίδην ἄτερ ἡμενον ἄλλων

ἀκροτάτῃ κορυφῇ πολυδειράδος Οὐλύμποιο,  
 500 καὶ ῥα πάροιθ' αὐτοῖο καθέζετο, καὶ ἴλαβε γούνων  
 σκαίῃ· δεξιτερῇ δέ φ' ὑπ' ἀνθερεῶνος ἐλούσα  
 λισσομένη προσέφειπε Δία Κρονίωνα φάνακτα·  
 “Ζεῦ πάτερ, εἴ ποτε δὴ σε μετ' ἀθανάτοισιν ὄνησα  
 ἦ φέπε' ἦ φέργῳ, τόδε μοι κρήνην ἐφέλδωρ·  
 510 τίμησόν μοι υἱόν, ὃς ὠκυμωτάτος ἄλλων  
 ἔπλετ'· ἀτάρ μιν νῦν γε φάναξ ἀνδρῶν Ἀγαμέμνων  
 ἠτίμησεν· ἐλὼν γὰρ ἔχει γέρας, αὐτὸς ἀποφράς.  
 ἀλλὰ σύ περ μιν τίσον, Ὀλύμπιε μητιέτα Ζεῦ,  
 τόφρα δ' ἐπὶ Τρώεσσι τίθει κράτος, ὄφρα κ' Ἀχαιοὶ  
 515 υἱὸν ἐμὸν τίσωσιν, ὁφέλλωσίν τέ φε τιμῇ.”  
 ὧς ἔφατο· τὴν δ' οὐ τι προσέφη νεφεληγερέτα Ζεὺς,  
 ἀλλ' ἀκέων δρῆν ἦστο. Θέτις δ' ὧς ἤψατο γούνων,  
 ὧς ἔχετ' ἐμπεφυυῖα, καὶ εἴρετο δεύτερον αὖτις·  
 “νημερτές μὲν δὴ μοι ὑπόσχεο καὶ κατάνευσον,  
 520 ἦ ἀπόφειπ', ἐπεὶ οὐ τοι ἔπι δφέος, ὄφρ' εὐ φείδω,  
 ὅσσον ἐγὼ μετὰ πᾶσιν ἀτιμοτάτῃ θεὸς εἰμι.”  
 τὴν δὲ μέγ' ὀχθήσας προσέφη νεφεληγερέτα Ζεὺς·  
 “ἦ δὴ λοίγια φέργ', ὅτε μ' ἐχθοδοπῆσαι ἐφήσεις  
 Ἥρῃ, ὅτ' ἂν μ' ἐρέθῃσιν ὄνειδείτοισι φέπεσσιν.  
 525 ἦ δὲ καὶ αὐτως μ' αἰεὶ ἐν ἀθανάτοισι θεοῖσιν  
 νικεῖ, καὶ τέ μέ φησι μάχῃ Τρώεσσιν ἀρήγειν.  
 ἀλλὰ σὺ μὲν νῦν αὖτις ἀπόστιχε, μή τι νοήσῃ  
 Ἥρῃ· ἐμοὶ δέ γε ταῦτα μελήσεται, ὄφρα τελέσω.  
 εἰ δ' ἄγε τοι κεφαλῇ κατανέυσομαι, ὄφρα πεποιῖθης·  
 530 τοῦτο γὰρ ἐξ ἐμέθεν γε μετ' ἀθανάτοισι μέγιστον  
 τέκμωρ· οὐ γὰρ ἐμὸν παλινάγρετον οὐδ' ἀπατηλὸν  
 οὐδ' ἀτελεύτητον, ὅτι κεν κεφαλῇ κατανέυσω.”  
 ἦ, καὶ κυανέῃσιν ἐπ' ὀφρύσι νεῦσε Κρονίων·  
 ἀμβρόσιαι δ' ἄρα χαῖται ἐπερρώσαντο φάνακτος

- 530 κρατὸς ἀπ' ἀθανάτοιο, μέγαν δ' ἐρέλιξεν Ὀλυμπον.  
 τῷ γ' ὥς βουλευσάντε διέτμαγεν· ἡ μὲν ἔπειτα  
 εἰς ἅλα ἄλτο βαθεῖαν ἀπ' αἰγλήεντος Ὀλύμπου,  
 Ζεὺς δὲ ἔρὸν πρὸς δῶμα. θεοὶ δ' ἅμα πάντες ἀνέστησαν  
 ἐξ ἐδέων, σφοῦ πατρὸς ἐναντίον· οὐδέ τις ἔτλη
- 535 μέιναι ἐπερχόμενον, ἀλλ' ἀντίοι ἔσταν ἅπαντες.  
 ὥς ὁ μὲν ἔνθα καθέζετ' ἐπὶ θρόνου· οὐδέ μιν Ἥρη  
 ἡγνοίησε φιδούσ', ὅτι φοι συμφράσσαστο βουλᾶς  
 ἀργυρόπεζα Θέτις, θυγάτηρ Ἀλίοιο γέροντος.  
 αὐτίκα κερτομίοισι Δία Κρονίωνα προσηύδα·
- 540 “ τίς δ' αὔ τοι, δολομῆτα, θεῶν συμφράσσαστο βουλᾶς ;  
 αἰεὶ τοι φίλον ἐστίν, ἐμεῖ ἀπονόσφιν ξόντα,  
 κρυπτάδια φρονέοντα δικαζέμεν· οὐδέ τί πώ μοι  
 πρόφρων τέτληκας φειπεῖν φέπος ὅττι νοήσης.”  
 τὴν δ' ἡμείβετ' ἔπειτα πατὴρ ἀνδρῶν τε θεῶν τε·
- 545 “ Ἥρη, μὴ δὴ πάντας ἐμοὺς ἐπιφέλπεο μύθους  
 φειδήσειν· χαλεποί τοι ἔσονται ἀλόχῳ περ ἐούσῃ.  
 ἀλλ' ὃν μὲν σ' ἐπιφεικὲς ἀκουέμεν, οὐ τις ἔπειτα  
 οὔτε θεῶν πρότερος τὸν φείσεται οὔτ' ἀνθρώπων·  
 ὃν δέ κ' ἐγὼν ἀπάνευθε θεῶν ἐθέλωμι νοῆσαι,
- 550 μὴ τι σὺ ταῦτα φέκαστα διείρεο μηδὲ μετᾶλλα.”  
 τὸν δ' ἡμείβετ' ἔπειτα βοῶπις πότνια Ἥρη·  
 “ αἰνότατε Κρονίδη, ποῖον τὸν μῦθον ἔφειπες ;  
 καὶ λίην σε πάρος γ' οὔτ' εἵρομαι οὔτε μεταλλῶ,  
 ἀλλὰ μάλ' εὐκηλος τὰ φράζεις, ἄσσοι ἐθέλησθα·
- 555 νῦν δ' αἰνῶς δέδφοικα κατὰ φρένα, μὴ σε παρείπῃ  
 ἀργυρόπεζα Θέτις, θυγάτηρ Ἀλίοιο γέροντος·  
 ἡερίη γὰρ σοί γε παρέζετο καὶ ἴλαβε γούνων.  
 τῇ σ' οἶω κατανεῦσαι ἐτήτυμον, ὥς Ἀχιλλῆα  
 τιμήσεις, ὀλέσεις δὲ πολὺς ἐπὶ νηυσὶν Ἀχαιῶν.”
- 560 τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·



“δαιμονίη, αἰεὶ μὲν οἶσαι, οὐδέ σε λήθω,  
 πρῆξαι δ' ἔμπης οὐ τι δυνήσεται, ἀλλ' ἀπὸ θυμοῦ  
 μᾶλλον ἐμοὶ ἔσαι· τὸ δέ τοι καὶ ῥίγιον ἔσται.  
 εἰ δ' οὕτω τοῦτ' ἐστίν, ἐμοὶ μέλλει φίλον εἶναι.  
 565 ἀλλ' ἀκούσα κάθησο, ἐμῷ δ' ἐπιπείθεο μῦθω,  
 μή νύ τοι οὐ χραίσμωσιν ὅσοι θεοὶ εἰς' ἐν Ὀλύμπῳ  
 ἄσπον ἰόνθ', ὅτε κέν τοι ἀάπτους χεῖρας ἐφήω.”

ὥς ἔφατ', ἔδφεισεν δὲ βοῶπις πότνια Ἥρη,  
 καὶ ῥ' ἀκούσα καθῆστο, ἐπιγνάμψασα φίλον κῆρ·  
 570 ὥχθησαν δ' ἀνὰ δῶμα Διὸς θεοὶ Οὐρανίῳνες·  
 τοῖσιν δ' Ἥφαιστος κλυτοτέχνης ἦρχ' ἀγορεύειν,  
 μητρὶ φίλῃ ἐπὶ φῆρα φέρων, λευκωλένῳ Ἥρῃ·  
 “ἦ δὴ λοίγια ἔργα τάδ' ἔσσεται, οὐδ' ἔτ' ἀνεκτά,  
 εἰ δὴ σφῶ' ἔνεκα θνητῶν ἐριδαίνετον ὧδε,  
 575 ἐν δὲ θεοῖσι κολῶν ἐλαύνετον· οὐδέ τι δαιτὸς  
 ἐσθλῆς ἔσσεται ἥδος, ἐπεὶ τὰ χερεῖονα νικᾷ.  
 μητρὶ δ' ἐγὼ παράφημι, καὶ αὐτῇ περ νοεούσῃ,  
 πατρὶ φίλῳ ἐπὶ φῆρα φέρειν Διί, ὅφρα μὴ αὐτε  
 νεικείῃσι πατήρ, σὺν δ' ἡμῶν δαῖτα ταραῇ.  
 580 εἰ περ γάρ κ' ἐθέλῃσιν Ὀλύμπιος ἄστεροπητῆς  
 ἐξ ἐδέων στυφελίξαι· ὃ γὰρ πολὺ φέρτατος ἐστίν.  
 ἀλλὰ σὺ τόν γε ρέπεσσι καθάπτεσθαι μαλακοῖσιν·  
 αὐτίκ' ἔπειθ' ἱλαὸς Ὀλύμπιος ἔσσεται ἡμῖν.”

ὥς ἄρ' ἔφη, καὶ ἀναΐξας δέπας ἀμφικύπελλον  
 585 μητρὶ φίλῃ ἐν χεὶρ' ἐτίθει, καὶ μιν προσέφειπεν·  
 “τέτλαθι, μήτηρ ἐμή, καὶ ἀνάσχεο κηδομένη περ,  
 μή σε φίλῃν περ ἐνῶσαν ἐν ὀφθαλμοῖσι ρίδωμαι  
 θεινομένην· τότε δ' οὐ τι δυνήσομαι ἀχνύμενός περ  
 χραίσμεῖν· ἀργαλέος γὰρ Ὀλύμπιος ἀντιφέρεσθαι.  
 590 ἤδη γάρ με καὶ ἄλλοτ' ἀλεξέμεναι μεμαῶτα  
 ῥῦψε, ποδὸς τεταγών, ἀπὸ βηλοῦ θεσπεσίοιο.

πάν δ' ἡμαρ ἑφερόμην, ἅμα δ' ἡελίῳ καταδύντι  
 κάππεσον ἐν Λήμνῳ, ὀλίγος δ' ἔτι θυμὸς ἐνῆεν·  
 ἔνθα με Σύντιες ἄνδρες ἄφαρ ἑκομίσαντο πεσόντα.”

595 ὥς ἑφ' ἄτ', ἐμείδῃσεν δὲ θεά, λευκώλενος Ἥρη,  
 μειδῆσασα δὲ παῖδός ἐδέξατο χεῖρὶ κύπελλον.  
 αὐτὰρ ὁ τοῖς ἄλλοισι θεοῖς ἐνδέξια πᾶσιν  
 ῥοινοχόει, γλυκὺ νέκταρ ἀπὸ κρητῆρος ἀφύσσων.  
 ἄσβεστος δ' ἄρ' ἐνὼρτο γέλος μακάρεσσι θεοῖσιν,  
 600 ὥς ῥείδον Ἥφαιστον διὰ δώματα ποιπνύοντα.

ὥς τότε μὲν πρόπαν ἡμαρ ἐς ἡέλιον καταδύντα  
 ῥαῖνυντ' οὐδέ τι θυμὸς ἐδεύετο δαιτὸς ἐρίσης,  
 οὐ μὲν φόρμιγγος περικαλλέος, ἣν ἔχ' Ἀπόλλων,  
 Μουσάων θ', αἱ αἶιδον ἀμειβόμεναι ροπὶ καλῇ.

605 αὐτὰρ ἐπεὶ κατέδυ λαμπρὸν φάος ἡελίοιο,  
 οἳ μὲν κακκείοντες ἔβαν ροικόνδε φέκαστος,  
 ἥχι φεκάστῳ δῶμα περικλυτὸς ἀμφιγυῖεις  
 Ἥφαιστος ῥοίησε ριδυῖησι πρᾶπίδεσσιν.  
 Ζεὺς δ' ἐπὶ ρὸν λέχος ἦι Ὀλύμπιος ἀστεροπητής,  
 610 ἔνθα πάρος ῥοιμᾶθ', ὅτε μιν γλυκὺς ὕπνος ἱκάνοι·  
 ἔνθα καθυῖδ' ἀναβάς, παρὰ δὲ χρυσόθρονος Ἥρη.

## ΟΜΗΡΟΥ ΙΛΙΑΔΟΣ Β.

### ΟΝΕΙΡΟΣ.

- ἄλλοι μὲν ῥα θεοὶ τε καὶ ἄνδρες ἵπποκορυσταὶ  
ἠΰδον παννύχιοι, Δία δ' οὐκ ἔχε φήδυμος ὕπνος,  
ἀλλ' ὃ γ' ἐμερμήριζε κατὰ φρένα, ὥς Ἀχιλλῆα  
τιμήσει, ὀλέσαι δὲ πολὺς ἐπὶ νηυσὶν Ἀχαιῶν.  
5 ἦδε δέ φοι κατὰ θυμὸν ἀρίστη φαίνετο βουλή,  
πέμψαι ἐπ' Ἀτρεΐδῃ Ἀγαμέμνονι οὐλον Ὀνειρον·  
καί μιν φωνήσας φέπεα πτερόεντα προσηύδα·  
“βάσκ' ἴθι, οὐλος Ὀνειρε, θεὰς ἐπὶ νῆας Ἀχαιῶν·  
ἐλθὼν ἐς κλισίην Ἀγαμέμνονος Ἀτρεΐδαο  
10 πάντα μάλ' ἀτρεκέως ἀγορευέμεν' ὥς ἐπιτέλλω.  
θωρήξαι γὰρ κέλενε κάρη κομάοντας Ἀχαιοὺς  
πανσυδίῃ· νῦν γάρ κεν ἔλοι πόλιν εὐρυάγυιαν  
Τρώων· οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες  
ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας  
15 Ἥρη λισσομένη, Τρώεσσι δὲ κῆδε' ἐφήπται.”  
ὥς φάτ', ἔβη δ' ἄρ' Ὀνειρος, ἐπεὶ τὸν μῦθον ἄκουσεν·  
καρπαλίμως δ' ἵκανε θεὰς ἐπὶ νῆας Ἀχαιῶν.  
ἔβη δ' ἄρ' ἐπ' Ἀτρεΐδην Ἀγαμέμνονα· τὸν δ' ἐκίχανεν  
εὐδοντ' ἐν κλισίῃ, περὶ δ' ἀμβρόσιος κέχυθ' ὕπνος.  
20 ὅστῃ δ' ἄρ' ὑπὲρ κεφαλῆς Νηληϊῶ νῦν φεφοικῶς  
Νέστορι, τὸν ῥα μάλιστα γερόντων τῷ Ἀγαμέμνων.

τῷ μιν φεισάμενος προσεφώνεε θεῖος Ὀνειρος·  
 “εὐδεις, Ἀτρείος υἱὲ δαΐφρονος ἵπποδάμοιο·  
 οὐ χρὴ παννύχιον εὐδειν βουληφόρον ἄνδρα,  
 25 ᾧ λαοὶ τ’ ἐπιτετράφεται καὶ τόσσα μέμηλεν.



**Assembly of the Gods:** In the center Zeus and Ganymedes; behind Zeus are Athene, Hermes, and Hebe; behind Ganymedes are Hestia, Aphrodite, and Ares.

- νῦν δ’ ἐμέθεν ξύνες ὦκα· Διὸς δέ τοι ἄγγελός εἰμι,  
 ὃς σέ’ ἀνενθεν ἐὼν μέγα κήδεται ἥδ’ ἐλαίρει.  
 θωρήξαι σ’ ἐκέλευσε κάρη κομάοντας Ἀχαιοὺς  
 πανσυδίῃ· νῦν γάρ κεν ἔλοις πόλιν εὐρύαγυιαν  
 30 Τρώων· οὐ γὰρ ἔτ’ ἀμφὶς Ὀλύμπια δώματ’ ἔχοντες  
 ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας  
 Ἥρη λισσομένη, Τρώεσσι δὲ κήδε’ ἐφήπται  
 ἐκ Διός· ἀλλὰ σὺ σῆσιν ἔχε φρεσί, μηδέ σε λήθη  
 αἰρεῖτω, ὅτε κεν σε μελίφρων ὕπνος ἀνήῃ.”  
 35 ὥς ἄρα φωνήσας ἀπεβήσεται, τὸν δ’ ἔλιπ’ αὖθι  
 τὰ φρονέοντ’ ἀνὰ θυμὸν ἃ ῥ’ οὐ τελέεσθαι ἔμελλον.  
 ὃ γὰρ ὅ γ’ αἰρήσειν Πριάμου πόλιν ἥματι κείνῳ,  
 νήπιος, οὐδὲ τὰ ῥεῖδε’, ἃ ῥα Ζεὺς μῆδετο φέργα·  
 θήσειν γὰρ ἔτ’ ἔμελλεν ἔπ’ ἄλγέα τε στοναχὰς τε  
 40 Τρωσί τε καὶ Δαναοῖσι διὰ κρατερὰς ὕσμινας.  
 ἤγρετο δ’ ἐξ ὕπνου, θεῆν δέ μιν ἀμφέχυντ’ ὁμφῇ.  
 ἔζητο δ’ ὀρθωθείς, μαλακὸν δ’ ἐνέδυνε χιτῶνα,

- καλὸν νηγάτεον, περὶ δὲ μέγα ἔβαλλετο φᾶρος·  
 ποσσὶ δ' ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα,  
 45 ἀμφὶ δ' ἄρ' ὤμοισιν ἔβαλετο ξίφος ἀργυρόηλον·  
 εἵλετο δὲ σκῆπτρον πατρώιον, ἄφθιτον αἰεὶ·  
 σὺν τῷ ἔβη κατὰ νῆας Ἀχαιῶν χαλκοχιτώνων.  
 Ἦὼς μὲν ῥα θεὰ προσεβήσето μακρὸν Ὀλυμπον,  
 Ζηνὶ φάος φερέουσα καὶ ἄλλοισ' ἀθανάτοισιν·  
 50 αὐτὰρ ὃ κηρύκεσσι λιγυφθόγγοισ' ἐκέλευσεν  
 κηρύσσειν ἀγορήνδε κάρη κομάοντας Ἀχαιοὺς.  
 οἳ μὲν ἐκήρυσσον, τοὶ δ' ἠγείροντο μάλ' ὤκα.  
 βουλὴν δὲ πρῶτον μεγαθύμων ἔζε γερόντων  
 Νεστορέη παρὰ νηὶ Πυλοιγενέος βασιλῆος.  
 55 τοὺς ὃ γε συγκαλέσας πυκνὴν ἡρτύνετο βουλὴν·  
 “κλῦτε, φίλοι· θεῖός μοι ἐνύπνιον ἦλθεν Ὀνειρος  
 ἀμβροσίην διὰ νύκτα, μάλιστα δὲ Νέστορι δίῳ  
 φειδός τε μέγεθός τε φυὴν τ' ἄγχιστ' ἐφεοίκει.  
 ἵστη δ' ἄρ' ὑπὲρ κεφαλῆς, καί με πρὸς μῦθον ἔφειπεν·  
 60 ‘εὐδεις, Ἀτρεὺς υἱὲ δαΐφρονος ἵπποδάμοιο·  
 οὐ χρὴ παννύχιον εὐδεν βουλευφόρον ἄνδρα,  
 ᾧ λαοὶ τ' ἐπιτετράφαται καὶ τόσσα μέμηλεν.  
 νῦν δ' ἐμέθεν ξύνες ὤκα· Διὸς δέ τοι ἄγγελός εἰμι,  
 ὃς σέ' ἀνευθεν ἐὼν μέγα κήδεται ἡδ' ἐλεαίρει.  
 65 θωρήξαι σ' ἐκέλευσε κάρη κομάοντας Ἀχαιοὺς  
 πανσυδίη· νῦν γάρ κεν ἔλοις πόλιν εὐρύναντιαν  
 Τρώων· οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες  
 ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας  
 Ἥρη λισσομένη, Τρώεσσι δὲ κήδ' ἐφήπται  
 70 ἐκ Διός. ἀλλὰ σὺ σῆσιν ἔχε φρεσίν· ὥς ὃ γε φειπῶν  
 ᾧχετ' ἀποπτάμενος, ἐμὲ δὲ γλυκὺς ὕπνος ἀνήκεν.  
 ἀλλ' ἄγετ', αἷ κέν πως θωρήξομεν νῆας Ἀχαιῶν.  
 πρῶτα δ' ἐγὼν φέπεσιν πειρήσομαι, ἥ θέμις ἐστίν,

- καὶ φεύγειν σὺν νηυσὶ πολυκλήϊσι κελεύσω ·  
 75 ὑμεῖς δ' ἄλλοθεν ἄλλος ἐρητύειν ρεπέεσσιν.”  
 ἦ τοι ὁ γ' ὥς φειπὼν κατ' ἄρ' ἔζετο, τοῖσι δ' ἀνέστη  
 Νέστωρ, ὃς ῥα Πύλοιο ράναξ ἦν ἡμαθόεντος ·  
 ὁ σφιν ἐν φρονέων ἀγορήσατο καὶ μετέφειπεν ·  
 “ὦ φίλοι, Ἀργεῖων ἡγήτορες ἡδὲ μέδοντες,  
 80 εἰ μὲν τις τὸν ὄνειρον Ἀχαιῶν ἄλλος ἐνισπεν,  
 ψεῦδός κεν φαῖμεν καὶ νοσφιζοίμεθα μᾶλλον ·  
 νῦν δ' ἔφιδ' ὃς μέγ' ἄριστος Ἀχαιῶν εὐχεται εἶναι.  
 ἀλλ' ἄγετ', αἶ κέν πως θωρήξομεν νῆας Ἀχαιῶν.”  
 ὧς ἄρα φωνήσας βουλῆς ἐξ ἦρχε νέεσθαι,  
 85 οἱ δ' ἐπανεστήσαν ὑπείθοντό τε ποιμένι λαῶν,  
 σκηπτόοχοι βασιλῆες. ἐπεσσεύοντο δὲ λαοί.

## ΔΙΑΠΕΙΡΑ.

- ἥύτε φέθνε' ἴασι μελισσάων ἀδιωάν,  
 πέτρης ἐκ γλαφυρῆς αἰεὶ νέον ἐρχομενάων ·  
 βοτρυδὸν δὲ πέτονται ἐπ' ἀνθεσι φειαρνωοῖσιν ·  
 90 αἱ μὲν τ' ἐνθα ράλις πεποτήαται, αἱ δέ τε ἐνθα ·  
 ὧς τῶν φέθνεα πολλὰ νεῶν ἄπο καὶ κλισιάων  
 ἡϊόνος προπάροιθε βαθείης ἐστιχάοντο  
 φιλαδὸν εἰς ἀγορὴν · μετὰ δέ σφισι ρόσσ' ἔδεδηέ  
 ὀτρύνουσ' ἵμεναι, Διὸς ἄγγελος · οἱ δ' ἀγέροντο.  
 95 ἑτερῇχει δ' ἀγορῇ, ὑπὸ δ' ἐστεναχίζετο γαῖα  
 λαῶν ἰζόντων, ὄμαδος δ' ἦν. ἐννέα δὲ σφας  
 κήρυκες βοάοντες ἐρήτυον, εἴ ποτ' αὐτῆς  
 σχοίατ', ἀκούσειαν δὲ διοτρεφέων βασιλῆων.  
 σπουδῇ δ' ἔζετο λαός, ἐρήτυθεν δὲ καθ' ἔδρας  
 100 παυσάμενοι κλαγγῆς. ἀνὰ δὲ κρεῖτων Ἀγαμέμνων  
 ἔσθη σκῆπτρον ἔχων · τὸ μὲν Ἥφαιστος ἔκαμε τεύχων

- Ἥφαιστος μὲν ἔδωκε Διὶ Κρονίῳνι φάνακτι,  
 αὐτὰρ ἄρα Ζεὺς ἔδωκε διακτόρῳ ἀργεῖφόντῃ·  
 Ἑρμείας δὲ φάναξ ἔδωκεν Πέλοπι πληξίππῳ,  
 105 αὐτὰρ ὁ αὖτε Πέλοψ ἔδωκ' Ἀτρεί, ποιμένι λαῶν·  
 Ἀτρεὺς δὲ θνήσκων ἔλιπεν πολύφαρνι Θυέστῃ,  
 αὐτὰρ ὁ αὖτε Θυέστ' Ἀγαμέμνονι ἑλίπε φορῆναι,  
 πολλῇσιν νήσοισι καὶ Ἀργεῖ παντὶ φανάσσειν.  
 τῷ ὃ γ' ἐρείσάμενος φέπε' Ἀργεῖοισι μετηΐδα·  
 110 ὦ φίλοι ἦρωες Δαναοί, θεράποντες Ἀρης,  
 Ζεὺς με μέγα Κρονίδης αἶτη ἐνέδθησε βαρεῖν,  
 σχέτλιος, ὃς πρὶν μὲν μοι ὑπέσχετο καὶ κατένευσεν  
 Γίλιον ἐκπέрсαντ' ἐντείχεον ἀπονέεσθαι,  
 νῦν δὲ κακὴν ἀπάτην βουλεύσατο, καί με κελεύει  
 115 δυσκλέε' Ἀργὸς ἰκέσθαι, ἐπεὶ πολὺν ὤλεσα λαόν.  
 οὕτω πού Διὶ μέλλει ὑπερμενέει φίλον εἶναι,  
 ὃς δὴ πολλὰν πολίων κατέλυσε κάρηνα  
 ἧδ' ἔτι καὶ λύσει· τοῦ γὰρ κράτος ἐστὶ μέγιστον.  
 αἰσχροὺν γὰρ τόδε γ' ἐστὶ καὶ ἐσσομένοισι πυθέσθαι,  
 120 μὰς οὕτω τοιόνδε τοσόνδε τε λαὸν Ἀχαιῶν  
 ἄπρηκτον πόλεμον πολεμιζέμεν ἧδὲ μάχεσθαι  
 ἀνδράσι παυροτέροισι, τέλος δ' οὐ πώ τι πέφανται.  
 εἴ περ γάρ τ' ἐθέλοιμεν Ἀχαιοί τε Τρῶές τε,  
 ὄρκια πιστὰ ταμόντες, ἀριθμηθήμεναι ἄμφω,  
 125 Τρῶες μὲν λέξασθαι ἐφέστιοι ὅσοι ἔασιν,  
 ἡμεῖς δ' ἐς δεκάδας διακοσμηθήμεν' Ἀχαιοί,  
 Τρώων δ' ἀνδρα φέκαστοι ἐλοίμεθα φοινοχοεῖν,  
 πολλάι κεν δεκάδες δευοῖατο φοινοχόοιο.  
 τόσσον ἐγὼ φημι πλέας ἔμμεναι νῆας Ἀχαιῶν  
 130 Τρώων, οἳ ναίουσι κατὰ πτόλιν. ἀλλ' ἐπικούροι  
 πολλέων ἐκ πολίων ἐγχεσπαλοὶ ἄνδρες ἔασιν,  
 οἳ με μέγα πλάζουσι καὶ οὐκ εἰάουσ' ἐθέλοντα

- Φίλιον ἐκπέρσαι, ἐν ναιόμενον πολίεθρον.  
 ἐννέα δὴ βεβάασι Διὸς μεγάλοι' ἐνιαυτοί,  
 135 καὶ δὴ δοῦρα σέσηπε νεῶν καὶ σπάρτα λέλυνται.  
 αἱ δέ ποθ' ἡμέτεραί τ' ἄλοχοι καὶ νήπια τέκνα  
 ἦατ' ἐνὶ μεγάροις ποτιδέγμεναι· ἄμμι δὲ φέργον  
 αὐτως ἀκράαντον, οὐ εἵνεκα δεῦρ' ἰκόμεσθα.  
 ἀλλ' ἄγεθ', ὥς κεν ἐγὼ φείπω, πειθώμεθα πάντες.  
 140 φεύγωμεν σὺν νηυσὶ φίλην ἐς πατρίδα γαίαν·  
 οὐ γὰρ ἔτι Τροίην αἰρήσομεν εὐρυνάγνιαν."  
 ὥς φάτο, τοῖσι δὲ θυμὸν ἐνὶ στήθεσιν ὄριεν  
 πᾶσι μετὰ πληθύν, ὅσοι οὐ βουλῆς ἐπάκουσαν.  
 ἰκινήθη δ' ἀγορὴ φῆ κύματα μακρὰ θαλάσσης,  
 145 πόντου Φικαρίοιο· τὰ μὲν τ' Εὐρὸς τε Νότος τε  
 ὦρον' ἐπαῖξας πατρὸς Διὸς ἐκ νεφελῶν.  
 ὥς δ' ὅτε κινήσῃ Ζέφυρος βαθὺ λήιον ἐλθών,  
 λάβρος ἐπαιγίζων, ἐπὶ τ' ἡμῦνι ἀσταχέουσιν,  
 ὥς τῶν πᾶσ' ἀγορὴ ἰκινήθη, τοὶ δ' ἀλαλητῶ  
 150 νῆας ἔπ' ἐσσεύοντο, ποδῶν δ' ὑπένερθε κοινὴ  
 ἵστατ' ἀειρομένη. τοὶ δ' ἀλλήλοισ' ἐκέλευον  
 ἄπτεσθαι νηῶν ἥδ' ἐλκέμεν' εἰς ἄλα δῖαν,  
 οὐρούς τ' ἐξεκάθαιρον· αὐτὴ δ' οὐρανὸν ἴκεν  
 φοῖκαδε φιεμένων· ὑπὸ δ' ἦρεον ἔρματα νηῶν.  
 155 ἔνθα κεν Ἀργεῖοισιν ὑπέρμορα νόστος ἐτύχθη,  
 εἰ μὴ Ἀθηναίην Ἥρη πρὸς μῦθον ἔφειπεν·  
 “ὦ πόποι, αἰγιόχοιο Διὸς τέκος, ἀτρυτώνη,  
 οὕτω δὴ φοϊκόνδε, φίλην ἐς πατρίδα γαίαν,  
 Ἀργεῖοι φεύξονται ἐπ' εὐρέα νῶτα θαλάσσης;  
 160 καὶ δὲ κεν εὐχολὴν Πριάμῳ καὶ Τρωσὶ λίποιεν  
 Ἀργεῖην Ἑλένην, ἧς εἵνεκα πολλοὶ Ἀχαιῶν  
 ἐν Τροίῃ ἀπόλοντο, φίλης ἀπὸ πατρίδος αἷης.  
 ἀλλ' ἴθι νῦν κατὰ λαὸν Ἀχαιῶν χαλκοχιτώνων,



- σοῖς' ἀγανοῖσι φέπεσσιν ἐρήτυε φῶτα φέκαστον,  
 165 μῆδ' ἔαε νῆας ἄλαδ' ἐλκέμεν' ἀμφιφελίσσας."  
 ὧς ἔφατ', οὐδ' ἀπίθησε θεά, γλαυκῶπις Ἀθήνη,  
 'βῆ δὲ κατ' Οὐλύμποιο καρήνων αἰῖξασα,  
 καρπαλίμως δ' ἵκανε θοὰς ἐπὶ νῆας Ἀχαιῶν.  
 ἦϋρεν ἔπειτ' Ὀδυσῆα, Διὶ μῆτιν ἀτάλαντον,  
 170 ἐσταότ'· οὐδ' ὃ γε νηὸς εὐσσέλμοιο μελαΐνης  
 ἦπτετ', ἐπεὶ μιν ἄχος κραδίην καὶ θυμὸν ἵκανε.  
 ἄγχι δέ φ' ἵσταμένη προσέφη γλαυκῶπις Ἀθήνη·  
 "διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,  
 οὕτω δὴ φοικόνδε, φίλην ἐς πατρίδα γαῖαν,  
 175 φεύξεσθ' ἐν νήεσσι πολυκλήϊσι πεσόντες·  
 καὶ δὲ κεν εὐχολὴν Πριάμῳ καὶ Τρωσὶ λίποιτε  
 Ἀργεῖην Ἑλένην, ἧς εἵνεκα πολλοὶ Ἀχαιῶν  
 ἐν Τροίῃ ἀπόλοντο, φίλης ἀπὸ πατρίδος αἵης.  
 ἀλλ' ἴθι νῦν κατὰ λαὸν Ἀχαιῶν, μῆδέ τ' ἐρώει,  
 180 σοῖς' ἀγανοῖσι φέπεσσιν ἐρήτυε φῶτα φέκαστον,  
 μῆδ' ἔαε νῆας ἄλαδ' ἐλκέμεν' ἀμφιφελίσσας."  
 ὧς ἔφάθ', ὃ δὲ ξυνέηκε θεᾶς ρόπα φωνησάσης,  
 'βῆ δὲ θέειν, ἀπὸ δὲ χλαῖναν βάλε· τὴν δ' ἐκόμισσεν  
 κῆρυξ Εὐρυβάτης Ἰθακήσιος, ὃς φοι ὀπήδει.  
 185 αὐτὸς δ' Ἀτρεΐδαν Ἀγαμέμνονος ἀντίος ἔλθων  
 'δέξατό φοι σκῆπτρον πατρώιον, ἄφθιτον αἰεὶ·  
 σὺν τῷ ἔβη κατὰ νῆας Ἀχαιῶν χαλκοχιτώνων.  
 ὃν τινα μὲν βασιλῆα καὶ ἔξοχον ἄνδρα κιχείη,  
 τὸν δ' ἀγανοῖσι φέπεσσιν ἐρητύσασκε παραστάς·  
 190 "δαιμόνι, οὗ σε φέροικε κακὸν ὧς δεδρῖσσεσθαι,  
 ἀλλ' αὐτὸς τε κάθησο καὶ ἄλλους ἰδρνε λαούς.  
 οὐ γάρ πω σάφα φοῖσθ' οἶος νόος Ἀτρεΐωνος·  
 νῦν μὲν πειράεται, τάχα δ' ἕψεται νῆας Ἀχαιῶν.  
 ἐν βουλῇ δ' οὐ πάντες ἀκούσαμεν, οἶον ἔφειπεν.

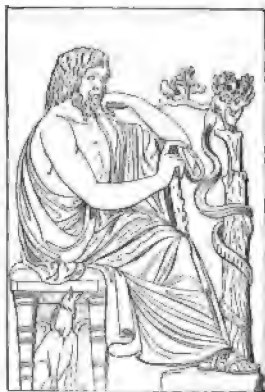
- 195 μή τι χολωσάμενος ῥέξῃ κακὸν νῆας Ἀχαιῶν.  
 θυμὸς δὲ μέγας ἐστὶ διοτρεφέος βασιλῆος,  
 τιμὴ δ' ἐκ Διὸς ἐστι, φιλεῖ δέ γε μητίετα Ζεὺς.”  
 ὃν δ' αὖ δῆμοι' ἄνδρα ρῖδοι βοάοντά τ' ἐφεύροι,  
 τὸν σκῆπτρῳ ἐλάσασχ' ὠμοκλήσασκέ τε μῦθῳ ·
- 200 “ δαιμόνι', ἀτρέμας ἦσο καὶ ἄλλων μῦθον ἄκουε,  
 οἱ σέο φέρτεροί εἰσι, σὺ δ' ἀπτόλεμος καὶ ἀναλκις,  
 οὔτε ποτ' ἐν πολέμῳ ἐναρίθμιος οὐτ' ἐνὶ βουλῇ.  
 οὐ μὲν πῶς πάντες βασιλεύσομεν ἐνθαδ' Ἀχαιοί.  
 οὐκ ἀγαθὸν πολυκοιρανίη · εἰς κοίρανος ἔστω,
- 205 εἰς βασιλεύς, ᾧ ἔδωκε Κρόνου παῖς ἀγκυλόμητις  
 [σκῆπτρόν τ' ἠδὲ θέμιστας, ἵνα σφίσι βασιλεύῃ].”  
 ὣς ὁ γε κοιρανέων διέπε στρατόν · οἱ δ' ἀγορήνδε  
 αὐτίς ἐπεσσεύοντο νεῶν ἅπο καὶ κλισιάων  
 φηγῇ, ὥς ὅτε κῦμα πολυφλοίσβοιο θαλάσσης
- 210 αἰγιαλῷ μεγάλῳ βρέμεται, σμαραγεῖ δέ τε πόντος.  
 ἄλλοι μὲν ῥ' ἔζοντ', ἡρήτυθεν δὲ καθ' ἔδρας ·  
 Θερσίτης δ' ἔτι μῦνος ἀμετροφεπῆς ἐκολῶα,  
 ὃς φέπεα φρεσὶ φῆσιν ἄκοσμά τε πολλὰ τ' ἐφείδει,  
 μάψ, ἀτὰρ οὐ κατὰ κόσμον, ἐριζέμεναι βασιλεύσιν,
- 215 ἀλλ' ὃ τί φοι φεισαιο γελοίοιον Ἀργεῖοισιν  
 ἔμμεναι. αἷσχιστος δὲ ἀνὴρ ὑπὸ Φίλιον ἦλθεν ·  
 φολκὸς ἔην, χῶλὸς δ' ἕτερον πόδα · τῷ δέ φοι ὦμῳ  
 κυρτῷ, ἐπὶ στῆθος συνοκωχότε · αὐτὰρ ὑπερθεν  
 φοξὸς ἔην κεφαλὴν, ψεδνὴ δ' ἐπανήνοθε λάχνη.
- 220 ἔχθιστος δ' Ἀχιλλῇ μάλιστ' ἦν ἠδ' Ὀδυσῇ ·  
 τῷ γὰρ ἐνικείεσκε · τότ' αὖτ' Ἀγαμέμνονι δίῳ  
 ὀξέα κεκληγῶς ἔλεγ' ὀνειδέα · τῷ δ' ἄρ' Ἀχαιοὶ  
 ἐκπάγλως ἑκοτόοντ', ἐνεμέσσηθέν τ' ἐνὶ θυμῷ.  
 αὐτὰρ ὁ μακρὰ βοῶν Ἀγαμέμνονα νείκεε μῦθῳ ·
- 225 “ Ἀτρεΐδη, τέο δὴ αὖτ' ἐπιμέμφεαι ἠδὲ χατίζεις ;

- πλείαί τοι χαλκοῦ κλισίαι, πολλαὶ δὲ γυναῖκες  
 εἰσὶν ἐνὶ κλισίῃσ' ἐξαίρετοι, ἄς τοι Ἀχαιοὶ  
 πρωτίστῳ δίδομεν, ὅτε κε πτολίεθρον ἔλωμεν.  
 ἦ ἔτι καὶ χρυσοῖ ἐπιδεύεαι, ὃν κέ τις οἴσῃ  
 230 Τρώων ἵπποδάμων ἐκ Φιλίου υἱὸς ἄποινα,  
 ὃν κεν ἐγὼ δῆσας ἀγάγω ἢ ἄλλος Ἀχαιῶν·  
 ἢ ἐ γυναῖκα νέην, ἵνα μίσγηται ἐν φιλότῃτι,  
 ἣν τ' αὐτὸς ἀπονόσφι κατίσχηται. οὐ τι φέροικεν  
 ἀρχὸν ἔοντα κακῶν ἐπιβασκόμεν' υἱας Ἀχαιῶν.  
 235 ὦ πέπονες, κάκ' ἐλέγχε', Ἀχαιίδες, οὐκέτ' Ἀχαιοί,  
 φοίκαδ' ἐπερ σὺν νηυσὶ νεώμεθα, τὸν δ' ἐάωμεν  
 αὐτόθ' ἐνὶ Τροίῃ γέρα πεσσέμεν', ὅφρα ριδηται,  
 ἦ ῥά τί φοι χῆμεις προσαμύνομεν ἢ καὶ οὐκί·  
 ὅς καὶ νῦν Ἀχιλῆα, φέο μέγ' ἀμείνονα φῶτα,  
 240 ἡτίμησεν· ἐλὼν γὰρ ἔχει γέρας, αὐτὸς ἀποφράς.  
 ἀλλὰ μάλ' οὐκ Ἀχιλῆι χόλος φρεσὶν, ἀλλὰ μεθήμων·  
 ἦ γάρ κ', Ἀτρεΐδῃ, νῦν ὕστατα λωβήσαιο."  
 ὥς φάτο νεικείων Ἀγαμέμνονα, ποιμένα λαῶν,  
 Θερσίτης. τῷ δ' ὦκα παρίστατο διὸς Ὀδυσσεύς,  
 245 καὶ μιν ὑπόδρα φιδὼν χαλεπῶ ἡνίπαπε μύθῳ·  
 "Θερσίτ' ἀκριτόμυθε, λιγύς περ ἐὼν ἀγορητής,  
 ἴσχεο, μηδ' ἔθελ' οἷος ἐριζέμεναι βασιλεῦσιν.  
 οὐ γὰρ ἐγὼ σέο φημὶ χειριότερον βροτὸν ἄλλον  
 ἔμμεναι, ὅσσοι ἄμ' Ἀτρεΐδῃσ' ὑπὸ Φίλιον ἦλθον.  
 250 τῷ οὐ κεν βασιλῆας ἀνὰ στόμ' ἔχων ἀγορεύοις,  
 καὶ σφιν ὀνειδέα τε προφέροις, νόστον τε φυλάσσοις.  
 [οὐδὲ τί πω σάφα ρίδμεν ὅπως ἔσται τάδε φέργα,  
 ἦ ἐν ἧε κακῶς νοστήσομεν υἱες Ἀχαιῶν.  
 τῷ νῦν Ἀτρεΐδῃ Ἀγαμέμνονι, ποιμένι λαῶν,  
 255 ἦσαι ὀνειδίζων, ὅτι φοι μάλα πολλὰ διδοῦσιν  
 ἥρωες Δαναοί. σὺ δὲ κερτομέων ἀγορεύεις.]

- ἀλλ' ἔκ τοι φερέω, τὸ δὲ καὶ τετελεσμένον ἔσται·  
 εἴ κ' ἔτι σ' ἀφραίνοντα κιχήσομαι ὥς νύ περ ᾧδε,  
 μηκέτ' ἔπειτ' Ὀδυσῇ κάρη ὤμοισιν ἐπέιη,  
 260 μῆδ' ἔτι Τηλεμάχοιο πατὴρ κεκλημένος εἶην,  
 εἰ μὴ ἐγὼ σε λαβὼν ἀπὸ μὲν φίλα φείματα δύσω,  
 χλαῖνάν τ' ἠδὲ χιτῶνα, τά τ' αἰδόα ἀμφικαλύπτει,  
 αὐτὸν δὲ κλαίοντα θοὰς ἐπὶ νῆας ἀφήσω  
 πεπληγῶς ἀγορήθεν ἀφεικέσσι πληγῇσιν.”  
 265 ὥς ἄρ' ἔφη, σκήπτρῳ δὲ μετάφρενον ἠδὲ καὶ ὦμον  
 'πλήῃξεν· ὁ δ' ἰδνώθη, θαλερὸν δέ φοι ἔκπεσε δάκρυ,  
 σμῶδιξ δ' αἵματόεσσα μεταφρένου ἐξυπανέστη  
 σκήπτρου ὑπο χρυσεύου. ὁ δ' ἄρ' ἔξετο 'τάρβησέν τε,  
 ἀλγήςσας δ', ἀχρεῖον ἰδὼν, ἀπομόρξατο δάκρυ.  
 270 οἱ δὲ καὶ ἀχνύμενοί περ ἐπ' αὐτῷ φηδὺν 'γέλασσαν·  
 ᾧδε δέ τις φείπεσκε ριδῶν ἐς πλησίον ἄλλον·  
 “ὦ πόποι, ἦ δὴ μυρί' Ὀδυσσεὺς ἐσθλὰ φέφοργεν  
 βουλὰς τ' ἐξάρχων ἀγαθὰς πόλεμόν τε κορύσσω·  
 νῦν δὲ τόδε μέγ' ἄριστον ἐν 'Αργεῖοισιν ἔρεξεν,  
 275 ὃς τὸν λωβητῆρα φεπесβόλον ἔσχ' ἀγοράων.  
 οὐ θήν μιν πάλιν αὖτις ἀνήσει θυμὸς ἀγῆνωρ  
 νεικείην βασιλῆας ὀνειδείοισι φέπεσσαν.”  
 ὥς 'φάσαν ἡ πληθὺς, ἀνὰ δὲ πτολίπορθος Ὀδυσσεὺς  
 ἔσθη σκήπτρον ἔχων. παρὰ δὲ γλαυκῶπις Ἀθήνη  
 280 φειδομένη κήρυκι σιωπᾶν λαὸν ἀνώγει,  
 ὥς ἅμα φοι πρῶτοί τε καὶ ὕστατοι νῆες Ἀχαιῶν  
 μῦθον ἀκούσειαν καὶ ἐπιφρασσαίετο βουλήν.  
 ὁ σφιν ἐν φρονέων ἀγορήσατο καὶ μετέφειπεν·  
 “Ἄτρεΐδη, νῦν δὴ σε, φάναξ, ἐθέλουσιν Ἀχαιοὶ  
 285 πᾶσιν ἐλέγχιστον θέμεναι μερόπεσσι βροτοῖσιν,  
 οὐδέ τοι ἐκτελέουσιν ὑπόσχεσιν, ἣν περ ὑπέσταν  
 ἐνθάδ' ἔτι στείχοντες ἀπ' Ἀργεος ἵπποβότοιο,

- φίλων ἐκπέρσωντ' εὐτείχεον ἀπονέεσθαι·  
 ὥς τε γὰρ ἡ παῖδες νεαρὸι χῆραί τε γυναῖκες  
 290 ἀλλήλοισιν ὀδύρονται φοῦκόνδε νέεσθαι.  
 ἡ μὲν καὶ πόνος ἐστὶν ἀνιθέντα νέεσθαι.  
 καὶ γάρ τις θ' ἓνα μῆνα μένων ἀπὸ γῆς ἀλόχοιο  
 ἀσχαλαίει σὺν νηὶ πολυζύγῳ, ὃν περ ἄελλαι  
 χειμέριαι φέλλωσιν ὀρνομένη τε θαλασσα·  
 300 ἡμῖν δ' εὐατός ἐστι περιτροπῶν ἐνιαυτὸς  
 ἐνθάδε μιμνόντεσσι. τῷ οὐ νεμεσίζοιμ' Ἀχαιοὺς  
 ἀσχαλαέων παρὰ νηυσὶ κορωνίσιν· ἀλλὰ καὶ ἔμπης  
 αἰσχρὸν τοι δφηρὸν τε μένειν κεκένον τε νέεσθαι.  
 τλήπτε, φίλοι, καὶ μείνατ' ἐπὶ χρόνον, ὅφρα δαῶμεν,  
 300 ἡ ἑτέον Κάλχας μαντεύεται ἡὲ καὶ οὐκί.  
 εὖ γὰρ δὴ τόδε φίδμεν ἐνὶ φρεσίν, ἐστὲ δὲ πάντες  
 μάρτυροι, οὓς μὴ Κῆρες ἔβαν θανάτιο φέρουσιν·  
 χθιζά τε καὶ πρωΐζ', ὅτ' ἐς Αὐλίδαν νῆες Ἀχαιῶν  
 ἡγερέθοντο, κακὰ Πριάμῳ καὶ Τρωσὶ φέρουσιν·  
 305 ἡμεῖς δ' ἀμφὶ περὶ κρήνην ἱερούς κατὰ βωμοὺς  
 ἔφειρομεν ἀθανάτοισι τελήεσσας ἐκατόμβας,  
 καλῇ ὑπὸ πλατανίστῳ, ὅθεν ῥέειν ἀγλαὸν ὕδωρ,  
 ἐνθ' ἐφάνη μέγα σῆμα. δράκων ἐπὶ νῶτα δαφουῶς,  
 σμερδαλέος, τὸν ῥ' αὐτὸς Ὀλύμπιος ἦκε φάοςδε,  
 310 βωμοῦ ὑπαίξας πρὸς ῥα πλατάνιστον ὄρουσεν.  
 ἐνθα δ' ἔσαν στρουθοῖο νεοσσοί, νήπια τέκνα,  
 ὅζῳ ἐπ' ἀκροάτῳ, πετάλοισ' ὑποπεπητῶτες,  
 ὀκτώ, ἀτὰρ μήτηρ ἐνάτη ἦν, ἡ ἔκε τέκνα.  
 ἐνθ' ὃ γε τοὺς ἔλεεωὰ κατήσθιε τετριγῶτας·  
 315 μήτηρ δ' ἀμφεποτᾶτο ὀδυρομένη φίλα τέκνα·  
 τὴν δὲ φελιζάμενος πτέρυγος ἔλαβεν ἀφφεραχυῖαν.  
 αὐτὰρ ἐπεὶ κατὰ τέκν' ἔφαγε στρουθοῖο καὶ αὐτήν,  
 τὸν μὲν ἀφιδήλον ἔθηκεν θεός, ὃς περ ἔφηνεν·

λᾶαν γάρ μιν ἔθηκε Κρόνου πάις ἀγκυλόμητις·  
 320 ἡμεῖς δ' ἑσταότες ἠθαρμάζομεν οἷον ἐτύχθη.  
 ὥς οὖν δφεινὰ πέλωρα θεῶν εἰσῆλθ' ἐκατόμβας,  
 Κάλχας δ' αὐτίκ' ἔπειτα θεοπροπέων ἀγόρευεν·  
 “τίπτ' ἄνεω ἐγένεσθε, κάρη κομάοντες Ἀχαιοί;  
 ἡμῖν μὲν τόδ' ἔφηνε τέρας μέγα μητίετα Ζεὺς,  
 325 ὄψιμον ὀψιτέλεστον, ὃο κλέος οὐ ποτ' ὀλεῖται.  
 ὥς οὗτος κατὰ τέκν' ἔφαγε στρουθοῖο καὶ αὐτήν,  
 ὀκτώ, ἀτὰρ μήτηρ ἐνάτη ἦν, ἥ ἔτεκε τέκνα,  
 ὥς ἡμεῖς τόσσα φέτεα πτολεμίζομεν αὖθι,  
 τῷ δεκάτῳ δὲ πόλιν αἰρήσομεν εὐρυάγυιαν.”



The Prodigy at Aulis.

330 κείνος τῶς ἀγόρευε· τὰ δὲ νῦν πάντα τελεῖται.  
 ἀλλ' ἄγε μῖμνετε πάντες, ἐυκνήμιδες Ἀχαιοί,  
 αὐτόθι, εἰς ὃ κε φάστυ μέγα Πριάμοιο φέλωμεν.”  
 ὥς ἔφατ', Ἀργεῖοι δὲ ἐρίφαχον, — ἀμφὶ δὲ νῆες  
 σμερδαλέον ἰκονάβησαν αὐσάντων ὑπ' Ἀχαιῶν, —  
 335 μῦθον ἐπαυέσσαντες Ὀδυσσῆος θεῖοιο.  
 τοῖσι δὲ καὶ μετέφειπε Γερῆνιος ἱππότα Νέστωρ·

- “ὦ πόποι, ἦ δὴ παισὶ φεφοικότες ἀγοράεσθε  
 νηπιάχοισ’, οἷσ’ οὐ τι μέλει πολεμῆια φέργα.  
 πῇ δὴ συνθεσῖαι τε καὶ ὄρκια βήσεται ἡμῖν ;  
 340 ἐν πυρὶ δὴ βουλαί τε γενοῖατο μήδεά τ’ ἀνδρῶν  
 σπονδαὶ τ’ ἄκρητοι καὶ δεξιαί, ἦσ’ ἐπέπιθμεν·  
 αὐτως γὰρ φεπέεσσ’ ἐριδαίνομεν, οὐδέ τι μῆχος  
 εὐρέμεναι δυνάμεσθα, πολὺν χρόνον ἐνθάδ’ ἐόντες.  
 Ἄτρεΐδῃ, σὺ δ’ ἔθ’ ὥς πρὶν ἔχων ἀστεμφέα βουλὴν  
 345 ἄρχε· Ἀργεῖοισι κατὰ κρατερὰς ὑσμῖνας,  
 τοὺς δ’ ἔαε φθινύθειν, ἓνα καὶ δύο, τοί κεν Ἀχαιῶν  
 νόσφιν βουλεύωσ’, ἄνυσις δ’ οὐκ ἔσσεται αὐτῶν,  
 πρὶν Ἀργοσδ’ ἵμεναι, πρὶν καὶ Διὸς αἰγιόχοιο  
 γνόμεναι εἴτε ψεῦδος ὑπόσχεσις, εἴτε καὶ οὐκί.  
 350 φημὶ γὰρ οὖν κατανεῦσαι ὑπερμενέα Κρονίωνα  
 ἡματι τῷ, ὅτε νηυσὶν ἐν ὠκυπόροισιν ἔβαιων  
 Ἀργεῖοι Τρώεσσι φόνον καὶ κῆρα φέροντες,  
 ἀστράπτων ἐπὶ δεξί’, ἐναίσιμα σήματα φαῶν.  
 τῷ μὴ τις πρὶν ἐπειγέσθω ροϊκόνδε νέεσθαι,  
 355 πρὶν τινα παρ Τρώων ἀλόχῳ κατακοιμηθῆναι,  
 τίσασθαι δ’ Ἑλένης ὀρμήματά τε στοναχὰς τε.  
 εἰ δέ τις ἐκπάγλως ἐθέλει ροϊκόνδε νέεσθαι,  
 ἀπτέσθω φῆς νηός, εὐσσέλμοιο μελαίνης.  
 ὄφρα πρόσθ’ ἄλλων θάνατον καὶ πότμον ἐπίσπῃ.  
 360 ἀλλὰ, φάναξ, αὐτός τ’ ἐν μῆδεο πείθεό τ’ ἄλλῳ·  
 οὐ τοι ἀπόβλητον φέπος ἔσσεται, ὅττι κε φείπω·  
 κρῖν’ ἀνδρας κατὰ φῦλα, κατὰ φρήτρας, Ἀγάμεμνον,  
 ὥς φρήτρη φρήτρηφιν ἀρήγῃ, φῦλα δὲ φύλοις.  
 εἰ δέ κεν ὥς φέρξης καὶ τοι πείθωνται Ἀχαιοί,  
 365 γνῶσέ’ ἔπειθ’ ὅς θ’ ἡγεμόνων κακός, ὅς τέ νυ λαῶν,  
 ἦδ’ ὅς κ’ ἐσθλὸς ἔησι· κατὰ σφὰς γὰρ μαχέονται·  
 γνῶσσαι εἰ καὶ θεσπεσίῃ πόλιν οὐκ ἀλαπάξεις,

ἢ ἀνδρῶν κακότητι καὶ ἀφραδίῃ πολέμοιο.”

τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων·

370 “ ἦ μὰν αὐτ' ἀγορή νικᾶς, γέρον, υἱας Ἀχαιῶν.

αἱ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίῃ καὶ Ἀπολλων,

τοιοῦτοι δέκα μοι συμφράδμονες εἶεν Ἀχαιῶν·

τῷ κε τάχ' ἡμύσειε πόλις Πριάμοιο φάνακτος,

χερσὶν ὑφ' ἡμετέρῃσι φαλούσά τε περθομένη τε.

375 ἀλλὰ μοι αἰγίοχος Κρονίδης Ζεὺς ἄλγε' ἔδωκεν,

ὃς με μετ' ἀπρήκτους ἔριδας καὶ νείκεα βάλλει.

καὶ γὰρ ἐγὼν Ἀχιλεὺς τ' ἐμαχেসσάμεθ' εἵνεκα κούρης

ἀντιβίοισι φέπεσσι, ἐγὼ δ' ἦρχον χαλεπαίνων·

εἰ δέ ποτ' ἐς γε μίαν βουλεύσομεν, οὐκέτ' ἔπειτα

380 Τρωσὶν ἀνάβλησις κακοῦ ἔσσεται, οὐδ' ἡβαιόν.

νῦν δ' ἔρχεσθ' ἐπὶ δεῖπνον, ἵνα ξυνάγωμεν Ἄρηα.

εὖ μὲν τις δόρυ θηξάσθω, εὖ δ' ἀσπίδα θέσθω,

εὖ δέ τις ἵπποισιν δεῖπνον δότω ὠκυπόδεσσι,

εὖ δέ τις ἄρματος ἀμφὶ φιδῶν πολέμοιο μεδέσθω,

385 ὥς κε πανημέριοι στυγερῷ κρινώμεθ' Ἄρηι.

οὐ γὰρ παυσωλή γε μετέσσεται, οὐδ' ἡβαιόν,

εἰ μὴ νύξ ἐλθοῦσα διακρινέει μένος ἀνδρῶν.

φιδρώσει μὲν τευ τελαμῶν ἀμφὶ στήθεσσι

ἀσπίδος ἀμφιβρότης, περὶ δ' ἔγχρ' εἰ χεῖρα καμείται·

390 φιδρώσει δέ τε ἵππος εὖξοον ἄρμα τιταίνων.

ὃν δέ κ' ἐγὼν ἀπάνευθε μάχης ἐθέλοντα νοήσω

μιμνάξω παρὰ νηυσὶ κορωνίσιν, οὗ φοι ἔπειτα

ἄρκιον ἐσσεῖται φυγέμεν κύνας ἢ δ' οἰωνούς.”

ὥς ἔφατ', Ἀργεῖοι δὲ ἐρίφαχον, ὥς ὅτε κῆμα

395 ἀκτῇ ἐφ' ὑψηλῇ, ὅτε κινήσῃ Νότος ἐλθών,

προβλήτῃ σκοπέλῳ· τὸν δ' οὐ ποτε κύματα λείπει

παντοίων ἀνέμων, ὃ τε κ' ἐνθ' ἢ ἐνθα γένωνται.

ἀνστάντες δ' ὤροντο κεδασθέντες κατὰ νῆας,



ἴκλινισσάν τε κατὰ κλισίας, καὶ δεῖπνον ἔλοντο.  
 400 ἄλλος δ' ἄλλῳ ἔρεξε θεῶν αἰειγενετάων,  
 εὐχόμενος θάνατόν τε φυγεῖν καὶ μῶλον Ἄρῃος.  
 αὐτὰρ ὃ βοῦν ἰέρευσε φάναξ ἀνδρῶν Ἀγαμέμνων,  
 πίοια πεντεφέτηρον, ὑπερμενεί Κρονίωνι,  
 ἴκκλησκεν δὲ γέροντας ἀριστῆας Παναχαιῶν,  
 405 Νέστορα μὲν πρῶτιστα καὶ Ἴδομενῆα φάνακτα,  
 αὐτὰρ ἔπειτ' Αἴαντε δῶυ καὶ Τυδέος υἱόν,  
 ἕκτον δ' αὖτ' Ὀδυσῆα, Διὶ μῆτ' ἀτάλαντον.



Some of the Heroes at Troy.

αὐτόματος δέ φοι ἦλθε βοὴν ἀγαθὸς Μενέλαος·  
 ῥεῖδ' ἐκ γὰρ κατὰ θυμὸν ἀδελφεὸν ὥς ἐπονείτο.  
 410 βοὴν δὲ περίστησάν τε καὶ οὐλοχύτας ἀνέλοντο.  
 τοῖσιν δ' εὐχόμενος μετέφη κρείων Ἀγαμέμνων·  
 “Ζεῦ κύδιστε μέγιστε, κελαϊνεφες, αἰθέρι ναίων,  
 μὴ πρὶν ἐπ' ἡέλιον δύναι καὶ ἐπὶ κνέφας ἔλθειν,  
 πρὶν με κατὰ πρηνὲς βαλέμεν Πριάμοιο μέλαθρον  
 415 αἰθαλόεν, πρῆσαι δὲ πυρὸς δηϊοιο θύρετρα,  
 Ἐκτόρεον δὲ χιτῶνα περὶ στήθεσσι δαΐξει  
 χαλκῷ ῥωγαλέον· πολέες δ' ἀμφ' αὐτὸν ἑταῖροι  
 πρηνέες ἐν κονίῃσιν ὁδᾶξ λαζοίατο γαῖαν.”  
 ὧς ἔφατ', οὐδ' ἄρα πῶ φοι ἐπεκραίαυε Κρονίων,  
 420 ἀλλ' ὃ γ' ἔδεκτο μὲν ἰρά, πόνον δ' ἀλίσστον ὄφελ' ἔλ'.

αὐτὰρ ἐπεὶ ῥ' ἠϋξαντο καὶ οὐλοχύτας προβάλλοντο,  
 ἀφφέρυσαν μὲν πρῶτα καὶ ἔσφαξαν καὶ ἔδειραν,  
 μηρούς τ' ἐξέταμον κατὰ τε κνίσση ἐκάλυσαν,  
 δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν.

- 425 καὶ τὰ μὲν ἄρ' σχίζησιν ἀφύλλοισιν κατέκαιον,  
 σπλάγχνα δ' ἄρ' ἀμπεύραντες ὑπείρεχον Ἡφαίστοιο.  
 αὐτὰρ ἐπεὶ κατὰ μῆρ' ἐκάη καὶ σπλάγχν' ἐπάσαντο,  
 'μίστυλλον τ' ἄρα τᾶλλα καὶ ἀμφ' ὀβελοῖσιν ἔπειραν,  
 ὥπτησάν τε περιφραδέως, 'φερύσαντό τε πάντα.  
 430 αὐτὰρ ἐπεὶ 'παύσαντο πόνου 'τετύκοντό τε δαῖτα,  
 'δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς ἐφίσης.

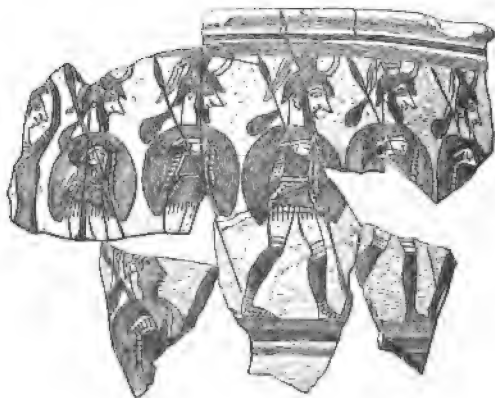


Roasting Sacrificial Meat on an Altar.

- αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον εἶντο,  
 τοῖς ἄρα μύθων ἦρχε Γερήνιος ἱππότα Νέστωρ·  
 “Ἄτρεΐδη κύδιστε, φάναξ ἀνδρῶν Ἀγάμεμνον,  
 435 μηκέτι νῦν δφθήθ' αὐθι λεγώμεθα, μηδέ τι δηρὸν  
 ἀμβαλλώμεθα φέργον, ὃ δὴ θεὸς ἐγγυαλίζει.  
 ἀλλ' ἄγε, κήρυκες μὲν Ἀχαιῶν χαλκοχιτώνων  
 λαὸν κηρύσσοντες ἀγειρόντων κατὰ νῆας,

ἡμεῖς δ' ἄθροοι ὧδε κατὰ στρατὸν εὐρὺν Ἀχαιῶν  
 440 ἴομεν, ὄφρα κε θάσσω ἐγείρομεν ὄξυν Ἀρηαί·  
 ὣς ἔφατ', οὐδ' ἀπίθησε φάναξ ἀνδρῶν Ἀγαμέμνων·  
 αὐτῖκα κηρύκεσσι λιγυφθόγγοισ' ἐκέλευσεν  
 κηρύσσειν πολέμονδε κάρη κομάοντας Ἀχαιοὺς.  
 οἱ μὲν ἐκήρυσσον, τοῖ δ' ἠγείροντο μάλ' ὤκα.  
 445 οἱ δ' ἄμφ' Ἀτρεΐδῃα διοτρεφέες βασιλῆες  
 ῥήϊν' κρινόντες, μετὰ δὲ γλαυκῶπις Ἀθήνη,  
 αἰγιδ' ἔχουσ' ἐρίτμον, ἀγήραον ἀθανάτην τε·  
 τῆς ἑκατὺν ῥύτανοι παγχρύσειο ἠερέθοντο,  
 πάντες ἐνπλεκέες, ἐκατόμβοιοι δὲ φέαστος·  
 450 σὶν τῇ παιδείσσουσα διέσσυτο λαὸν Ἀχαιῶν  
 ὀτρύνουσ' ἵμεναι· ἐν δὲ σθέος ὤρσε φεκάστω  
 καρδίῃ, ἄλληκτον πολεμιζέμεν' ἠδὲ μάχεσθαι.  
 τοῖσι δ' ἄσφαρ πόλεμος γλυκίων' ἔγεται' ἢ ἐέσθαι  
 ἐν κτηνὶ χλαδύρογι φίλῃν ἐς πατρίδα γαίαν.  
 455 ἔϊτε κτ' ἀρδὴλων ἐπ' ὀλέει ἀσπετῶν ὕλην  
 οἴκους ἐν κορινίῃ, φέκαθ'· δέ τε οἶαυεται αὐγῇ,  
 ὡς τῶν ἐρχομένων ἀπὸ χαλκοῦ φεσπετίοιο  
 αἰὶν' ἐπ' ἐπιδυμόντα δ' αἰθέρος οὐρανόθεν ἔκιν·  
 τῶν δ' ὡς τ' ὀνομάσκει πεπενηνὴ φέρεα πολλά,  
 460 γυνῶν ἢ νεανίων ἢ σίσυω δι' ἡριδέωσιν.  
 ἄσπερ ἐν λευκοῖσι κακτοῖσι ἀμύδ' ῥέεσσι  
 ὄντα καὶ ὄντα ποτὶ καὶ ἀναλίεσσα περὶήσουσιν,  
 κλισυαὶν τρακαδύωνται, σκαυοὶ δὲ τε λευκοῖν,  
 ὡς τῶν φέρεα πολλά νεῶν ἀπὸ καὶ κλισιάων  
 465 ἐν ταῖν' αὐχένων Σαλαμῶν· αἰτῶν ἐπὶ χεῖρ  
 σκαυοὶ καὶ ὀνομάζετο ποδῶν αἰτῶν τε καὶ ἵππων·  
 εἴπων ἢ ἐν λευκοῖσι Σαλαμῶνι ἀνέμενον  
 κλισίῃσι ἄσπερ τε οὐρίῃ καὶ ὄντα νεοτῆα ὄντα,  
 470 ὥστε μετὰ καὶ ἀδύνατον φέρεα ποτὶ καὶ

- 470 αἶ τε κατὰ σταθμὸν ποιμνήιον ἡλάσκουσιν  
 ὥρῃ φειαρινῇ, ὅτε τε γλάγος ἄγγεα δεύει,  
 τόσσοι ἐπὶ Τρώεσσι κάρη κομάοντες Ἀχαιοὶ  
 ἐν πεδίῳ ἴσταντο διαρραῖσαι μεμαῶτες.  
 τοὺς δ', ὥς τ' αἰπόλια πλατέ' αἰγῶν αἰπόλοι ἄνδρες
- 475 ῥεῖα διακρίνωσιν, ἐπεὶ κε νομῶ μιγέωσιν,  
 ὥς τοὺς ἡγεμόνες διεκόσμεον ἔνθα καὶ ἔνθα  
 ὑσμίνηνδ' ἵμεναι, μετὰ δὲ κρεῖτων Ἀγαμέμνων,  
 ὄμματα καὶ κεφαλὴν φίκελος Διὶ τερπικεραύνῳ,  
 Ἄρεϊ δὲ ζώνην, στέρνον δὲ Ποσειδάωνι.
- 480 ἢ ὅτε βούς ἀγέληφι μέγ' ἐξοχος ἔπλετο πάντων  
 ταῦρος· ὃ γάρ τε βόεσσι μεταπρέπει ἀγρομένησιν·  
 τοῖον ἄρ' Ἀτρεΐδην ἔθηκε Ζεὺς ἡματι κείνῳ,  
 ἐκπρεπέ' ἐν πολλοῖσι καὶ ἐξοχον ἡρώεσσιν.



Mycenaean Warriors on the March.

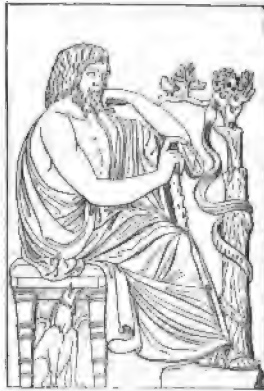
- 780 οἱ δ' ἄρ' ἴσαν, ὥς εἴ τε πυρὶ χθὼν πᾶσα νέμοιτο·  
 γαῖα δ' ὑπεστενάχιζε Διὶ ὥς τερπικεραύνῳ  
 χωομένῳ ὅτε τ' ἀμφὶ Τυφώϊ γαῖαν ἰμάσσει  
 εἰν Ἀρίμοισ', ὅθι φασὶ Τυφώεος ἔμμεναι εὐνάς.  
 ὥς ἄρα τῶν ὑπὸ ποσσὶ μέγ' ἐστεναχίζετο γαῖα

- πλεῖαί τοι χαλκοῦ κλισίαι, πολλαὶ δὲ γυναῖκες  
 εἰσὶν ἐνὶ κλισίῃσ' ἐξαίρετοι, ἃς τοι Ἀχαιοὶ  
 πρωτίστῳ δίδομεν, ὅτε κε πτολίεθρον ἔλωμεν.  
 ἦ ἔτι καὶ χρυσοῖ ἐπιδεύεαι, ὃν κέ τις οἶσῃ  
 230 Τρώων ἵπποδάμων ἐκ Φιλίου υἱὸς ἄποινα,  
 ὃν κεν ἐγὼ δῆσας ἀγάγω ἢ ἄλλος Ἀχαιῶν·  
 ἢ ἐ γυναῖκα νέην, ἵνα μίσγῃται ἐν φιλότῃτι,  
 ἣν τ' αὐτὸς ἀπονόσφι κατίσχηται. οὐ τι φέροικεν  
 ἀρχὸν ἔοντα κακῶν ἐπιβασκόμεν' υἱας Ἀχαιῶν.  
 235 ὦ πέποινες, κάκ' ἐλέγχε', Ἀχαιῖδες, οὐκέτ' Ἀχαιοί,  
 φοῖκαδὲ περ σὺν νηυσὶ νεώμεθα, τὸν δ' ἐάωμεν  
 αὐτόθ' ἐνὶ Τροίῃ γέρα πεσσέμεν', ὅφρα ρίδηται,  
 ἦ ῥά τί φοι χήμεῖς προσαμύνομεν ἢ καὶ οὐκί·  
 ὅς καὶ νῦν Ἀχιλῆα, φέο μέγ' ἀμείνονα φῶτα,  
 240 ἡτίμησεν· ἐλὼν γὰρ ἔχει γέρας, αὐτὸς ἀποφράς.  
 ἀλλὰ μάλ' οὐκ Ἀχιλῆι χόλος φρεσὶν, ἀλλὰ μεθήμων·  
 ἦ γάρ κ', Ἀτρεΐδῃ, νῦν ὕστατα λωβήσαιο."  
 ὡς ἔφατο νεικεῖων Ἀγαμέμνονα, ποιμένα λαῶν,  
 Θερσίτης. τῷ δ' ὦκα παρίστατο δῖος Ὀδυσσεύς,  
 245 καὶ μιν ὑπόδρα φιδὼν χαλεπῷ ἡνίπαπε μύθῳ·  
 "Θερσίτ' ἀκριτόμυθε, λιγύς περ ἐὼν ἀγορητής,  
 ἴσχεο, μῆδ' ἔθελ' οἶος ἐριζέμεναι βασιλεῦσιν.  
 οὐ γὰρ ἐγὼ σέο φημὶ χειριότερον βροτὸν ἄλλον  
 ἔμμεναι, ὅσσοι ἄμ' Ἀτρεΐδῃσ' ὑπὸ Φίλιον ἦλθον.  
 250 τῷ οὐ κεν βασιλῆας ἀνὰ στόμ' ἔχων ἀγορεύεις,  
 καὶ σφιν ὀνειδέα τε προφέρεις, νόστον τε φυλάσσοις.  
 [οὐδέ τί πω σάφα ρίδμεν ὅπως ἔσται τάδε φέργα,  
 ἦ εὐ ἦε κακῶς νοστήσομεν υἱες Ἀχαιῶν.  
 τῷ νῦν Ἀτρεΐδῃ Ἀγαμέμνονι, ποιμένι λαῶν,  
 255 ἦσαι ὀνειδίζων, ὅτι φοι μάλα πολλὰ διδοῦσιν  
 ἧρωες Δαναοί. σὺ δὲ κερτομέων ἀγορεύεις.]

- ἀλλ' ἔκ τοι φερέω, τὸ δὲ καὶ τετελεσμένον ἔσται·  
 εἴ κ' ἔτι σ' ἀφραίνοντα κιχήσομαι ὥς νύ περ ὦδε,  
 μηκέτ' ἔπειτ' Ὀδυσῇ κάρη ὤμοισιν ἐπέιη,  
 260 μῆδ' ἔτι Τηλεμάχοιο πατὴρ κεκλημένος εἶην,  
 εἰ μὴ ἐγὼ σε λαβὼν ἀπὸ μὲν φίλα φείματα δύσω,  
 χλαῖνάν τ' ἠδὲ χιτῶνα, τά τ' αἰδόα ἀμφικαλύπτει,  
 αὐτὸν δὲ κλαίοντα θοὰς ἐπὶ νῆας ἀφήσω  
 πεπληγὼς ἀγορήθεν ἀφεικέσσι πληγῇσιν."
- 265 ὥς ἄρ' ἔφη, σκῆπτρῳ δὲ μετάφρενον ἠδὲ καὶ ὦμῳ  
 'πλῆξεν· ὃ δ' ἰδνώθη, θαλερὸν δέ φοι ἔκπεσε δάκρυ,  
 σμῶδιξ δ' αἱματοέσσα μεταφρένου ἐξυπανέστη  
 σκῆπτρου ὑπο χρυσέου. ὃ δ' ἄρ' ἔζητο 'τάρβησέν τε,  
 ἀλγήσας δ', ἀχρεῖον ἰδὼν, ἀπομόρξατο δάκρυ.
- 270 οἱ δὲ καὶ ἀχνύμενοί περ ἐπ' αὐτῷ φηδὺν 'γέλασσαν·  
 ὦδε δέ τις φείπεσκε φιδὼν ἐς πλησίον ἄλλον·  
 "ὦ πόποι, ἦ δὴ μυρί' Ὀδυσσεὺς ἐσθλὰ φέφοργεν  
 βουλὰς τ' ἐξάρχων ἀγαθὰς πόλεμόν τε κορύσσων·  
 νῦν δὲ τόδε μέγ' ἄριστον ἐν Ἀργεῖοισιν ἔρεξεν,  
 275 ὃς τὸν λωβητῆρα φεπεσβόλον ἔσχ' ἀγοράων.  
 οὐ θῆν μιν πάλιν αὖτις ἀνήσει θυμὸς ἀγήνωρ  
 νεικεῖν βασιλῆας ὀνειδείοισι φέπεσιν."
- ὥς 'φάσαν ἡ πληθὺς, ἀνὰ δὲ πτολίπορθος Ὀδυσσεὺς  
 ἔσση σκῆπτρον ἔχων. παρὰ δὲ γλαυκῶπις Ἀθήνη
- 280 φειδομένη κήρυκι σιωπᾶν λαὸν ἀνώγει,  
 ὥς ἅμα φοι πρῶτοί τε καὶ ὕστατοι υἱὲς Ἀχαιῶν  
 μῦθον ἀκούσειαν καὶ ἐπιφρασσάϊατο βουλήν.  
 ὃ σφιν ἐὺ φρονέων ἀγορήσατο καὶ μετέφειπεν·  
 "Ἀτρεΐδῃ, νῦν δὴ σε, φάναξ, ἐθέλουσιν Ἀχαιοὶ  
 285 πᾶσιν ἐλέγχιστον θέμεναι μερόπεσσι βροτοῖσιν,  
 οὐδέ τοι ἐκτελέουσιν ὑπόσχεσιν, ἣν περ ὑπέσταν  
 ἐνθάδ' ἔτι στείχοντες ἀπ' Ἀργεὸς ἵπποβότοιο,

- Φίλιον ἐκπέρσαντ' ἐντείχεον ἀπονέεσθαι·  
 ὥς τε γὰρ ἡ παῖδες νεαροὶ χῆραί τε γυναῖκες  
 290 ἀλλήλοισιν ὀδύρονται φοῖκόνδε νέεσθαι.  
 ἦ μὴν καὶ πόνος ἐστὶν ἀνιθέντα νέεσθαι.  
 καὶ γάρ τίς θ' ἓνα μῆνα μένων ἀπὸ φῆς ἀλόχοιο  
 ἀσχαλάει σὺν νηὶ πολυζύγῳ, ὃν περ ἄελλαι  
 χειμέριαι φέλλωσιν ὀρινομένη τε θάλασσα·  
 295 ἡμῖν δ' εἵνατός ἐστι περιτροπάων ἐνιαυτὸς  
 ἐνθάδε μιμνόντεσσι. τῷ οὐ νεμεσίζομ' Ἀχαιοὺς  
 ἀσχαλάειν παρὰ νηυσὶ κορωνίσιν· ἀλλὰ καὶ ἔμπης  
 αἰσχρόν τοι δφηρόν τε μένειν κενεόν τε νέεσθαι.  
 τλήητε, φίλοι, καὶ μέωατ' ἐπὶ χρόνον, ὄφρα δαῶμεν,  
 300 ἢ ἔτεον Κάλχας μαντεύεται ἡὲ καὶ οὐκί.  
 εὖ γὰρ δὴ τόδε ρίδμεν ἐνὶ φρεσίν, ἐστὲ δὲ πάντες  
 μάρτυροι, οὓς μὴ Κῆρες ἔβαν θανάτοιο φέρουσai·  
 χθιζά τε καὶ πρωΐζ', ὅτ' ἐς Αὐλίδα νῆες Ἀχαιῶν  
 ἡγερέθοντο, κακὰ Πριάμῳ καὶ Τρωσὶ φέρουσai·  
 305 ἡμεῖς δ' ἀμφὶ περὶ κρήνην ἱερούς κατὰ βωμοὺς  
 ῥέρομεν ἀθανάτοισι τελήεσσας ἐκατόμβας,  
 καλῇ ὑπὸ πλατανίστῳ, ὅθεν ῥέεν ἀγλαὸν ὕδωρ,  
 ἔνθ' ἐφάνη μέγα σῆμα. δράκων ἐπὶ νῶτα δαφωρός,  
 σμερδαλέος, τόν ῥ' αὐτὸς Ὀλύμπιος ἦκε φάοσδε,  
 310 βωμοῦ ὑπαίξας πρὸς ῥα πλατανίστον ὄρουσεν.  
 ἔνθα δ' ἔσαν στρουθοῖο νεοσσοί, νῆπια τέκνα,  
 ὄζω ἐπ' ἀκροάτῳ, πετάλοισ' ὑποπεπηγῶτες,  
 ὀκτώ, ἀτὰρ μήτηρ ἐνάτη ἦν, ἡ ῥέκε τέκνα.  
 ἔνθ' ὃ γε τοὺς ἔλεεωὰ κατήσθιε τετριγῶτας·  
 315 μήτηρ δ' ἀμφεποτᾶτο ὀδυρομένη φίλα τέκνα·  
 τὴν δὲ φελιξάμενος πτέρυγος ῥάβεν ἀφφραχυῖαν.  
 αὐτὰρ ἐπεὶ κατὰ τέκν' ἔφαγε στρουθοῖο καὶ αὐτήν,  
 τὸν μὲν ἀφίδηλον ῥέηκεν θεός, ὃς περ ἔφηνεν·

λᾶαν γάρ μιν ἔθηκε Κρόνου παῖς ἀγκυλόμητις·  
 320 ἡμεῖς δ' ἑσταότες ἠθανμάζομεν οἶον ἐτύχθη.  
 ὥς οὖν δφεινὰ πέλωρα θεῶν εἰσῆλθ' ἑκατόμβας,  
 Κάλχας δ' αὐτίκ' ἔπειτα θεοπροπέων ἀγόρευεν·  
 “τίπτ' ἄνεω ἐγένεσθε, κάρη κομάοντες Ἀχαιοί;  
 ἡμῖν μὲν τόδ' ἔφηνε τέρας μέγα μητίετα Ζεὺς,  
 325 ὄψιμον ὀψιτέλεστον, ὃο κλέος οὐ ποτ' ὀλεῖται.  
 ὥς οὗτος κατὰ τέκν' ἔφαγε στρουθοῖο καὶ αὐτήν,  
 ὀκτώ, ἀτὰρ μήτηρ ἐνάτη ἦν, ἥ ἔτεκε τέκνα,  
 ὥς ἡμεῖς τόσσα φέτεα πτολεμίζομεν αὐθι,  
 τῷ δεκάτῳ δὲ πόλιν αἰρήσομεν εὐρυάγυιαν.”



The Prodigy at Aulis.

330 κείνος τῶς ἀγόρευε· τὰ δὴ νῦν πάντα τελεῖται.  
 ἀλλ' ἄγε μίμνετε πάντες, ἐυκνήμιδες Ἀχαιοί,  
 αὐτόθι, εἰς ὃ κε φάστυ μέγα Πριάμοιο φέλωμεν.”  
 ὥς ἔφατ', Ἀργεῖοι δὲ ἐρίφαχον, — ἀμφὶ δὲ νῆες  
 σμερδαλέον ἰκονάβησαν αὐσάντων ὑπ' Ἀχαιῶν, —  
 335 μῦθον ἐπαπέσσαντες Ὀδυσσῆος θέτοιο.  
 τοῖσι δὲ καὶ μετέφειπε Γερῆνιος ἱππότα Νέστωρ·



- “ὦ πόποι, ἦ δὴ παισὶ φεφοικότες ἀγοράεσθε  
 νηπιάχοισ’, οἷσ’ οὐ τι μέλει πολεμῆια φέργα.  
 πῇ δὴ συνθεσῖαι τε καὶ ὄρκια βῆσεται ἡμῖν ;  
 340 ἐν πυρὶ δὴ βουλαί τε γενοίατο μήδεά τ’ ἀνδρῶν  
 σπονδαί τ’ ἄκρητοι καὶ δεξιάι, ἦσ’ ἐπέπιθμεν·  
 αὐτῶς γὰρ φεπέεσσ’ ἐριδαίνομεν, οὐδέ τι μῆχος  
 εὐρέμεναι δυνάμεσθα, πολὺν χρόνον ἐνθάδ’ ἐόντες.  
 Ἀτρεΐδῃ, σὺ δ’ ἔθ’ ὥς πρὶν ἔχων ἀστεμφέα βουλήν  
 345 ἄρχεν’ Ἀργεῖοισι κατὰ κρατερὰς ὑσμῖνας,  
 τοὺς δ’ ἔαε φθινύθειν, ἕνα καὶ δύο, τοί κεν Ἀχαιῶν  
 νόσφιν βουλεύωσ’, ἄνυσις δ’ οὐκ ἔσσεται αὐτῶν,  
 πρὶν Ἀργοσδ’ ἵμεναι, πρὶν καὶ Διὸς αἰγιόχοιο  
 γνῶμεναι εἴτε ψεῦδος ὑπόσχεσις, εἴτε καὶ οὐκί.  
 350 φημὶ γὰρ οὖν κατανεῦσαι ὑπερμενέα Κρονίωνα  
 ἡματι τῷ, ὅτε νηυσὶν ἐν ὠκυπόροισιν ἔβαινον  
 Ἀργεῖοι Τρώεσσι φόνον καὶ κῆρα φέροντες,  
 ἀστράπτων ἐπὶ δεξί’, ἐναίσιμα σήματα φαίνων.  
 τῷ μὴ τις πρὶν ἐπειγέσθω φοῖκόνδε νέεσθαι,  
 355 πρὶν τίνα παρ Τρώων ἀλόχῳ κατακοιμηθῆναι,  
 τίσασθαι δ’ Ἑλένης ὀρμήματά τε στοναχάς τε.  
 εἰ δέ τις ἐκπάγλως ἐθέλει φοῖκόνδε νέεσθαι,  
 ἀπτέσθω φῆς νηός, εὐσσέλμοιο μελαίνης.  
 ὄφρα πρόσθ’ ἄλλων θάνατον καὶ πότμον ἐπίσπη.  
 360 ἀλλὰ, φάναξ, αὐτός τ’ ἐν μήδεο πείθεό τ’ ἄλλῳ·  
 οὐ τοι ἀπόβλητον φέπος ἔσσεται, ὅττι κε φείπω·  
 κρὶν’ ἀνδρας κατὰ φύλα, κατὰ φρήτρας, Ἀγάμεμνον,  
 ὥς φρήτρη φρήτρηφιν ἀρήγη, φύλα δὲ φύλοις.  
 εἰ δέ κεν ὥς φέρξης καὶ τοι πείθωνται Ἀχαιοί,  
 365 γνῶσέ’ ἐπειθ’ ὅς θ’ ἡγεμόνων κακός, ὅς τέ νυ λαῶν,  
 ἦδ’ ὅς κ’ ἐσθλὸς ἔησι· κατὰ σφὰς γὰρ μαχέονται·  
 γνῶσεται εἰ καὶ θεσπεσίῃ πόλιν οὐκ ἀλαπάξεις,

ἡ ἀνδρῶν κακότητι καὶ ἀφραδίῃ πολέμοιο.”

τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων·

370 “ ἡ μὰν αὐτ' ἀγορῇ νικᾷς, γέρον, υἱὰς Ἀχαιῶν.

αἱ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίῃ καὶ Ἀπολλων,

τοιούτοι δέκα μοι συμφράδμονες εἶεν Ἀχαιῶν·

τῷ κε τάχ' ἡμύσειε πόλις Πριάμοιο φάνακτος,

χερσὶν ὑφ' ἡμετέρησι φαιλοῦσά τε περβομένη τε.

375 ἀλλὰ μοι αἰγίοχος Κρονίδης Ζεὺς ἄλγε' ἔδωκεν,

ὃς με μετ' ἀπρήκτους ἔριδας καὶ νείκεα βάλλει.

καὶ γὰρ ἐγὼν Ἀχιλεὺς τ' ἐμαχεσσάμεθ' εἵνεκα κούρης

ἀντιβίοισι φέπεσσι, ἐγὼ δ' ἦρχον χαλεπαίνων·

εἰ δέ ποτ' ἐς γε μίαν βουλευσομεν, οὐκέτ' ἔπειτα

380 Τρῳσὶν ἀνάβλησις κακοῦ ἔσσεται, οὐδ' ἡβαιόν.

νῦν δ' ἔρχεσθ' ἐπὶ δεῖπνον, ἵνα ξυνάγωμεν Ἄρῃα.

εὖ μὲν τις δόρυ θηξάσθω, εὖ δ' ἀσπίδα θέσθω,

εὖ δέ τις ἵπποισιν δεῖπνον δότω ὠκυπόδεσσιν,

εὖ δέ τις ἄρματος ἀμφὶ φιδῶν πολέμοιο μεδέσθω,

385 ὥς κε πανημέριοι στυγερῷ κρινώμεθ' Ἄρῃι.

οὐ γὰρ παυσωλή γε μετέσσεται, οὐδ' ἡβαιόν,

εἰ μὴ νύξ ἐλθοῦσα διακρινέει μένος ἀνδρῶν.

φιδρώσει μὲν τευ τελαμῶν ἀμφὶ στήθεσσι

ἀσπίδος ἀμφιβρότης, περὶ δ' ἔγχεϊ χεῖρα καμείται·

390 φιδρώσει δέ τε ἵππος εὐξοον ἄρμα τιταίνων.

ὃν δέ κ' ἐγὼν ἀπάνευθε μάχης ἐθέλοντα νοήσω

μιμνάζειν παρὰ νηυσὶ κορωνίσιν, οὗ φοι ἔπειτα

ἄρκιον ἔσσειται φυγέμεν κύνας ἢ δ' οἰωνούς.”

ὥς ἔφατ', Ἀργεῖοι δὲ ἐρίφαχον, ὥς ὅτε κῆμα

395 ἀκτῇ ἐφ' ὑψηλῇ, ὅτε κινήσῃ Νότος ἐλθών,

προβλήτῃ σκοπέλῳ· τὸν δ' οὐ ποτε κύματα λείπει

παντοίων ἀνέμων, ὃ τε κ' ἐνθ' ἢ ἐνθα γένωνται.

ἀνστάντες δ' ὤροντο κεδασθέντες κατὰ νῆας,

ἴκάπνισσάν τε κατὰ κλισίας, καὶ δεῖπνον ἔλοντο.  
 400 ἄλλος δ' ἄλλῳ ἔρεξε θεῶν αἰειγενετῶν,  
 εὐχόμενος θάνατόν τε φυγεῖν καὶ μῶλον Ἄρῃος.  
 αὐτὰρ ὃ βοῦν ἰέρευσε φάναξ ἀνδρῶν Ἀγαμέμνων,  
 πῖονα πεντεφέτηρον, ὑπερμενεί Κρονίωνι,  
 ἴκκλησκεν δὲ γέροντας ἀριστῆας Παναχαιῶν,  
 405 Νέστορα μὲν πρῶτιστα καὶ Ἰδομενῆα φάνακτα,  
 αὐτὰρ ἔπειτ' Αἴαντε δῶυ καὶ Τυδέος υἱόν,  
 ἕκτον δ' αὖτ' Ὀδυσῆα, Διὶ μῆτ' ἀτάλαντον.



Some of the Heroes at Troy.

αὐτόματος δέ φοι ἦλθε βοῆν ἀγαθὸς Μενέλαος·  
 ῥεῖδε γὰρ κατὰ θυμὸν ἀδελφεὸν ὥς ἐπονείτο.  
 410 βοῦν δὲ περίστησάν τε καὶ οὐλοχύτας ἀνέλοντο.  
 τοῖσιν δ' εὐχόμενος μετέφη κρείων Ἀγαμέμνων·  
 “Ζεῦ κύδιστε μέγιστε, κελαινεφες, αἰθέρι ναίων,  
 μὴ πρὶν ἐπ' ἡέλιον δῦναι καὶ ἐπὶ κνέφας ἔλθειν,  
 πρὶν με κατὰ πρηνὲς βαλέμεν Πριάμοιο μέλαθρον  
 415 αἰθαλόεν, πρῆσαι δὲ πυρὸς δηϊόιο θύρετρα,  
 Ἐκτόρεον δὲ χιτῶνα περὶ στήθεσσι δαΐξαι  
 χαλκῷ ῥωγαλέον· πολέες δ' ἄμφ' αὐτὸν ἑταῖροι  
 πρηνέες ἐν κονίῃσιν ὁδᾶξ λαζοίατο γαῖαν.”  
 ὥς ἔφατ', οὐδ' ἄρα πῶ φοι ἐπεκράϊνε Κρονίων,  
 420 ἀλλ' ὃ γ' ἔδεκτο μὲν ἰρά, πόνον δ' ἀλίσσων ὄφελλεν.

αὐτὰρ ἐπεὶ ῥ' ἠϋξαντο καὶ οὐλοχύτας προβάλλοντο,  
 ἀφφέρυσαν μὲν πρῶτα καὶ ἔσφαξαν καὶ ἔδειραν,  
 μηρούς τ' ἐξέταμον κατὰ τε κνίσῃ ἐκάλυνσαν,  
 δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν.

- 425 καὶ τὰ μὲν ἄρ' σχίζουσιν ἀφύλλοισιν κατέκαιον,  
 σπλάγχνα δ' ἄρ' ἀμπεύραντες ὑπείρεχον Ἡφαίστοιο.  
 αὐτὰρ ἐπεὶ κατὰ μῆρ' ἐκάη καὶ σπλάγχν' ἐπάσαντο,  
 'μίστυλλον τ' ἄρα τᾶλλα καὶ ἀμφ' ὀβελοῖσιν ἔπειραν,  
 ὥπτησάν τε περιφραδέως, 'φερύσαντό τε πάντα.  
 430 αὐτὰρ ἐπεὶ 'παύσαντο πόνου 'τετύκοντό τε δαῖτα,  
 'δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς ἐφίσσης.



Roasting Sacrificial Meat on an Altar.

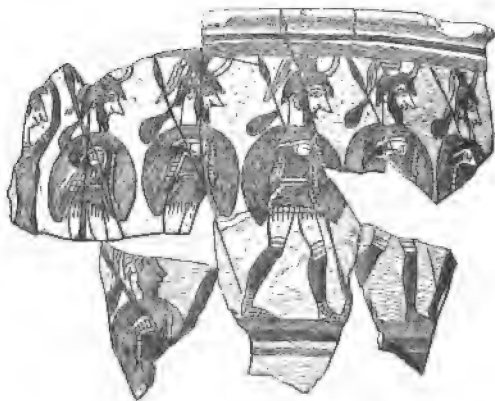
- αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον εἶντο,  
 τοῖς ἄρα μύθων ἦρχε Γερήνιος ἱππότα Νέστωρ·  
 “Ἄτρεΐδῃ κύδιστε, φάναξ ἀνδρῶν Ἀγάμεμνον,  
 435 μηκέτι νῦν δρῆθ' αὐθι λεγώμεθα, μηδέ τι δηρὸν  
 ἀμβαλλώμεθα φέργον, ὃ δὴ θεὸς ἐγγυαλίζει.  
 ἀλλ' ἄγε, κήρυκες μὲν Ἀχαιῶν χαλκοχιτῶνων  
 λαὸν κηρύσσοντες ἀγειρόντων κατὰ νῆας,

- ἡμεῖς δ' ἄθροοι ὧδε κατὰ στρατὸν εὐρὺν Ἀχαιῶν  
 440 ἴομεν, ὄφρα κε θᾶσσον ἐγείρομεν ὄξυν Ἀρηα."  
 ὧς ἔφατ', οὐδ' ἀπίθησε ράναξ ἀνδρῶν Ἀγαμέμνων ·  
 αὐτίκα κηρύκεσσι λιγυφθόγγοισ' ἐκέλευσεν  
 κηρύσσειν πολεμόνδε κάρη κομάοντας Ἀχαιοὺς.  
 οἳ μὲν ἐκήρυσσον, τοὶ δ' ἠγείροντο μάλ' ὦκα.  
 445 οἳ δ' ἄμφ' Ἀτρεΐωνα διοτρεφέες βασιλῆες  
 ἔθνον κρίνοντες, μετὰ δὲ γλαυκῶπις Ἀθήνη,  
 αἰγίδ' ἔχουσ' ἐρίτιμον, ἀγήραον ἀθανάτην τε ·  
 τῆς ἑκατὸν θύσανοι παγχρύσειο ἠερέθοντοι,  
 πάντες εὐπλεκέες, ἐκατόμβοιοι δὲ ρέκαστος ·  
 450 σὺν τῇ παιφάσσουσα διέσσυτο λαὸν Ἀχαιῶν  
 ὀτρύνουσ' ἵμεναι · ἐν δὲ σθένος ὤρσε ρεκάστω  
 καρδίῃ, ἄλληκτον πολεμιζέμεν' ἠδὲ μάχεσθαι ·  
 τοῖσι δ' ἄφαρ πόλεμος γλυκίων γένετ' ἢ νέεσθαι  
 ἐν νηυσὶ γλαφυρῇσι φίλην ἐς πατρίδα γαίαν.  
 455 ἥτε πῦρ ἀφίδηλον ἐπιφλέγει ἄσπετον ὕλην  
 οὔρεος ἐν κορυφῇ, ρέκαθεν δέ τε φαίνεται αὐγῇ,  
 ὧς τῶν ἐρχομένων ἀπὸ χαλκοῦ θεσπεσίου  
 αἷγλη παμφανάουσα δι' αἰθέρος οὐρανὸν ἵκεν.  
 τῶν δ', ὧς τ' ὀρνίθων πετεηνῶν ρέθνεα πολλὰ,  
 460 χηνῶν ἢ γεράνων ἢ κύκνων δουλιχοδείρων,  
 Ἀσίῳ ἐν λειμῶνι, Καῦστρίου ἄμφι ῥέεθρα,  
 ἔνθα καὶ ἔνθα ποτῶνται ἀγαλλόμενα πτερύγεσσιν,  
 κλαγγηδὸν προκαθίζοντων, σμαραγεῖ δέ τε λειμῶν,  
 ὧς τῶν ρέθνεα πολλὰ νεῶν ἄπο καὶ κλισιάων  
 465 ἐς πεδίον προχέοντο Σκαμάνδριον · αὐτὰρ ὑπὸ χθῶν  
 σμερδαλέον κονάβιζε ποδῶν αὐτῶν τε καὶ ἵππων.  
 ἔσταν δ' ἐν λειμῶνι Σκαμανδρίῳ ἀνθεμόεντι  
 μυρίοι, ὅσσα τε φύλλα καὶ ἄνθεα γίγνεται ὥρη.  
 ἥτε μνιάων ἀδινάων ρέθνεα πολλὰ,

470 αἶ τε κατὰ σταθμὸν ποιμνήιον ἡλάσκουσιν  
 ὦρῃ φειαρινῇ, ὅτε τε γλάβος ἄγγεα δεύει,  
 τόσσοι ἐπὶ Τρώεσσι κάρη κομάοντες Ἀχαιοὶ  
 ἐν πεδίῳ ἴσταντο διαρραῖσαι μεμαῶτες.

τοὺς δ', ὥς τ' αἰπόλια πλατέ' αἰγῶν αἰπόλοι ἄνδρες  
 475 ῥεῖα διακρίνωσιν, ἐπεὶ κε νομῶ μιγέωσιν,  
 ὥς τοὺς ἡγεμόνες διεκόσμεον ἔνθα καὶ ἔνθα  
 ὑσμίνηνδ' ἵμεναι, μετὰ δὲ κρεῖτων Ἀγαμέμνων,  
 ὄμματα καὶ κεφαλὴν ρίκελος Διὶ τερπικεραύνῳ,  
 Ἄρεϊ δὲ ζώνην, στέρνον δὲ Ποσειδάωνι.

480 ἥ τε βοὺς ἀγέληφι μέγ' ἔζοχος ἔπλετο πάντων  
 ταῦρος· ὃ γάρ τε βόεσσι μεταπρέπει ἀγρομένησιν·  
 τοῖον ἄρ' Ἀτρεΐδην ἔθηκε Ζεὺς ἡματι κείνῳ,  
 ἐκπρέπε' ἐν πολλοῖσι καὶ ἔζοχον ἡρώεσσιν.



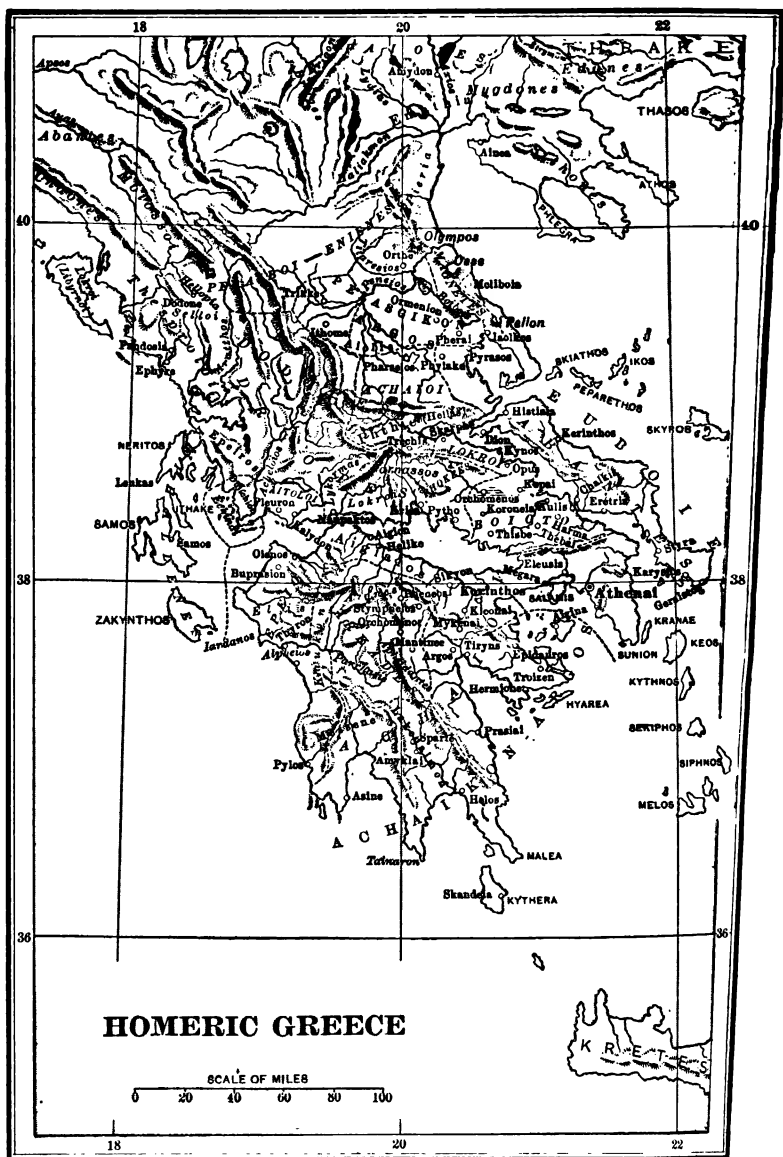
Mycenaean Warriors on the March.

780 οἱ δ' ἄρ' ἴσαν, ὥς εἴ τε πυρὶ χθὼν πᾶσα νέμοιτο·  
 γαῖα δ' ὑπεστενάχιζε Διὶ ὥς τερπικεραύνῳ  
 χωομένῳ ὅτε τ' ἀμφὶ Τυφώϊ γαῖαν ἱμάσση  
 εἰν Ἀρίμοισ', ὅθι φασὶ Τυφώεος ἔμμεναι εὐνάς.  
 ὥς ἄρα τῶν ὑπὸ ποσσὶ μέγ' ἐστεναχίζετο γαῖα

- 785 ἐρχομένων· μάλα δ' ὦκα διέπρησσον πεδίοιο.  
 Τρῶσιν δ' ἄγγελος ἦλθε ποδήμενος ὠκέα Φίρις  
 παρ Διὸς αἰγιόχοιο σὺν ἀγγελίῃ Ἀλεγεινῇ·  
 οἳ δ' ἀγορὰς ἀγόρευον ἐπὶ Πριάμοιο θύρῃσιν  
 πάντες ὁμηγερέες, ἡμὲν νέοι ἡδὲ γέροντες.
- 790 ἄγχι δέ φ' ἵσταμένη προσέφη πόδας ὠκέα Φίρις·  
 'φείσατο δὲ φθογγὴν νῦν Πριάμοιο Πολίτη,  
 ὃς Τρῶων σκοπὸς ἴξε, ποδωκείῃσι πεποιθώς,  
 τύμβῳ ἔπ' ἀκροτάτῳ Αἰσυνήταο γέροντος,  
 δέγμενος ὁππότε ναῦφιν ἀφορμηθεῖεν Ἀχαιοί.
- 795 τῷ μιν φεισαμένη προσέφη πόδας ὠκέα Φίρις·  
 "ὦ γέρον, αἰεὶ τοι μῦθοι φίλοι ἄκριτοί εἰσιν,  
 ὥς ποτ' ἐπ' εἰρήνης· πόλεμος δ' ἀλίαςτος ὄρωρεν.  
 ἧ μὲν δὴ μάλα πολλὰ μάχας εἰσήλυθον ἀνδρῶν,  
 ἀλλ' οὐ πῶ τοιόνδε τοσόνδε τε λαὸν ὄπωπα·
- 800 λῆν γὰρ φύλλοισι φεφοϊκότες ἢ ψαμάθοισιν  
 ἐρχονται πεδίοιο μαχεσσόμενοι προτὶ φάστν.  
 "Ἐκτορ, σοὶ δὲ μάλιστ' ἐπιτέλλομαι ὧδὲ γε ῥέξαι.  
 πολλοὶ γὰρ κατὰ φάστν μέγα Πριάμοι' ἐπίκουροι,  
 ἄλλη δ' ἄλλων γλῶσσα πολυσπερέων ἀνθρώπων·
- 805 τοῖσι φέκαστος ἀνὴρ σημαινέτω, οἷσί περ ἄρχει,  
 τῶν δ' ἐξηγείσθω, κοσμησάμενος πολιήτας."
- ὥς ἔφαθ', Ἐκτωρ δ' οὐ τι θεᾶς φέπος ἡγνοίησεν,  
 αἶψα δ' ἔλυσ' ἀγορὴν· ἐπὶ τεύχεα δ' ἐσσεύοντο.  
 πᾶσαι δ' ὠϊγνυντο πύλαι, ἐκ δ' ἔσσυτο λαός,
- 810 πεζοὶ θ' ἱππῆές τε· πολὺς δ' ὀρυμαγδὸς ὀρώρει.  
 ἔστι δὲ τις πόλις προπάροιθ' αἰπεία κολώνη,  
 ἐν πεδίῳ ἀπάνευθε, περιδρομος ἔνθα καὶ ἔνθα,  
 τὴν ἧ τοι ἄνδρες Βατίειαν κυκλήσκουσιν,  
 ἀθάνατοι δὲ τε σῆμα πολυσκάρθμοιο Μυρίνης·
- 815 ἔνθα τότε Τρῶές τε διέκριθεν ἡδ' ἐπίκουροι.







# ΟΜΗΡΟΥ ΙΛΙΑΔΟΣ Γ.

## ΟΡΚΙΑ.

αὐτὰρ ἐπεὶ 'κόσμηθεν ἄμ' ἡγεμόνεσσι φέκαστοι,  
Τρῶες μὲν κλαγγῇ τ' ἐνοπῇ τ' ἴσαν ὄρνιθες ὥς,  
ἥύτε περ κλαγγῇ γεράνων πέλει οὐρανόθι πρῶ,  
αἱ τ' ἐπεὶ οὖν χειμῶν' ἔφυγον καὶ ἀθέσφατον ὄμβρον,  
κλαγγῇ ταί γε πέτονται ἐπ' Ὀκεανοῖο ῥοάων,  
ἀνδράσι Πυγμαίοισι φόνον καὶ κῆρα φέρουσai·  
ἡέριαι δ' ἄρα ταί γε κακὴν ἔριδα προφέρονται·  
οἱ δ' ἄρ' ἴσαν σιγῇ μένεα πνεύοντες Ἀχαιοί,  
ἐν θυμῷ μεμαῶτες ἀλεξέμεν' ἀλλήλοισιν.



Battle between Pygmies and Cranes.

10 ὥς τ' ὄρεος κορυφῇσι Νότος κατέχευεν ὁμίχλην,  
ποιμέσιν οὐ τι φίλην, κλέπτῃ δέ τε νυκτὸς ἀμείνω·  
τόσσον τίς τ' ἐπὶ λεύσσει, ὅσον τ' ἐπὶ λᾶαν ἦισιν·  
ὥς ἄρα τῶν ὑπὸ ποσσὶ κονίσαλος ὥρνυτ' ἀφελλῆς  
ἐρχομένων· μάλα δ' ὤκα διέπρησσαν πεδίοιο.

- 15 οἳ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,  
 Τρωσὶν μὲν προμάχιζεν Ἀλέξανδρος θεοφειδῆς,  
 παρδαλέην ὤμοισιν ἔχων καὶ καμπύλα τόξα  
 καὶ ξίφος, αὐτὰρ ὁ δοῦρε δῶν κεκορυθμένα χαλκῷ  
 πάλλων Ἀργείων προκαλίζετο πάντας ἀρίστους  
 20 ἀντίβιον μαχέσασθαι ἐν αἰνῇ δηιοτήτι.  
 τὸν δ' ὥς οὖν ἐνόησεν ἀρηίφίλος Μενέλαος  
 ἐρχόμενον προπάροιθεν ὁμίλου μακρὰ βιβάντα,  
 ὥς τε λέων ἐχάρη μεγάλῳ ἐπὶ σώματι κύρσας,  
 εὐρὼν ἢ ἔλαφον κεραδὸν ἢ ἄγριον αἶγα,  
 25 πεινῶν· μάλα γάρ φε κατεσθίει, αἱ κέ περ αὐτὸν  
 σεύωνται ταχέες τε κύνες θαλεροὶ τ' αἰζηοί·  
 ὥς ἐχάρη Μενέλαος Ἀλέξανδρον θεοφειδέα  
 ὀφθαλμοῖσι φιδῶν· ἔφατο γὰρ τίσεσθαι ἀλείτην.  
 αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε.  
 30 τὸν δ' ὥς οὖν ἐνόησεν Ἀλέξανδρος θεοφειδῆς  
 ἐν προμάχοισι φανέντα, κατεπλήγη φίλον ἦτορ,  
 ἅψ δ' ἐτάρων ἐς φέθνος ἐχάζετο κῆρ' ἀλεείνων.  
 ὥς δ' ὅτε τίς τε δράκοντα φιδῶν παλίνορσος ἀπέστη  
 οὔρεος ἐν βήσσησ', ὑπὸ τε τρόμος ἔλλαβε γυῖα,  
 35 ἅψ δ' ἀνεχώρησεν, ὥχρός τέ μιν εἶλε παρειάς,  
 ὥς αὖτις καθ' ὁμίλον ἔδυν Τρώων ἀγερώχων  
 δφείσας Ἀτρεὺς υἱὸν Ἀλέξανδρος θεοφειδῆς.  
 τὸν δ' Ἔκτωρ νείκεσσε φιδῶν αἰσχροῖσι φέπεσιν·  
 “ Δύσπαρι, φείδος ἄριστε, γυναιμανές, ἡπεροπευτά,  
 40 αἶθ' ὄφελος ἄγονός τ' ἔμεναι ἄγαμός τ' ἀπολέσθαι·  
 καὶ κε τὸ βουλοίμην, καὶ κεν πολὺ κέρδιον ἦεν,  
 ἢ οὕτω λώβην τ' ἔμεναι καὶ ὑπόψιον ἄλλων.  
 ἦ που καγχαλάουσι κάρη κομάοντες Ἀχαιοί,  
 φάντες ἀριστῆα πρόμον ἔμεναι, οὐνεκα καλὸν  
 45 φείδος ἔπ', ἀλλ' οὐκ ἔστι βίη φρεσὶν οὐδὲ τις ἀλκή.

- ἢ τοίος περ ἔων ἐν ποντοπόροισι νέεσσιν  
 πόντον ἐπιπλώσας, ἐτάρους ἐρήρας ἀγείρας,  
 μιχθεὶς ἀλλοδαποῖσι γυναῖκ' ἐυφειδέ' ἀνῆγες  
 ἐξ ἀπίης γαίης, νυὸν ἀνδρῶν αἰχμητῶν,  
 50 πατρί τε σῶ μέγα πῆμα πόληί τε παντί τε δήμῳ,  
 δυσμενέσιν μὲν χάρμα, κατηφείην δὲ σοὶ αὐτῷ ;  
 οὐ κεν δὴ μείνειας ἀρηίφιλον Μενέλαον ;  
 γνοῖς χ', οἷον φωτὸς ἔχεις θαλερὴν παράκοιτιν.  
 οὐ κεν τοι χραίσμῃ κίθαρις τά τε δῶρ' Ἀφροδίτης,  
 55 ἧ τε κόμη τό τε ρεῖδος, ὅτ' ἐν κονίησιν μιγῆης.  
 ἀλλὰ μάλα Τρῶες δεδρεῖμονες · ἧ τέ κεν ἦδη  
 λαῖνον ἔσσο χιτῶνα κακῶν ἔνεχ', ὅσσα φέροργας."  
 τὸν δ' αὖτε προσέφειπεν Ἀλέξανδρος θεοφειδής ·  
 "Ἐκτορ, ἐπεὶ με κατ' αἴσαν ἐνείκεσας οὐδ' ὑπὲρ αἴσαν,  
 60 αἰεὶ σοι κραδίη πέλεκυς ὥς ἐστιν ἀτειρής,  
 ὅς τ' εἰσιν διὰ δουρὸς ὑπ' ἀνέρος, ὅς ῥά τε τέχνη  
 νήιον ἐκτάμνησιν, ὀφέλλει δ' ἀνδρὸς ἐρωήν ·  
 ὥς σοι ἐνὶ στήθεσσι νάταρ βητος νόος ἐστίν ·  
 μή μοι δῶρ' ἐρατὰ πρόφερε χρυσέης Ἀφροδίτης ·  
 65 οὐ τοι ἀπόβλητ' ἐστὶ θεῶν ἐρικυδέα δῶρα,  
 ὅσσα κεν αὐτοὶ δῶσιν, φερὼν δ' οὐ κεν τις ἔλοιτο.  
 νῦν αὖτ', εἴ μ' ἐθέλεις πολεμιζέμεν' ἠδὲ μάχεσθαι,  
 ἄλλους μὲν κάθισον Τρῶας καὶ πάντας Ἀχαιοὺς,  
 αὐτὰρ ἔμ' ἐν μέσσω καὶ ἀρηίφιλον Μενέλαον  
 70 συμβάλετ' ἀμφ' Ἑλένη καὶ κτήμασι πᾶσι μάχεσθαι.  
 ὁππότερος δέ κε νικῆσιν κρείσσων τε γένηται,  
 κτήμαθ' ἐλὼν ἐν πάντα γυναῖκά τε ροῖκαδ' ἀγέσθω ·  
 οἱ δ' ἄλλοι φιλότῃ καὶ ὅρκια πιστὰ ταμόντες  
 ναίετε Τροίην ἐριβόλακα, τοὶ δὲ νέεσθω  
 75 Ἄργος ἐς ἱππόβοτον καὶ Ἀχαιίδα καλλιγύναικα."  
 ὥς ἔφαθ', Ἐκτωρ δ' αὖτ' ἐχάρη μέγα μῦθον ἀκούσας,

- καί ῥ' ἐς μέσσον ἰὼν Τρώων ἀνέφερε γέ φάλαγγας,  
 μέσσον δουρὸς ἐλών· τοὶ δ' ἰδρύνθησαν ἅπαντες.  
 τῷ δ' ἐπετοξάζοντο κάρη κομάοντες Ἀχαιοί,  
 80 ἰοῖσιν τε τιτυσκόμενοι λάεσσί τ' ἔβαλλον.  
 αὐτὰρ ὁ μακρὸν αὔσε φάναξ ἀνδρῶν Ἀγαμέμνων·  
 “ἴσχεσθ', Ἀργεῖοι, μὴ βάλλετε, κοῦροι Ἀχαιῶν·  
 στεύται γάρ τι φέπος φερέειν κορυθαίολος Ἴκτωρ.”



**Embarkation of Helen and her Treasures.** Helen is led forcibly by two men to Paris, who is seated on the wharf by the ship. The vases, which are being carried into the ship by three men, represent the treasures of Helen.

- ὥς ἔφαθ', οἳ δ' ἔσχοντο μάχης ἀνέψ τ' ἐγένοντο  
 85 ἐσσυμένως. Ἴκτωρ δὲ μετ' ἀμφοτέροισιν ἔφειπεν·  
 “κέκλυτέ μοι, Τρῶες καὶ ἐυκνήμιδες Ἀχαιοί,  
 μῦθον Ἀλεξάνδροιο, τοῦ εἵνεκα νείκος ὄρωρεν.  
 ἄλλους μὲν κέλεται Τρῶας καὶ πάντας Ἀχαιοὺς  
 τεύχεα κάλ' ἀποθέσθαι ἐπὶ χθονὶ πουλυβοτείρῃ,  
 90 αὐτὸν δ' ἐν μέσσῳ καὶ ἀρηίφιλον Μενέλαον  
 οἴους ἀμφ' Ἑλένῃ καὶ κτήμασι πᾶσι μάχεσθαι.  
 ὁππότερος δέ κε νικήσῃ κρείσσων τε γένηται,  
 κτήμαθ' ἐλὼν ἐν πάντα γυναῖκά τε φοίκαδ' ἀγέσθω.

οἱ δ' ἄλλοι φιλότητα καὶ ὄρκια πιστὰ τάμωμεν.”

- 95 ὥς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ.  
τοῖσι δὲ καὶ μετέφειπε βοὴν ἀγαθὸς Μενέλαος·  
“ κέκλυτε νῦν καὶ ἐμεῖο· μάλιστα γὰρ ἄλγος ἰκάνει  
θυμὸν ἐμόν· φρονέω δὲ διακρινθήμεναι ἤδη  
Ἀργεῖους καὶ Τρῶας, ἐπεὶ κακὰ πολλὰ πέπασθε  
100 εἵνεκ' ἐμῆς ἔριδος καὶ Ἀλεξάνδρου· ἔνεκ' ἀρχῆς.  
ἡμέων δ' ὅπποτέρῳ θάνατος καὶ μοῖρα τέτυκται,  
τεθναίῃ· ἄλλοι δὲ διακρινθεῖτε τάχιστα.  
οἴσετε φάρν', ἕτερον λευκὸν ἐτέρην δὲ μέλαιναν,  
Γῇ τε καὶ Ἡελίῳ· Διὶ δ' ἡμεῖς οἴσομεν ἄλλον.  
105 αἴξετε· δὲ Πριάμοιο βίην, ὅφρ' ὄρκια τάμνῃ  
αὐτός, ἐπεὶ φοι παῖδες ὑπερφίαλοι καὶ ἄπιστοι,  
μή τις ὑπερβασίῃ Διὸς ὄρκια δηλήσῃται.  
αἰεὶ δ' ὀπλοτέρων ἀνδρῶν φρένες ἡερέθονται·  
οἷς δ' ὁ γέρων μετέησιν, ἅμα πρόσσω καὶ ὀπίσσω  
110 λεύσσει, ὅπως ὅχ' ἄριστα μετ' ἀμφοτέροισι γένηται.”  
ὥς ἔφαθ', οἱ δ' ἐχάρησαν Ἀχαιοὶ τε Τρῳεῖς τε,  
φελόμενοι παύσασθαι οἰζυροῦ πολέμοιο.  
καὶ ῥ' ἵππους μὲν ἔρυσαν ἐπὶ στίχας, ἐκ δ' ἔβαν αὐτοὶ  
τεύχεά τ' ἐξεδύοντο. τὰ μὲν κατέθεντ' ἐπὶ γαίῃ  
115 πλησίον ἀλλήλων, ὀλίγη δ' ἦν ἀμφὶς ἄρουρα·  
Ἐκτωρ δὲ προτὶ φάστρῳ δῶα κήρυκας ἔπεμπεν,  
καρπαλίμως φάρνας τε φέρειν Πριάμόν τε καλέσσαι.  
αὐτὰρ ὁ Ταλθύβιον προτεῖ κρεττων Ἀγαμέμνων  
νῆας ἐπὶ γλαφυρὰς ἵμεναι, ἰδὲ φάρν' ἐκελευεν  
120 οἰσέμεναι· ὁ δ' ἄρ' οὐκ ἀπίθησ' Ἀγαμέμνονι δίῳ.

## ΤΕΙΧΟΣΟΠΙΑ.

Φῆρις δ' αὖθ' Ἑλένη λευκωλένῳ ἄγγελος ἦλθεν,  
 φειδομένη γαλόῳ, Ἀντηνορίδαο δάμαρτι,  
 τὴν Ἀντηνορίδης εἶχε κρεῖτων Φελικάων,  
 Λαοδίκην, Πριάμοιο θυγατρῶν ρεῖδος ἀρίστην.  
 125 τὴν δ' ἡῦρ' ἐν μεγάρῳ· ἡ δὲ μέγαν ἰστὸν ὕφαινεν,  
 δίπλακα πορφυρέην, πολέας δ' ἐνέπασσεν ἀέθλους  
 Τρώων θ' ἵπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων,  
 οὓς φέθεν ἔνεκ' ἐπασχον ὑπ' Ἄρῃος παλαμάων.



Loom with Web and Interwoven Scenes.

ἄγχι δέ μ' ἵσταμένη προσέφη πόδας ὠκέα Φῆρις·  
 130 “δεῦρ' ἴθι, νύμφα φίλη, ἵνα θέσκελα φέργα ρίδηαι  
 Τρώων θ' ἵπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων.  
 οἱ πρὶν ἐπ' ἀλλήλοισ' ἔφερον πολὺδακρυν Ἄρῃα  
 ἐν πεδίῳ, ὀλοοῖο λιλαιόμενοι πολέμοιο,  
 οἱ δὴ νῦν ἔσται σιγῇ — πόλεμος δὲ πέπαυται —  
 135 ἀσπίσι κεκλιμένοι, παρὰ δ' ἔγχεα μακρὰ πέπηγεν.  
 αὐτὰρ Ἀλέξανδρος καὶ ἀρηίφίλος Μενέλαος  
 μακρῆσ' ἐγχείρῃσι μαχέσσονται περὶ σείῳ·

τῷ δέ γε νικήσαντι φίλη κεκλήσε' ἄκοιτις."

ὥς φειπούσα θεὰ γλυκὺν ἡμερον ἔμβαλε θυμῷ

140 ἀνδρός τε προτέρου καὶ φάστεος ἡδὲ τοκῆων.

αὐτίκα δ' ἀργεννῇσι καλυψαμένη ὀθόνησιν

ὠρμάετ' ἐκ θαλάμοιο τέρεν κατὰ δάκρυ χέουσα,

οὐκ οἶη, ἅμα τῇ γε καὶ ἀμφίπολοι δὺ' ἔποντο,

[Αἴθρη, Πιτθῆος θυγάτηρ, Κλυμένη τε βοῶπις.]

145 αἴψα δ' ἔπειθ' ἵκανον ὅθι Σκαιαὶ πύλαι ἦσαν.

οἱ δ' ἀμφὶ Πρίαμον καὶ Πάνθοον ἡδὲ Θυμοίτην

Λάμπον τε Κλυτίον θ' Ἴκετάονά τ', ὄξον Ἄρῃος,

Οὐκαλέγων τε καὶ Ἀντήνωρ, πεπνυμένω ἄμφω,

ἦτο δημογέροντες ἐπὶ Σκαιῇσι πύλῃσιν,

150 γῆραϊ δὴ πολέμοιο πεπαυμένοι, ἀλλ' ἀγορηταὶ

ἐσθλοί, τεττίγεσσι φεφουκότες, οἳ τε καθ' ὕλην

δένδρε' ἐφεζόμενοι φόπα λειριόεσσαν ἰείσιν·

τοῖοι ἄρα Τρώων ἡγήτορες ἦντ' ἐπὶ πύργῳ.

οἱ δ' ὥς οὖν ἐφίδονθ' Ἑλένην ἐπὶ πύργον ἰοῦσαν,

155 φῆκα πρὸς ἀλλήλους φέπεα πτερόεντ' ἀγόρευον·

“οὐ νέμεσις Τρῶας καὶ ἐυκνήμιδας Ἀχαιοὺς

τοιγῇδ' ἀμφὶ γυναικὶ πολὺν χρόνον ἄλγεα πάσχειν

αἰνῶς ἀθανάτησι θεῇσ' εἰς ὧπα φέφοικεν.

ἀλλὰ καὶ ὧς, τοίη περ εἴουσ', ἐν νηυσὶ νεέσθω,

160 μῆδ' ἡμῖν τεκέεσσί τ' ὀπίσσω πῆμα λίποιτο.”

ὥς ἄρ' ἔφην, Πρίαμος δ' Ἑλένην ἐκαλέεσσοτο φωνῇ·

“δεῦρο πάροιθ' ἐλθοῦσα, φίλον τέκος, ἵξε' ἐμεῖο,

ὄφρα φίδῃ πρότερόν τε πόσιν πηγούς τε φίλους τε.

οὐ τί μοι αἰτίη ἐσσί· θεοὶ νύ μοι αἰτιοὶ εἰσιν,

165 οἳ μοι ἐφώρμησαν πόλεμον πολὺδάκρυν Ἀχαιῶν·

ὥς μοι καὶ τόνδ' ἄνδρα πελώριον ἐξονομήνης,

ὅς τις ὁδ' ἐστὶν Ἀχαιὸς ἀνὴρ ἥς τε μέγας τε.

ἦ τοι μὲν κεφαλῇ καὶ μείζονες ἄλλοι ἔασω,



- καλὸν δ' οὕτω ἐγὼν οὐ πω ῥίδον ὀφθαλμοῖσιν,  
 170 οὐδ' οὕτω γεραρόν· βασιλῇι γὰρ ἀνδρὶ ρέφοικεν."  
 τὸν δ' Ἑλένη μύθοισ' ἡμίβετο, δῖα γυναικῶν·  
 "αἰδοῖός τέ μοι ἔσσι, φίλε φεκυρέ, δφεινός τε·  
 ὥς μ' ὄφελεν θάνατος ραδέειν κακός, ὅπποτε δεῦρο  
 υἱεῖ σῶ ἐπόμην, θάλαμον γνωτούς τε λιποῦσα  
 175 παῖδά τε τηλυγέτην καὶ ὀμηλικίην ἐρατευήν.  
 ἀλλὰ τά γ' οὐκ ἐγένοντο· τὸ καὶ κλαίουσα τέτηκα.  
 τοῦτο δέ τοι φερέω, ὃ μ' ἀνείρεαι ἡδὲ μεταλλᾶς.  
 οὐτός γ' Ἀτρεΐδης εὐρὺν κρεῖων Ἀγαμέμνων,  
 ἀμφοτέρων, βασιλεύς τ' ἀγαθὸς κρατερός τ' αἰχμητής·  
 180 δαῖρ αὐτ' ἐμὸς ἦσκε κυνώπιδος, εἴ ποτ' ἔην γε."  
 ὥς ῥά φάτο, τὸν δ' ὁ γέρων ἡγάσσατο φώνησέν τε·  
 "ὦ μάκαρ Ἀτρεΐδῃ, μοιρηγενές, ὀλβιόδαιμον,  
 ἦ ῥά νύ τοι πολλοὶ ἑδεμῆατο κοῦροι Ἀχαιῶν.  
 ἦδη καὶ Φρυγίην εἰσήλυθον ἀμπελόεσσαν·  
 185 ἔνθ' ἔριδον πλείστους Φρύγας ἀνέρας, αἰολοπῶλους,  
 λαοὺς Ὀτρῆος καὶ Μυγδόνος ἀντιθέοιο,  
 οἳ ῥά τότε ἔστρατόοντο παρ' ὄχθας Σαγγαρίοιο·  
 καὶ γὰρ ἐγὼν ἐπίκουρος ἔων μετὰ τοῖσιν ἐλέχθην  
 ἥματι τῷ ὅτε τ' ἦλθον Ἀμαζόνες ἀντιάνειραι·  
 190 ἀλλ' οὐδ' οἳ τόσοι ἦσαν, ὅσοι φελίκωπες Ἀχαιοί."



Battle between Greeks and Amazons. Achilles drags Penthesilea from her horse.

δεύτερον αὐτ' Ὀδυσῆα ριδὼν ἐρέειν ὁ γεραίός·  
 "ρείπ' ἄγε μοι καὶ τόνδε, φίλον τέκος, ὃς τις ὄδ' ἐστίν,

- μείων μὲν κεφαλῇ Ἀγαμέμνωνος Ἀτρεΐδαιο,  
 εὐρύτερος δ' ὤμοισιν ἰδὲ στέρνοισι φιδέσθαι.
- 195 τεύχεα μὲν φοι κείται ἐπὶ χθονὶ πουλυβοτείρῃ,  
 αὐτὸς δὲ κτιλος ὥς ἐπιπωλέεται στίχας ἀνδρῶν·  
 ἀρνεῖω μιν ἐγὼ γε φερίσκω πηγεσιμᾶλλω,  
 ὅς τ' ὁίω μὲγα πῶν διέρχεται ἀργεινῶν.”
- τὸν δ' ἡμίβητ' ἔπειθ' Ἑλένη, Διὸς ἐκγεγαυῖα·
- 200 “οὗτος δ' αὖ Λαερτιάδης, πολύμητις Ὀδυσσεύς,  
 ὃς τράφεν ἐν δῆμῳ Ἰθάκης κραναῆς περ εἰούσης,  
 φειδῶς παντοίους τε δόλους καὶ μῆδεα πυκνά.”
- τὴν δ' αὖτ' Ἀντήνωρ πεπνυμένος ἀντίον ἦνδα·  
 “ὦ γύναι, ἦ μάλα τοῦτο φέπος νημερτὲς ἔφειπες·
- 205 ἦδη γὰρ καὶ δεῦρό ποτ' ἦλυθε δῖος Ὀδυσσεύς,  
 σεῖ ἔνεκ' ἀγγελίης, σὺν ἀρηιφίλῳ Μενελάῳ·  
 τοὺς δ' ἐγὼ ἐξείνισσα καὶ ἐν μεγάροισ' ἐφίλησα,  
 ἀμφοτέρων δὲ φυὴν ἐδάην καὶ μῆδεα πυκνά.  
 ἀλλ' ὅτε δὴ Τρώεσσιν ἐν ἀγρομένοισιν ἔμιχθεν,
- 210 στάντων μὲν Μενέλαος ὑπείρεχεν εὐρέας ὤμους,  
 ἄμφω δ' ἐξομένω, γεραρώτερος ἦεν Ὀδυσσεύς.  
 ἀλλ' ὅτε δὴ μύθους καὶ μῆδεα πᾶσιν ὕφαινον,  
 ἦ τοι μὲν Μενέλαος ἐπιτροχάδην ἀγόρευεν,  
 παῦρα μὲν, ἀλλὰ μάλα λιγέως, ἐπεὶ οὐ πολὺμυθος,
- 215 οὐδ' ἀφαμαρτοφειῆς, εἰ καὶ γένε' ὕστερος ἦεν.  
 ἀλλ' ὅτε δὴ πολύμητις ἀναΐξειεν Ὀδυσσεύς,  
 ἵστασκεν, ὑπαὶ δ' ἐφίδεσκε κατὰ χθονὸς ὄμματα πῆξας,  
 σκῆπτρον δ' οὔτ' ὀπίσω οὔτε προπρηγνὲς ἐνώμα,  
 ἀλλ' ἀστεμφὲς ἔχεσκεν, ἀφίδρεϊ φωτὶ φεφοικῶς·
- 220 φαίης κε ζάκοτόν τέ τιν' ἔμμεναι ἄφρονά τ' αὐτῶς.  
 ἀλλ' ὅτε δὴ ρόπα τε μεγάλην ἐκ στήθεος εἶη  
 καὶ φέπεα νιφάδεσσι φεφοικοτα χειμερίῃσιν,  
 οὐ κεν ἔπειτ' Ὀδυσηΐ γ' ἐρίσσειε βροτὸς ἄλλος·

- [οὐ τότε γ' ὦδ' Ὀδυσῆος ἀγασσάμεθ' εἶδος ἰδόντες." ]  
 225 τὸ τρίτον αὐτ' Αἴαντα ριδὼν ἐρέεω' ὁ γεραῖός ·  
 " τίς τ' ἄρ' ὄδ' ἄλλος Ἀχαιοὺς ἀνὴρ ἧς τε μέγας τε,  
 ἔξοχος Ἀργείων κεφαλὴν τε καὶ εὐρέας ὤμους ; "  
 τὸν δ' Ἑλένη τανύπεπλος ἀμείβετο, δῖα γυναικῶν ·  
 " οὗτος δ' Αἴας ἐστὶ πελώριος, ἔρκος Ἀχαιῶν.  
 230 Ἰδομενεὺς δ' ἐτέρωθεν ἐνὶ Κρήτεσσι θεὸς ὥς  
 ἔστηκ', ἀμφὶ δέ μιν Κρητῶν ἀγοὶ ἡγερέθονται.  
 πολλάκι μιν ἔξείνισσεν ἀρηίφίλος Μενέλαος  
 ροίκῳ ἐν ἡμετέρῳ, ὅποτε Κρήτηθεν ἵκοιτο.  
 νῦν δ' ἄλλους μὲν πάντας ὀρῶ φελίκωπας Ἀχαιοὺς,  
 235 οὓς κεν εὐ γνοίην καὶ τ' οὖνομα μυθησαίμην ·  
 δοῖω δ' οὐ δύναμαι ριδέμεν κοσμήτορε λαῶν,  
 Κάστορά θ' ἱππόδαμον καὶ πύξ ἀγαθὸν Πολυδεύκεα,  
 αὐτοκασιγνήτω, τῷ μοι μία γέωατο μήτηρ.  
 ἥ οὐχ ἐσπέσθην Λακεδαίμονος ἐξ ἐρατεινῆς ;  
 240 ἥ δεύρω μὲν ἔποντο νέεσσ' ἐνὶ ποντοπόροισιν,  
 νῦν αὖτ' οὐκ ἐθέλουσι μάχην καταδύμεναι ἀνδρῶν,  
 αἴσχεα δεδριότες καὶ ὀνειδέα πόλλ', ἃ μοι ἔστιν ; "  
 ὥς ἔφατο, τοὺς δ' ἤδη κάτεχεν φυσίζοος αἶα  
 ἐν Λακεδαίμονι αὖθι, φίλῃ ἐν πατρίδι γαίῃ.

#### ΑΛΕΞΑΝΔΡΟΣ ΚΑΙ ΜΕΝΕΛΑΟΣ ΜΟΝΟΜΑΧΙΑ.

- 245 κήρυκες δ' ἀνὰ ρσστν θεῶν ἔφeron ὄρκια πιστά,  
 ράρνε δύω καὶ ροῖνον εὐφρονα, καρπὸν ἀρούρης,  
 ἀσκῶ ἐν αἰγείῳ · ἔφερε δὲ κρητῆρα φαεινὸν  
 κῆρυξ Ἰδαῖος ἥδὲ χρύσεια κύπελλα ·  
 ὠτρυνεν δὲ γέροντα παριστάμενος ρεπέεσσιν ·  
 250 " ὄρσεο, Λαομεδοντιάδῃ, καλέουσὶ σ' ἄριστοι  
 Τρώων θ' ἱπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων

- ἐς πεδῖον καταβήμεν', ἵν' ὄρκια πιστὰ τάμητε.  
 αὐτὰρ Ἀλέξανδρος καὶ ἀρηίφίλος Μενέλαος  
 μακρῆσ' ἐγγείησι μαχέσσοντ' ἀμφὶ γυναικί·  
 255 τῷ δέ κε νικήσαντι γυνὴ καὶ κτήμαθ' ἔποιτο·  
 οἱ δ' ἄλλοι φιλότητα καὶ ὄρκια πιστὰ ταμόντες  
 ναίοιμεν Τροίην ἐριβώλακα, τοὶ δὲ νέονται  
 Ἄργος ἐς ἱππόβοτον καὶ Ἀχαιίδα καλλιγύναικα."  
 ὥς φάτο, ῥίγησεν δ' ὁ γέρων, ἐκέλευσε δ' ἐταίρους  
 260 ἵππους ζευγνύμεναι· τοὶ δ' ὀτραλέως ἐπίθοντο.  
 ἂν δ' ἄρ' ἔβη Πρίαμος, κατὰ δ' ἡνία τείνεν ὀπίσσω·  
 παρ δέ φοι Ἀντήνωρ περικαλλέα βῆσέτο δίφρον.  
 τῷ δὲ διὰ Σκαιῶν πεδίωνδ' ἔχον ὠκέας ἵππους.  
 ἀλλ' ὅτε δὴ ῥ' ἴκοντο μετὰ Τρῶας καὶ Ἀχαιοὺς,  
 265 ἐξ ἵππων ἀποβάντες ἐπὶ χθόνα πουλυβότειραν  
 ἐς μέσσον Τρώων καὶ Ἀχαιῶν ἐστιχάοντο.  
 ὠρνυτο δ' αὐτίκ' ἔπειτα ράναξ ἀνδρῶν Ἀγαμέμνων,  
 ἂν δ' Ὀδυσσεὺς πολύμητις· ἀτὰρ κήρυκες ἀγανοὶ  
 ὄρκια πιστὰ θεῶν σύναγον, κρητῆρι δὲ φοῶνον  
 270 μῖσγον, ἀτὰρ βασιλεῦσιν ὕδωρ ἐπὶ χεῖρας ἔχευαν.  
 Ἀτρεΐδης δὲ φερυσσάμενος χεῖρεσσι μάχαιραν,  
 ἧ φοι παρ ξίφεος μέγα κουλεὸν αἰὲν ἄορτο,  
 φαρνῶν ἐκ κεφαλῆς τάμνε τρίχας· αὐτὰρ ἔπειτα  
 κήρυκες Τρώων καὶ Ἀχαιῶν νείμαν ἀρίστοις.  
 275 τοῖσιν δ' Ἀτρεΐδης μεγάλ' ἠὔχετο, χεῖρας ἀνασχών·  
 "Ζεῦ πάτερ, Ἰδθθεν μεδέων, κύδιστε μέγιστε,  
 Ἥελιός θ', ὃς πάντ' ἐφορᾷς καὶ πάντ' ἐπακούεις,  
 καὶ Ποταμοὶ καὶ Γαῖα, καὶ οἱ ὑπένερθε καμόντας  
 ἀνθρώπους τίνυσθον, ὃ τίς κ' ἐπίορκον ὁμόσση,  
 280 ὑμεῖς μάρτυροι ἔστε, φυλάσσετε δ' ὄρκια πιστά.  
 εἰ μὲν κεν Μενέλαον Ἀλέξανδρος καταπέφνη,  
 αὐτὸς ἔπειθ' Ἑλένην ἐχέτω καὶ κτήματα πάντα,

- ἡμεῖς δ' ἐν νήεσσι νεώμεθα ποντοπόροισιν·  
 εἰ δέ κ' Ἀλέξανδρον κτείνῃ ξανθὸς Μεῖελαος,  
 285 Τρῶας ἔπειθ' Ἑλένην καὶ κτήματα πάντ' ἀποδοῦναι,  
 τιμὴν δ' Ἀργεῖοις ἀποτινέμεν, ἣν τε φέροικεν,  
 ἣ τε καὶ ἐσσομένοισι μετ' ἀνθρώποισι πέληται.  
 εἰ δέ κ' ἐμοὶ τιμὴν Πρίαμος Πριάμοιό τε παῖδες  
 τινέμεν οὐκ ἐθέλωσιν Ἀλεξάνδροιο πεσόντος,  
 290 αὐτὰρ ἐγὼ καὶ ἔπειτα μαχέσσομαι εἵνεκα ποινῆς  
 αἰθι μένων, ἧὸς κε τέλος πολέμοιο κιχήω."  
 ἦ, καὶ ἀπὸ στομάχους φαρνῶν τάμε νηλεὶ χαλκῷ.  
 καὶ τοὺς μὲν κατέθηκεν ἐπὶ χθονὸς ἀσπαίροντας,  
 θυμοῦ δεινομένους· ἀπὸ γὰρ μένος εἴλετο χαλκός·  
 295 ροῶν δ' ἐκ κρητῆρος ἀφυσσόμενοι δεπάεσσιν  
 ἔκχεον, ἡδ' ἠὔχοντο θεοῖς αἰειγενέτησιν.  
 ὦδε δέ τις ῥεῖπεσκεν Ἀχαιῶν τε Τρώων τε·  
 "Ζεῦ κύδιστε μέγιστε, καὶ ἀθάνατοι θεοὶ ἄλλοι,  
 ὅπποτεροι πρότεροι ὑπὲρ ὄρκια πημήνειαν,  
 300 ὦδε σφ' ἐγκέφαλος χαμάδις ῥέοι ὥς ὃδε φοῖνος,  
 αὐτῶν καὶ τεκέων, ἄλοχοι δ' ἄλλοισι δαμεῖιν."  
 ὥς ἔφην, οὐδ' ἄρα πῶ σφιν ἐπεκραΐαινε Κρονίων.  
 τοῖσι δὲ Δαρδανίδης Πρίαμος μετὰ μῦθον ἔφειπεν·  
 "κέκλυτέ μοι, Τρῶες καὶ ἑκκνήμιδες Ἀχαιοί·  
 305 ἦ τοι ἐγὼν εἴμι προτὶ Φίλιον ἠνεμόεσσαν  
 αἶψ, ἐπεὶ οὐ πῶ τλήσομ' ἐν ὀφθαλμοῖς ὀράεσθαι  
 μαρνάμενον φίλον υἱὸν ἀρηιφίλῳ Μενελάῳ·  
 Ζεὺς μὲν που τό γε ροῖδε καὶ ἀθάνατοι θεοὶ ἄλλοι,  
 ὅπποτέρῳ θανάτοιο τέλος πεπρωμένον ἐστίν."  
 310 ἦ ῥα, καὶ ἐς δίφρον φάρνας θέτο ρισόθεος φῶς,  
 ἂν δ' ἄρ' ἔβαιν' αὐτός, κατὰ δ' ἡνία ἑτύνεν ὀπίσσω·  
 πὰρ δέ φοι Ἀντήνωρ περικαλλέα βήσετο δίφρον.  
 τῷ μὲν ἄρ' ἄσφορροι προτὶ Φίλιον ἀπονέοντο·

- Ἔκτωρ δὲ Πριάμοιο πάϊς καὶ δῖος Ὀδυσσεὺς  
 315 χῶρον μὲν πρῶτον διεμέτρεον, αὐτὰρ ἔπειτα  
 κλήρους ἐν κυνέῃ χαλκῆρεϊ πάλλον ἐλόντες,  
 ὀππότερος δὴ πρόσθεν ἀφείη χάλκεον ἔγχος.  
 λαοὶ δ' ἡρήσαντο, θεοῖσι δὲ χεῖρας ἀνέσχον·  
 ὦδε δέ τις ῥεῖπεσκεν Ἀχαιῶν τε Τρώων τε·  
 320 “Ζεῦ πάτερ, Ἴδηθεν μεδέων, κύδιστε μέγιστε,  
 ὀππότερος τάδε φέργα μετ' ἀμφοτέροισιν ἔθηκεν,



Warriors arming for Battle.

- τὸν δὸς ἀποφθίμενον δύναι δόμον Ἄιδος εἴσω,  
 ἡμῶν δ' αὖ φιλότητα καὶ ὄρκια πιστὰ γενέσθαι.”  
 ὥς ἄρ' ἔφαν, πάλλεν δὲ μέγας κορυθαίολος Ἔκτωρ  
 325 ἀψ' ὁράων· Πάριος δὲ θοῶς ἐκ κλήρος ὄρουσεν.  
 οἱ μὲν ἔπειθ' ἵζοντο κατὰ στίχας, ἦχι φεκάστω  
 ἵπποι ἀερσίποδες καὶ ποικίλα τεύχε' ἔκειτο·  
 αὐτὰρ ὃ γ' ἀμφ' ὤμοισιν ἐδύσseto τεύχεα καλὰ  
 δῖος Ἀλέξανδρος, Ἑλένης πόσις ἡνκόμοιο.  
 330 κνημῖδας μὲν πρῶτα περὶ κνήμησιν ἔθηκεν,

- καλάς, ἀργυρέοισιν ἐπισφυρίοισ' ἀραρυίας·  
 [δεύτερον αὖ θώρηκα περὶ στήθεσσι ἐδυνεν  
 φοῖο κασιγνήτοιο Λυκάονος, ἤρμοσε δ' αὐτῷ].  
 ἀμφὶ δ' ἄρ' ὤμοισιν βάλετο ξίφος ἀργυρόηλον,  
 335 χάλκεον, αὐτὰρ ἔπειτα σάκος μέγα τε στιβαρόν τε.  
 κρατὶ δ' ἐπ' ἰφθίμῳ κυνέην εὐτυκτον ἔθηκεν,  
 ἵππουρι· δφεινὸν δὲ λόφος καθύπερθεν ἔνευεν.  
 εἴλετο δ' ἄλκιμον ἔγχος, ὃ φοι παλάμηφιν ἀρήρει.  
 ὥς δ' αὐτως Μενέλαος ἀρήιος ἔντε' ἔδυνεν.
- 340 οἱ δ' ἐπεὶ οὖν φεκάτερθεν ὁμίλου θωρήχθησαν,  
 ἐς μέσσον Τρώων καὶ Ἀχαιῶν ἐστιχάοντο  
 δφεινὸν δερκόμενοι· θάμβος δ' ἔχεν εἰσοράοντας  
 Τρώας θ' ἵπποδάμους καὶ ἐκνήμιδας Ἀχαιοὺς.  
 καὶ ῥ' ἐγγὺς στήτην διαμετρητῷ ἐνὶ χώρῳ  
 345 σείοντ' ἐγχείας, ἀλλήλοισιν κοτέοντε.  
 πρόσθε δ' Ἀλέξανδρος προτεῖ δολιχόσκιον ἔγχος,  
 καὶ βάλεν Ἀτρεΐδαο κατ' ἀσπίδα πάντοσ' ἐφίστην·  
 οὐδ' ἔφρηξεν χαλκός, ἀνεγνάμφθη δέ φοι αἰχμὴ  
 ἀσπίδι ἐν κρατερῇ. ὃ δὲ δεύτερος ὤρνυτο χαλκῷ  
 350 Ἀτρεΐδης Μενέλαος, ἐπενξάμενος Διὶ πατρί·  
 “Ζεῦ ράνα, δὸς τίσασθαι ὃ με πρότερος κάκ' ἔρεξεν,  
 δῖον Ἀλέξανδρον, καὶ ἐμῆσ' ὑπὸ χερσὶ δαμῆναι,  
 ὄφρα τις ἐρρίγησι καὶ ὀψιγόνων ἀνθρώπων  
 ξεινοδόκον κακὰ ρέξαι, ὃ κεν φιλότητα παράσχη.”
- 355 ἦ ῥα, καὶ ἀμπεπαλὼν προτεῖ δολιχόσκιον ἔγχος,  
 καὶ βάλε Πριαμίδαο κατ' ἀσπίδα πάντοσ' ἐφίστην.  
 διὰ μὲν ἀσπίδος ἦλθε φαεινῆς ὄβριμον ἔγχος,  
 [καὶ διὰ θώρηκος πολυδαιδάλου ἠρήρειστο·]  
 ἀντικρὺς δὲ παρὰ λαπάρην διάμησε χιτῶνα  
 360 ἔγχος· ὃ δ' ἐκλίνθη καὶ ἀλεύατο κῆρα μέλαιναν.  
 Ἀτρεΐδης δὲ φερυσσάμενος ξίφος ἀργυρόηλον

ἵπληξεν ἀνασχόμενος κόρυθος φάλον· ἀμφὶ δ' ἄρ' αὐτῇ  
τριχθὰ τε καὶ τετραχθὰ διατρυνφέν ἔκπεσε χειρός.

Ἀτρεΐδης δ' ὦμωξε φιδὼν εἰς οὐρανὸν εὐρύν·

365 “Ζεὺ πάτερ, οὗ τις σείω θεῶν ὀλοώτερος ἄλλος·

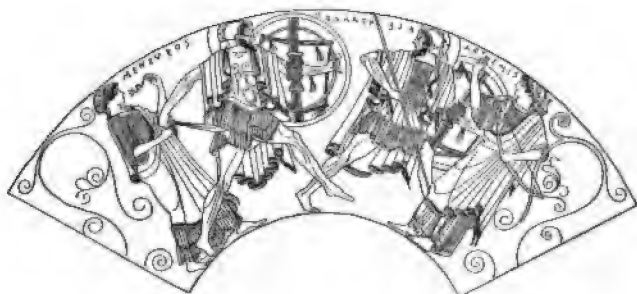
ἦ τ' ἐφάμην τίσεσθαι Ἀλέξανδρον κακότητος·

νῦν δέ μοι ἐν χεῖρεσσι ῥάγη ξίφος, ἐκ δέ μοι ἔγχος

ἦίχθη παλάμηφι φετώσιον, οὐδ' ἐδάμασσα.”

ἦ, καὶ ἐπαΐξας κόρυθος ἴλαβεν ἵπποδασείης,

370 εἴλακε δ' ἐπιστρέψας μετ' ἐνκνήμιδας Ἀχαιούς·



Duel between Menelaus and Paris. On the left Aphrodite stays the hand of Menelaus. The cowardice of Paris is emphasized by the fact that he flees without having hurled his spear.

ἦγγχε δέ μιν πολύκεστος ἱμᾶς ἀπαλὴν ὑπὸ δειρήν,

ὅς φοι ὑπ' ἀνθρεῶνος ὄχευς ἑτάτο τρυφαλείης.

καὶ νῦν κέ φ' ἐξεφέρυσσε καὶ ἄσπετον ἦρετο κῦδος,

εἰ μὴ ἄρ' ὅξ' ἰνόησε Διὸς θυγάτηρ Ἀφροδίτη,

375 ἦ φοι ῥρήξεν ἱμάντα βοὸς φῖφι κταμένοιο·

κεινὴ δέ τρυφάλεια ἅμ' ἔσπετο χειρὶ παχείῃ.

τὴν μὲν ἔπειθ' ἦρωσ μετ' ἐνκνήμιδας Ἀχαιούς

ῥύψ' ἐπιδιμήσας, κόμισαν δ' ἐρίηρες ἐταῖροι·

αὐτὰρ ὁ ἅψ' ἐπόρουσε κατακτάμεναι μενεαίωνων

380 ἔγχει χαλκείῳ. τὸν δ' ἐξήρπαξ' Ἀφροδίτη

ρεῖα μάλ' ὥς γε θεός, ἐκάλυψε δ' ἄρ' ἠέρι πολλῇ,



καδ δ' εἶσ' ἐν θαλάμῳ ἐνώδεϊ κηώνετι.  
αὐτὴ δ' αὖθ' Ἑλένην καλέουσ' ἔε.

- τὴν δ' ἐκίχανεν
- πύργῳ ἐφ' ὑψηλῷ, περὶ δὲ Τρῳαί φάλις ἦσαν.  
 385 χειρὶ δὲ νεκταρέου φεανοῦ φ' ἐτίναξε λαβοῦσα,  
 γρηὶ δέ μιν φεφικυῖα παλαιγενεῖ προσέφειπεν,  
 εἰροκόμῳ, ἧ φοι Λακεδαιμόνι ναιεταοῦση  
 ἦσκεεν εἴρια καλά, μάλιστα δέ μιν ὀφειλέσκειν.  
 τῇ μιν φεισαμένη προσεφώνεε δι' Ἀφροδίτῃ·  
 390 “δεῦρ' ἴθ', Ἀλέξανδρός σε καλεῖ φοικόνδε νέεσθαι.  
 κείνος ὃ γ' ἐν θαλάμῳ καὶ δινωτοῖσι λέχουσιν,  
 κάλλεϊ τε στίλβων καὶ φείμασιν· οὐδέ κε φαίης  
 ἀνδρὶ μαχεσσάμενον τόν γ' ἐλθέμεν', ἀλλὰ χορόνδε  
 ἔρχεσθ', ἧε χοροῖο νέον λήγοντα καθίζειν.”  
 395 ὥς φάτο, τῇ δ' ἄρα θυμὸν ἐνὶ στήθεσσι ὄρινεν·  
 καὶ ῥ' ὥς οὖν ἐνόησε θεᾶς περικαλλέα δειρὴν  
 στήθεά θ' ἱμερόεντα καὶ ὄμματα μαρμαίροντα,  
 ὀθάμβησέν τ' ἄρ' ἔπειτα, φέπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·  
 “δαιμονίη, τί με ταῦτα λιλαίεαι ἡπεροπεύειν;  
 400 ἦ πῇ με προτέρω πολίων ἐν ναιομενάων  
 ἄξεις ἢ Φρυγίης ἢ Μηονίης ἐρατεινῆς,  
 εἴ τίς τοι καὶ κείθι φίλος μερόπων ἀνθρώπων,  
 οὐνεκα δὴ νῦν δῖον Ἀλέξανδρον Μελέλαος  
 νικήσας ἐθέλει στυγερὴν ἐμὲ φοικαδ' ἄγεσθαι·  
 405 τοῦνεκα δὴ νῦν δεῦρο δολοφρονέουσα παρέστης.  
 ἦσο παρ' αὐτὸν ἰοῦσα, θεῶν δ' ἀπόφεικε κελεύθου,  
 μηδ' ἔτι σοῖσι πόδεσσιν ὑποστρέψειας Ὀλυμπον,  
 ἀλλ' αἰεὶ περὶ κείνων δίζυε καὶ φε φύλασσε,  
 εἰς ὃ κέ σ' ἡ ἄλοχον ποιήσεται ἢ ὃ γε δούλην.  
 410 κείσε δ' ἐγὼν οὐκ εἴμι — νεμεσσητὸν δέ κεν εἶη —  
 κείνου πορσυνέουσα λέχος· Τρῳαί δέ μ' ὀπίσσω

- πᾶσαι μωμήσονται, ἔχω δ' ἄχρ' ἄκριτα θυμῷ."  
 τὴν δὲ χολωσαμένη προσεφώνεε δι' Ἀφροδίτη·  
 “μή μ' ἔρεθες, σχετλίη, μὴ χωσαμένη σε μεθήω,  
 415 τῶς δέ σ' ἀπεχθήρω ὡς νῦν ἔκπαγλ' ἐφίλησα,  
 μέσσω δ' ἀμφοτέρων μητίσομαι ἔχθεα λυγρά,  
 Τρώων καὶ Δαναῶν, σὺ δέ κεν κακὸν οἶτον ὀλῃαι.”  
 ὣς ἔφατ', ἔδφεισεν δ' Ἑλένη, Διὸς ἐκγεγαυῖα,  
 βῆ δὲ κατασχομένη ρεανῶ ἀργῇτι φαιινῶ,  
 420 σιγῇ, πάσας δὲ Τρωίας ἔλαθ'· ἦρχε δὲ δαίμων.  
 αἱ δ' οὔτ' Ἀλεξάνδροιο δόμον περικαλλέ' ἵκοντο,  
 ἀμφίπολοι μὲν ἔπειτα θοῶς ἐπὶ φέργ' ἐτράποντο,  
 ἥ δ' εἰς ὑπόροφον θάλαμον ἵκε δία γυναικῶν.  
 τῇ δ' ἄρα δίφρον ἐλοῦσα φιλομμειδῆς Ἀφροδίτη  
 425 ἀντί' Ἀλεξάνδροιο θεὰ κατέθηκε φέρουσα·  
 ἔνθα καθίζ' Ἑλένη, κούρη Διὸς αἰγιόχοιο,  
 ὅσσε πάλιν κλῖνασα, πόσιν δ' ἠνίπαπε μύθῳ·  
 “ἦλυθες ἐκ πολέμου· ὡς ὤφελες αὐτόθ' ὀλέσθαι,  
 ἀνδρὶ δαμεῖς κρατερῷ, ὃς ἐμὸς πρότερος πόσις ἦεν.  
 430 ἦ μὲν δὴ πρὶν γ' ἠϋχε' ἀρηιφίλου Μενελάου  
 σῇ τε βίῃ καὶ χερσὶ καὶ ἔγχρ' ἑτέρτερος εἶναι·  
 ἀλλ' ἴθι νῦν προκάλεσσαι ἀρηίφιλον Μενέλαον  
 ἐξαῦτις μαχέσασθαι ἐναντίον. ἀλλὰ σ' ἐγὼ γε  
 παύεσθαι κέλομαι, μὴδὲ ξανθῷ Μενελάῳ  
 435 ἀντίβιον πόλεμον πολεμιζέμεν' ἠδὲ μάχεσθαι  
 ἀφραδέως, μὴ πως τάχ' ὑπ' αὐτοῦ δουρὶ δαμήῃς.”  
 τὴν δὲ Πάρις μύθοισιν ἀμειβόμενος προσέφειπεν·  
 “μή με, γύναι, χαλεποῖσιν ὀνειδέσι θυμὸν ἔνιπτε.  
 νῦν μὲν γὰρ Μενέλαος ἐνίκησεν σὺν Ἀθῆνῃ,  
 440 κεῖνον δ' αὖτις ἐγὼ· παρὰ γὰρ θεοὶ εἰσι καὶ ἡμῖν.  
 ἀλλ' ἄγε δὴ φιλότῃτι τραπήομεν εὐνηθέντε·  
 οὐ γάρ πώ ποτέ μ' ὦδέ γ' ἔρος φρένας ἀμφεκάλυψεν,

οὐδ' ὅτε σε πρῶτον Λακεδαίμονος ἐξ ἑρατεινῆς  
 ἔπλεον ἀρπάξας ἐν ποντοπόροισι νέεσσιν,  
 445 νήσῳ δ' ἐν Κρανάῃ ἐμίγην φιλότῃτι καὶ εὐνῇ,  
 ὥς σεο νῦν ἔραμαι καὶ με γλυκὺς ἡμερος αἰρεῖ.”  
 ἦ ῥα, καὶ ἦρχε λέχοσδε κιών· ἅμα δ' εἶπετ' ἄκοιτις.



The First Meeting of Paris and Helen.

τὼ μὲν ἄρ' ἐν τρητοῖσι κατηύνασθεν λεχεεσσιν,  
 Ἀτρεΐδης δ' ἀν' ὄμιλον ἐφοίταε θηρὶ φεφοικώς,  
 450 εἷ ποθ' ἐσαθρήσειεν Ἀλέξανδρον θεοφειδέα.  
 ἀλλ' οὐ τις ἰδύνατο Τρώων κλειτῶν τ' ἐπικούρων  
 δεῖξαι Ἀλέξανδρον τότε ἄρηιφίλῳ Μενελάῳ.  
 οὐ μὲν γὰρ φιλότῃτι φέ κεν ἔκυσον, εἷ φ' ἐφίδοντο·  
 ρῖσον γάρ σφιν πᾶσιν ἀπήχθετο κηρὶ μελαίνῃ.  
 455 τοῖσι δὲ καὶ μετέφειπε φάναξ ἀνδρῶν Ἀγαμέμνων·  
 “κέκλυτέ μοι, Τρῶες καὶ Δάρδανοι ἦδ' ἐπίκουροι.  
 νίκη μὲν δὴ φαίνεται ἄρηιφίλου Μενελάου·  
 ὑμεῖς δ' Ἀργεῖην Ἑλένην καὶ κτήμαθ' ἅμ' αὐτῇ  
 ἔκδοτε, καὶ τιμὴν ἀποτινέμεν, ἣν τε φέροικεν,  
 460 ἣ τε καὶ ἐσσομένοισι μετ' ἀνθρώποισι πέληται.”  
 ὧς ἔφατ' Ἀτρεΐδης, ἐπὶ δ' ἦγεον ἄλλοι Ἀχαιοί.

## THE DIALECT OF HOMER.

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1. The earliest home of Greek song was on the slopes of Mt. Olympus in Thessaly. There the priests of the Muses formed a guild of bards, called Thracians, who sang of the Olympian Muses and of Dionysus.

Later on a band of these Thracian bards emigrated to Boeotia, where they settled in the Vale of the Muses on the southeastern slopes of Mt. Helicon; there they sang of the Olympian *and* the Heliconian Muses and of Dionysus.

In their ballads they used a dactylic tripod  $\angle \infty \angle \infty \angle \cup$ .

This school of earliest priestly song flourished at the beginning of the second thousand years before Christ. As its representatives we may mention the names of the wholly mythical bards Orpheus, Musaeus, Eumolpus, Thamyris.

2. The events which formed the historical basis of the Iliad of Homer took place in the second half of the second thousand years before Christ. But long before these events occurred Aeolic colonists had emigrated from the region of Mt. Olympus and Mt. Helicon (*i.e.*, from Thessaly and Boeotia) to the northwestern seaboard of Asia Minor and the islands adjacent thereto. These colonists took with them the old ballads sung by the Thracian bards on Mt. Olympus and Mt. Helicon; they took with them the love of song and the ability to sing. In their new home they lived in constant warfare with the people whom they had displaced. Therefore they sang, not of the Muses, but of war and of heroes. For this heroic song the dactylic tripod of their old sacred ballads was unsuitable. They therefore united two dactylic tripodies into one verse, the dactylic or heroic hexameter, which was of majestic length and swing, and well adapted for song in honor of heroes.

3. The Aeolic colonists who, settled in Asia Minor were followed by Ionic colonists, who also fixed their new abodes on the western seaboard of Asia Minor and on the adjacent islands, but south of Aeolia. As time went on, the Ionians became the political and intellectual superiors of the Aeolians, whose ballads they adopted and adapted to their own use. It was in the region where Aeolia abutted on Ionia that the Iliad was composed about 850 B.C.

4. The Iliad was not composed in its entirety at one time ; it grew gradually. Finally, on the confines of Aeolia and Ionia, or on an island adjacent thereto, there arose a great poet, named Homer, who made free use of the old heroic ballads in creating the kernel of the Iliad, *i.e.*, he created the story of the Wrath of Achilles ; he sang of the beginning of the Wrath, the consequences of the Wrath to the Achaeans, the abandonment of the Wrath and its results. This original Iliad was a unit : it had a beginning, a middle, and an end. Later on Homer himself inserted other ballads, other episodes, in this original Iliad. After his death further additions were made by other great and skillful, but unknown, poets. These additions were not merely short interpolations, but whole ballads, such as the Dolonia, *i.e.*, the tenth Book.

5. The Iliad was composed long before the invention of writing. The poem was carried in the memory and was transmitted by word of mouth, first by Homer, and then by his successors, a guild of singers, called Homerids, who regarded the trust as a heritage too sacred to be tampered with lightly, and so they handed it down practically unchanged until the time when it was finally committed to writing after the invention of the alphabet, or rather after its introduction into Greece. Books were in existence at least one hundred years before Pisistratus (560-527) ordered the poems of Homer to be edited ; *i.e.*, the Iliad was committed to writing not later than 660 B.C., and it had reached its present shape and extent not later than 760 B.C.

6. When the Iliad was composed, the Greek language was still in the latter part of the formative period ; it had not yet crystallized into a fixed form. The body of the poem is written in the old Ionic dialect, but mixed with it are numerous older forms and formations, such as genitives in *-ου*, *-ων*, instrumentals in *-φι*, infinitives in *-μεναι*, etc. All of these things point to Aeolia and in part to Thessaly ; they came into the poem from old, non-Ionic ballads.

7. The Ionic alphabet of twenty-four letters, *i.e.*, the Greek alphabet as we know it, was not in official use at Athens until 403 B.C.; consequently the division of the Iliad into twenty-four books (due merely to the fact that the new alphabet had twenty-four letters) was not made until after 403 B.C. This division was made, for purposes of convenience in consulting the poem, by the scholars who busied themselves with the study of the Homeric poems at the court of the Ptolemies at Alexandria in Egypt (300-146 B.C.).

8. The Phoenician alphabet, which was first introduced into Greece, consisted of the following twenty-two letters: A B Γ Δ E F Z H Θ I K Λ M N Ξ O Π P Q R Σ T. But the alphabet used in Athens prior to 403 B.C. consisted of the following twenty-two letters: A B Γ Δ E Z H Θ I K Λ M N O Π Q R Σ T Y Φ X. In this latter alphabet E was the symbol for both E and H, as well as for EI when it resulted from compensative lengthening or from contraction; O was the symbol for both O and Ω, as well as for OY when it resulted from compensative lengthening or from contraction. The symbol H was not a vowel, but the rough breathing. For the sound of Ξ they had to write XΣ; for the sound of Ψ they had to write ΦΣ. The Iliad was handed down in this alphabet for more than three centuries, and when the poem was transferred from it to the new Ionic alphabet numerous errors crept into the text. For instance, the old alphabet wrote HEOΣ = ἦος (Attic *ἔως*), TEOΣ = τῆος (Attic *τέως*), and yet *ἔως* and *τέως* always appear in the text by a mistake of the transcriber. Again TPOIE of the old alphabet might become Τροίη, Τρωίη, and possibly Τροίη, Τρωίη, Τρωή, Τρωή in the new alphabet, thus giving rise to a number of errors. Again the endings of verbs, -EΙΣ and -EI, might be transferred into -ης, -η, or into -εις, -ει; -ΕΣΘΟΝ, -ΕΣΘΕ into -ησθον, -ησθε, or into -εσθον, -εσθε; -ΟΣΙ, -ΟΝΤΑΙ into -ωσι, -ωνται, or into -ουσι, -ουται; -ΕΤΑΙ into -ηται or -εται; -ΟΜΕΝ into -ωμεν or -ομεν. These facts gave rise to many errors in verbal forms, leading, *e.g.*, to confusion between the indicative and subjunctive (present and future indicative confused with the present and aorist subjunctive) and in other ways.

9. When the Iliad was composed the Ϝ, called Vau from its sound (that of *v* or *w*) and double Gamma or Digamma from its form (Ϝ), was a living, spoken sound, but it had practically disappeared from the spoken language when the Iliad was committed to writing in the old alphabet.

It was probably never written, even in the oldest manuscripts. The ancient scholars themselves were not aware of the great rôle played by the initial *ϕ* in Homeric verse. This rôle was discovered by Richard Bentley (1662–1742). The meter shows that its traces cannot be denied :

αἰδοῖός τέ μοι ἔσσι, φίλε ϕερκυρῆ, δφεινός τε (Γ 172).

“Reverend art thou to me and dread, dear father of my lord.”

ἐξαπάφαιτο ϕέπεσσι. ϕάλις δέ φοι· ἀλλὰ ϕέκηλος | ϕερρέτω (I 376).

(“never again shall he) beguile me with speech — let this suffice him.

Let him begone in peace.”

Sometimes the *ϕ* is still actually visible, because vocalized into *υ* ; for instance, in *αὔερυσαν* = *ἀφφέρυσαν* (A 459) the assimilated form of *ἀνφέρουσιν*, the aor. ind. 3d pers. plur. of *ἀναφέρω* (*bend back*) ; in *εὔαδε* = *ἔϕαδε*, the assimilated form of *ἔσφαδε*, aor. ind. 3d pers. sing. of *φανδάνω* (*√σφᾶδ*, *please*) ; in *ἀπούρος* (*wrest away*) = *ἀποϕράς* (A 356). Indeed *αϕ*, *εϕ*, *οϕ* were pronounced much the same as *αυ*, *ευ*, *ου* (compare Modern Greek).

But often the *ϕ* became wholly invisible. The forms *ϕε* and *ϕοι* of the pronoun of the third person when elided became *ϕ'*, and thus a passage is marred in various ways when the *ϕ* is not printed. For instance, read this passage : —

τοῖον γάρ φοι πομπὸν ὀπάσσομεν Ἀργεῖφόντην,

ὃς ϕ' ἄξει, ἧός κεν ἄγων Ἀχιλλῆι πελάσση.

αὐτὰρ ἐπεὶ ϕ' ἀγάγησιν ἔσω κλισίην Ἀχιλλῆος, etc. (Ω 153 f.).

“such guide will we give unto him, even the slayer of Argus, who shall lead HIM until his leading bring him to Achilles. And when he shall have led HIM within the hut of Achilles,” etc.

The *ϕ* is inserted in this edition whenever it can be proved by the meter or by other considerations that the first letter of a stem was the *ϕ* ; it is therefore inserted in compound words, and after the augment and reduplication. But in Homer some words which did originally have an initial *ϕ* have already begun to lose it ; their *ϕ* is obsolescent. In still other words initial *ϕ* is already obsolete in Homer. Again, meter abandons us when we come to the question of the *ϕ* in the interior of words (like *Διφός*, *βασιλῆφος*, *κλέφος*), though it was probably pronounced. But in this edition obsolescent or vanishing *ϕ*, already obsolete *ϕ*, and *ϕ* in the interior of words have not been inserted in the text.

10. Initial  $\sigma$  has disappeared from some words in the Homeric poems, although the  $\sigma$  was spoken when the poems were composed.

So Homer spoke A 532-3 thus : —

ἐς σάλα 'σάλτο βαθείαν ἀπ' αἰγλήεντος 'Ολύμπου,  
Ζεὺς δὲ σεφὸν πρὸς δῶμα.

The poems have both  $\sigma\acute{o}s$  and  $\acute{u}s$ . An *initial j* (yod) in Homer cannot be proved.

#### METER.

11. The ancient Greeks accompanied their song or recitation with a kind of dance, and therefore they divided their verses into *feet* (or steps, corresponding to musical bars), of which each verse has a fixed number. The Iliad is written in the dactylic hexameter (*ἐξάμετρος*, from  $\xi\xi + \acute{\mu}\acute{\epsilon}\tau\rho\omicron\nu$ ), also called the heroic hexameter, because it was used in singing of the deeds and fate of heroes.

12. The hexameter consists of six feet, each of which has four morae. A mora is the time necessary for the pronunciation of a short syllable ; a long syllable, therefore, has two morae. The feet are either dactyls ( $\angle \cup \cup$ ) or spondees ( $\angle \_$ ). The last or sixth foot of the hexameter is always dissyllabic, and is usually a spondee, but as the last syllable is a *syllaba anceps* (i.e. one of unfixed, wavering time value), it may in actuality be a trochee ( $\angle \cup$ ).

13. The long syllable of the dactyl, or the first long syllable of the spondee, carries the ictus or stress of voice. This syllable is called the *arsis*. The two short syllables of the dactyl, or the second long syllable of the spondee, is called the *thesis*. To-day these terms have a meaning exactly the reverse of that which prevailed in antiquity. In the dance which accompanied the recitation one foot was placed on the ground as the stressed syllable was uttered, hence the name  $\theta\acute{\epsilon}\sigma\iota\varsigma$  ; the ancients called the rest of the foot  $\acute{\alpha}\rho\sigma\iota\varsigma$  because the singer's other foot was lifted during the utterance of the syllable or syllables which composed this part of the foot.

14. The scheme of the dactylic hexameter is : —

$\angle \cup \cup \angle \cup \cup \angle \cup \cup \angle \cup \cup \angle \cup \cup \angle \cup$

Verses with five consecutive dactyls are comparatively rare, and are always used with a purpose ; namely, to depict the rapid movement of an action or mental excitement.



So the gallop of a horse is depicted in —

ρίμφα φε | γούνα φέ|ρει μετὰ | ρήθεα | και νόμον | ἵππων (Z 511) ;

the rapid bounces of a rolling rock are depicted by —

αὖτις ἔ|πειτα πέ|δονδε κυ|λίνδετο | λᾶας ἀν|αυδής (λ 598) ;

the mental excitement of Odysseus is depicted by —

Θερσίτ' | ἀκριτόμ|υθε, λι|γύς περ ἐ|ὼν ἀγο|ρηγής,  
ἴσχεα, | μηδ' ἔθελ' | οἷος ἐρ|ιζέμεν|αι βασιλ|εῦσιν.  
οὐ γὰρ ἐ|γὼ σέο|φημὶ χει|ειότερ|ον βροτὸν | ἄλλον  
ἔμμεναι, | ὅσσοι ἄμ' | Ἀτρεΐ|δῃς' ὑπὸ | Φύλιον | ἦλθον (B 246 ff.).

15. A hexameter with a spondee in the fifth foot is called a spondaic verse. Later poets disliked a spondaic verse, but Homer did not avoid it. He even has seven verses consisting wholly of spondees ; e.g. —

σειρήν | δὲ πλεκ|τὴν ἐξ | αὐτοῦ | περὴ|ναντε (χ 175).

The spondaic verse is usually closed by a word of four syllables, often by one of three syllables, but never by one of two syllables : —

οὔνεκα | τὸν Χρῦ|σσην ἦ|τίμασεν | ἀρη|τῆρα (A 11).

The spondaic verse paints in sound values either slow, deliberate movement of the action, or an action of solemn, awesome import, or else anxiety of mind.

16. **Pauses.** — In reciting a poem it is natural to make a slight pause somewhere about the middle of the verse, which thereby falls into two halves. The pause is always made at the end of a word. When the end of the word coincides with the end of a foot, the pause is called *Diaeresis* (διαίρεσις, from διαίρω, *split, divide into two parts*). A series of such verses would be monotonous.

The most common diaeresis is that after the fourth foot. It is called the *Bucolic Diaeresis*, because it was used regularly by the poets who wrote herdsmen's songs (τὰ βοῦκοδικά). It follows the fourth dactyl, i.e., the fourth foot is always a dactyl when the bucolic diaeresis is used : —

ἦ δ' ἀρέκονσ' ἄμα τοῖσι γυνή' κίεν. | αὐτὰρ Ἀχλλεύς (A 348).

17. **Caesura.** — Usually the pause falls, not at the end of a foot, but inside the foot, which is thus divided into two equal or unequal parts. Such a pause is called *Caesura* (from *caedo, cut* = Greek τομή, a cut-

*ting*), because the foot is cut in two. The caesura gives liveliness and buoyancy to the verse, because the second half is thereby contrasted with the first half, or in other words the first half of the verse is dactylic ( $\angle \cup \cup$ ), while the second half is anapaestic ( $\cup \cup \angle$ ) in character.

18. The caesura usually falls in the third foot, either after the first short syllable of the third thesis, in which case it is called the *Feminine Caesura*, or the *Caesura after the Third Trochee* : —

Λυσόμενός τε θύγατρα || φέρων τ' ἀπερείσι' ἀποινα ; (A 13)

or the caesura falls after the arsis of the third foot, in which case it is called the *Masculine Caesura*, or the *Penthemimeral* (πενθ-ημι-μερής) *Caesura*, i.e., the caesura after the fifth half foot, or the caesura after the arsis of the third foot : —

μῆνιν αἶεδε, θεὰ, || Πηληιάδα' Ἀχιλλῆος (A 1).

19. Sometimes the caesura falls after the arsis of the fourth foot, in which case it is called the *Hepthemimeral* (ἑφθ-ημι-μερής) *Caesura*, i.e., the caesura after the seventh half-foot, or the caesura after the arsis of the fourth foot : —

ὅς κε θεοῖσ' ἐπιπείθεται, || μάλα τ' ἔκλυον αὐτοῦ (A 218).

The hepthemimeral caesura is usually found in combination with the *Trithemimeral* (τριθ-ημι-μερής) *Caesura*, i.e., the caesura after the second half foot, or the caesura after the arsis of the second foot : —

Ἀτρεΐδης || τε ράναξ ἀνδρῶν || καὶ δῖος Ἀχιλλεύς (A 7).

## VOWELS AND DIPHTHONGS.

20. Attic short  $\check{a}$  is short  $\check{a}$  in Homer. Long  $\bar{a}$  arising from compensative lengthening (μούσας for μούσανς, γίγας for γίγανς) is long in Homer when it is long in Attic.

21. Attic long  $\bar{a}$  after a vowel or  $\rho$  appears in Homer as  $\eta$  : ἐμίηνα (Attic ἐμίᾱνα), ἀγορή (Attic ἀγορά).

22.  $\epsilon$  often appears as  $\epsilon\iota$  : χρύσειος (Attic χρύσεος), but sometimes as  $\eta$  : ἧύ (Attic ἐύ).

23.  $\omicron$  often appears as  $\omicron\upsilon$  : μῶνος (Attic μόνος) ; sometimes as  $\alpha\iota$  : ἡγνόησε (Attic ἡγνόησε) ; sometimes as  $\omega$  : Διώνυσος (Attic Διόνυσος).

24. In the subjunctive where Attic has  $\eta$  the original  $\epsilon$  often appears : πειρήσεται (Attic πειρήσεται) ; so for Attic  $\omega$  the original  $\omicron$

often appears : ἐγείρομεν (Attic ἐγείρωμεν). The thematic vowel of the indicative and subjunctive was alike in appearance, substance, and origin, and there was no subsequent shortening of the vowel in the subjunctive.

25. ε is sometimes added before or after η : ἔηκε (Attic ἤκε), ἥλιος (Attic ἦλιος) ; sometimes also before ε : ἔφεινα (ἔεινα = ἔδινα).

26. Contraction, especially the contraction of ε with a following vowel or diphthong, is avoided in Homer, where the original uncontracted form is regular : αἰρέεται (not αἰρείται), πειράεται (not πειράται).

27. Where εο is contracted the resulting diphthong is ευ not ου : θάμβευς (not θάμβους), βάλλευ (not βάλλον).

28. Contraction is sometimes found in Homer where Attic retains the uncontracted form : ἱρός (Attic ἱερός).

29. Synizesis (συνίζησις, a shrinking together in pronunciation of two vowels) often takes the place of contraction. The first vowel is usually ε. The most common synizesis is that of εα and εω : θεοφειδέα (Γ 27). The two syllables, thus united into one by synizesis, often belong to two words : δὴ\_αὖ (δ' αὖ) (A 540).

30. Crasis (κράσις, a blending of two vowels into one) is only a kind of synizesis made visible to the eye. It is rare in Homer : τοῦνεκα (A 291 = τοῦ ἔνεκα), οὔνεκα (A 11 = οὗ ἔνεκα), ὤριστος (Ω 384 = ὁ ἄριστος), χῆμεις (B 238 = καὶ ἡμείς).

31. Apocope (ἀποκοπή) is a cutting off of the final short syllable of the three prepositions ἀνά, κατά, παρά, and that of the particle ἄρα : ἀν σκήπτρῳ (A 15), παρ ξίφους (Γ 272), καδ δέ (B 160).

32. Assimilation.—After apocope has taken place the ν of ἀνά passes into γ before κ, γ, χ : ἀγκρεμάσσα (for ἀνακρεμάσσα). ν before π, β, φ passes into μ : ἄμ πεδίον (for ἀνὰ πεδίον). ν before ϕ, λ, μ is assimilated : ἀφφέρυσαν (A 459 = ἀναφέρυσαν (ἀνφέρυσαν) ; ἀλλύσκεν (for ἀναλύσκεν) ; ἀμμίζας (for ἀναμίζας). After apocope has taken place the τ of κατά is always assimilated to the following consonant : καδ δέ (B 160 = κατὰ δέ), κάππεσον (A 593 = κάτπεσον for κατέπεσον), κακκείοντες (A 606 = κατακείοντες).

33. Aphaeresis (ἀφαίρεσις, a taking away) is the omission of the initial short syllable of a word, especially the syllabic augment of verbs : τεύχε (A 4, for ἔτευχε). By aphaeresis ἄρα appears as ῥα and ῖ.

34. Syncope (συνκοπή, a cutting short) is the abridgment of a word by the ejection of a short vowel inside the word : τίπτε for τί ποτε.

**35. Hiatus** (an opening, referring to the keeping of the mouth open in pronouncing two consecutive vowels) occurs when the final syllable of a word ending in a vowel is not elided before the initial vowel of the following word. Homer permits hiatus in the following cases : —

(a) In the feminine caesura : —

ἀλλ' ἀκέουσα κάθησο, || ἐμῷ δ' ἐπιπείθεο μύθῳ (A 565).

(b) Before a pause in the sense : —

Σμινθεῦ· || εἰ ποτέ τοι χαρίεντ' ἐπὶ νηὸν ἔρψα (A 39).

(c) In the bucolic diaeresis : —

ἀλλ' ὁ γε μερμήριζε κατὰ φρένα || ὥς Ἀχιλλῆα (B 3).

(d) After a diphthong or long vowel, which thereby loses a part of its length : —

οὐ τί μοι || αἰτῶ || ἐσσί· θεοί νύ μοι || αἵτιός || εἰσι (Γ 164).

(e) When the final diphthong or long vowel of a word is in the arsis : —

ἡμετέρῳ || ἐνὶ φοίκῳ ἐν Ἀργεῖ, τηλόθι πάτρης (A 30).

(f) When *ῆ* (*or*) is followed by a vowel : —

ῆ νῦν δῆθύνοντ' ῆ || ὕστερον αὔτις ἰόντα (A 27).

ῆ Ἀἴας ῆ || Ἰδομενεὺς ῆ δῖος Ὀδυσσεύς (A 145).

(g) When a vowel still remains after the elision of the final vowel of the word : —

οὐλομένην, ῆ μυρί' || Ἀχαιοῖς ἄλγε' || ἔθηκε (A 2).

(h) After *ι* and *υ* : —

Ἀτρεΐδης Μενέλαος ἔλ' ἔγχεῖ || ὀξύνοντι (E 50).

τίς δέ σύ || ἐσσι, φέριστε, καταβνηγῶν ἀνθρώπων (Z 123).

(i) After prepositions in composition : —

ἐπι||όψομαι, κατα||ίσχεται, ἀπο||αίρεο.

(j) Where initial *ρ* or *σ* has disappeared : —

ῥῥῶν, αὐτοὺς δὲ || φελώρια' τεύχε κύνεσσι (A 4).

οὐρανόθεν· πρὸ δὲ || ρ' ἦκε θεὰ λευκώλενος Ἥρη (A 195).

ἐν στήθεσσι || (σ)εφοῖσι. σὺ δὲ φράσαι εἰ με σαώσεις (A 83).

(k) In the case of concurrent vowels in successive syllables of the same word, see 26.

(l) Inadmissible hiatus occurs often, but it is always a metrical blemish.

**36. Elision** (*elisis*, a cutting off or suppression of a final vowel before an initial vowel of the following word) prevented hiatus, and is very common in Homer. It occurs : —

- (a) in words which end in *ᾱ, ε, ο* ;
- (b) in the termination *ι*, though never in *περί, τί, τι, ὅτι* ;
- (c) in the final diphthong *-αι* of the verbal endings *-μαι, -(σ)αι, -ται, -νται, -μεναι, -σθαι* ;
- (d) in the *-οι* of *μοι, σοι, τοι, φοι*.
- (e) In elision oxytone prepositions and conjunctions lose their accent : *κατά* = *κατ'* ; other words throw the accent back ; *κακά* = *κάκ'*.

**37.** A diphthong or long vowel which is followed by another vowel is shortened *in the thesis* : —

*διογενὴς Πηλεὶος υἱός, πόδας ὠκὺς Ἀχιλλεύς* (A 489).

*αἰθαλόεν, πρῆσαι δὲ πυρὸς δῆϊοιο θύρετρα* (B 415).

#### LENGTH BY POSITION.

**38.** A syllable whose vowel is short becomes *long by position* : —

- (a) when the short vowel is followed by a double consonant (*ξ, ξ, ψ*), or by two or three consonants. The two consonants may belong to the same word : —

*ῥήρων, αὐτοὺς δὲ φάλωρια τεῦχε κύνεσσιν* (A 4).

- (b) when a short vowel (usually in the arsis), followed by a consonant, forms the final syllable of a word, while the following word begins with a consonant : —

*τοῖσιν ἀνιστάμενός μετέφη πόδας ὠκὺς Ἀχιλλεύς* (A 58).

- (c) when the short vowel forms the final syllable of a word and is followed by a word beginning with a double consonant or with two or three consonants : —

*ἐννήμαρ μὲν ἀνὰ στρατὸν ὦχετο κῆλα θεοῖο* (A 53).

The three rules are illustrated in : —

*Ξάνθου δινῆεντος, ὃν ἀθάνατος, τέκετ' ὃ Ζεὺς* (Ξ 434).

**39.** A mute followed by a liquid

- (a) makes the preceding vowel long by position when *in the arsis* : —

*λυσόμενός τε θύγατρα φέρων τ' ἀπερείσι' ἄποινα* (A 13).

*καί μιν φωνήσας ἐπέα πτερόεντα προσηύδα* (A 201).

(b) But a short vowel *in the thesis* remains short before a mute followed by λ or ρ : —

(λ) φοῖκοι ἔχειν. καὶ γάρ Ϝῒ Κλυταιμνήστρης προβέβουλα (A 113).

(ρ) ἀσπίδος ἀμφιβρότης, περὶ δ' ἔγχεϊ χεῖρα καμείται (B 389).

(c) The medial mutes (β, γ, δ) followed by λ, μ, ν always make the preceding short syllable long by position : —

αἶδεσθαὶ δ' ἱερῆα καὶ ἀγλαὰ δέχθαι ἄποινα (A 18).

40. Initial λ, μ, ν, ρ, Ϝ, σ make the preceding final short syllable long by position when that short vowel is *in the arsis* : —

(λ) εἰλκ' ἐπὶ φοι μεμαῶς ὥς τε λῖς, ἐκ δ' ἄρα χειρός (A 239).

(μ) αἰεὶ δὲ μαλακοῖσι καὶ αἰμυλίοισι Ϝέπεσσι (α 56).

(ν) αἴψα δ' ἐπὶ νευρῇ κατεκόσμεϜ πικρὸν οἰστόν (Δ 118).

(ρ) Ϝάστῳ δέ μοι δεῖξον, δὸς δὲ Ϝάκος ἀμφιβαλέσθαι (I 178).

(Ϝ) πατρὶ φιλω ἔπορον· ὁ δ' ἄρᾱ Ϝῶ παιδὶ ὅπασσε (P 196).

41. λ, μ, ν, ρ, Ϝ, σ make length by position even when preceded by the augment and in compound words. In these cases they are usually written double in our text : (λ) ἔ(λ)λαβε, ἐπῖ(λ)λίγδην ; (μ) ἔ(μ)μαθε, φιλο(μ)μειδής ; (ν) ἀγά(ν)νιφος, εὔ(ν)νητος ; ἔ(ρ)ρεε ; ἔ(Ϝ)Ϝαδε (εὔαδε) ; ἔ(σ)σεύοντο.

(a) In many words a consonant (usually λ or Ϝ) may be double (λλ, σσ) or single (λ, Ϝ), according as the meter demands a long or short syllable before it : Ὀδυσσεύς, Ὀδυσεύς ; Ἀχιλλεύς, Ἀχιλεῖς ; καλέσσατο, καλέσατο.

42. A short final syllable is long by position when it stands *in the arsis* before a caesura or punctuation mark : —

μήτε σύ γ' Ἀρηᾶ || τό γε δέδριθι μήτε τιν' ἄλλον (E 827).

Ἰδαῖος· ὁ δ' ἄρ' ἦλθε καὶ ἀγγελίην ἀπέφειπεν (H 416).

43. In some words α, ι, υ are treated as long *if in the arsis*, but as short *if in the thesis* : —

στέμμα τ' ἔχων ἐνὶ χερσὶ Ϝεκηβόλον Ἀπόλλωνος (A 14).

ὥς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε Φοῖβος Ἀπόλλων (A 43).

44. By poetic license the *third* short syllable of *five* successive short syllables is treated as long *in the arsis* : —

ἐς δ' ὄχρα φλδγῆᾶ πῶσῖ βήσεται, λάζετο δ' ἔγχος (E 745).

45. By poetic license the first syllable of words whose first three syl-

lables are short is treated as long : ἀθάνατος, ἀκράματος, θυγατέρος, ἀπονέ-  
εσθαι, δῖναμένιοι.

46. By poetic license a short syllable between two long syllables is treated as long : —

φῆσ' ὑπεροπλήγῃσι ταχ' ἄν ποτε θυμὸν ὀλέσση (A 205).

47. A verse is often introduced by a short syllable : —

διὰ μὲν ἀσπίδος ἦλθε φαεινῆς ὄβριμον ἔγχος (Γ 357).

48. Often a syllable, apparently treated wilfully as long, is in reality long by position because of an original  $\rho$  or  $\sigma$  : —

ὅς ( $\rho$ ) ἄξει, ἥός κεν ἄγων Ἀχιλῆι πελάσση (Ω 154).

αὐτὰρ ἔπειτ' αὐτοῖσι βέλως ( $\sigma$ ) ἐχευεὺκὲς ἐφίεῖς (A 51).

49. Some words beginning with a double consonant or two consonants do not make the final syllable of the preceding word long, because they could not otherwise be used in the dactylic hexameter : —

εἰς πεδῖον προχέοντο Σκαμάνδριον· αὐτὰρ ὑπὸ χθών (B 465).

#### CONSONANTS.

50. Movable  $\nu$  is inserted either to prevent hiatus or to make a syllable long by position. It may therefore stand before consonants or be omitted before vowels, thus allowing elision : —

ὥς ἔφατ', ἔδρευεν || δ' ὁ γέρων καὶ ἐπείθετο μύθῳ (A 33).

'βάλλ' || αἰεὶ δὲ πυραὶ νεκύνων καίοντο θαμέϊαι (A 52).

51. A movable  $\sigma$  is found in the adverbs πολλάκι(ς), ὁσ(σ)άκι(ς), τοσάκι(ς), με(σ)σηγύ(ς), ἀτρέμῃ(ς), ἀντικρυ(ς), ἰθύ(ς), μέχρι(ς), ἄχρι(ς), ἀμφί(ς).

52. A  $\tau$ -mute before a  $\varsigma$  is assimilated to the  $\varsigma$  : ποδ-σι = ποσσί, ποσί.  $\sigma$  remains before  $\sigma$  : ρέπεσ-σι, ρέπεσι; but  $\sigma$  is sometimes assimilated to  $\mu$  or  $\nu$  : ἔσ-μεναι = ἔμμεναι, ἔν-σεπε = ἔννεπε. The forms with one  $\sigma$  are the younger forms.

53. For metrical reasons a double  $\sigma$  is found in ὄσ(σ)ος, ὀπό(σ)ος, ὄ(σ)σάκι, τό(σ)ος, το(σ)σάκι, το(σ)σόςδε, το(σ)σοῦτος, μέ(σ)ος, πρό(σ)σω, πρό(σ)σθεν, ὀπί(σ)σω, νεμε(σ)σάω, νεμε(σ)σητός, νέμε(σ)σις, Ὀδυ(σ)σεύς. The forms with the double  $\sigma\sigma$  are older.

54. For metrical reasons a double  $\pi$  is found in ὀπποίος, ὀππόσος (ὀππόσσος), ὀππότερος, ὄ(π)πως, ὄ(π)πότε, ὄ(π)πη, ὀππόθι (ὄπου), ὀππόθεν. A double  $\tau$  is found in ὄ(τ)τι. The  $\pi\pi$  forms are older.

55. The following words have a long syllable where the corresponding Attic forms have a short syllable: εἰρωτάω, ξῖνος, gen. γούνος, gen. δουρός, οὔρεϊς, κᾶλός, κοῦρος, κούρη, μούνος, οὔλόμενος, οὔλος (*ruinous*), οὔλος (*whole*), φθάνω, τίνω, νοῦσος, φύσος.

56. Long and short forms are found in: δουλιχός, δολιχός, κουλεόν, κολεόν, Οὐλυμπος Ὀλυμπος, οὔνομα ὄνομα, οὔρος ὄρος, ἀνήρ ἄνήρ, εἰλήλουθα ἐλήλουθα, εἵματος ἔματος, εἵνεκα ἔνεκα, κεινός κενεός.

57. The transfer of a liquid (usually ρ) and a vowel (usually α) is common: e.g., ἀτραπιτός ἀταραπιτός, βραδός βάρδιτος, θράσος θάρσος, κραδίη καρδίη, τέτρατος τέτατος.

58. The following words have initial ρ:—

- |   |  |
|---|--|
| 1. ράγνυμι ( <i>break</i> ).  | 23. ρέλδομαι ( <i>long for, desire</i> ), ἐφέλ-<br>δωρ, ρέλπω, ρελπίς, ρελπωρή.  |
| 2. ἐράδῃσα ( <i>be satiated</i> ), τὸ ράδος.  | 24. ρέλλω ( <i>confine, hold back</i> ), ρειλέω<br>(-ύω), ριλαδόν, ριλλάς, ράλμος,<br>ρουλαμός, ρούλος, ρελίσσω,<br>ρέλικες, ἀμφιρέλισσαι, ρελί-<br>κωπες. |
| 3. ρανδάνω ( <i>please, delight, gratify</i> ),<br>ρῆδομαι, ρηδύς, ρήδυμος, ρέδνα,<br>ῥεδνα, ρεδανός.                             | 25. ρέξ ( <i>six</i> ).  |
| 4. ράλις ( <i>enough</i> ).   | 26. ρέπος ( <i>word</i> ), ῥεπεινον, ρόπα,<br>ρόσσα.   |
| 5. ἐράλων ( <i>be taken captive</i> ).  | 27. ρεῖρω ( <i>announce, say</i> ).  |
| 6. ράναξ ( <i>master, ruler, sovereign</i> ).   | 28. ρέργω ( <i>shut in, hold off</i> ).  |
| 7. ραραιός ( <i>delicate, slender</i> ).  | 29. ρέργον ( <i>work</i> ), ρέρδω, ρέροργα.  |
| 8. τὸν ράρνα ( <i>lamb, sheep</i> ).  | 30. ρέρρω ( <i>go</i> ).   |
| 9. ράστνυ ( <i>city</i> ).  | 31. ρέρση ( <i>dew</i> ).  |
| 10. ριφάχω ( <i>cry aloud</i> ), ρηχή.  | 32. ρερύω ( <i>draw</i> ).   |
| 11. ρε, ρεῖω, ρέω, ροί, ρέθεν, ῥέ, ῥοί<br>( <i>him, her, it</i> ); ρός, ρή, ρόν, etc.,<br>ῥός, ῥή, ῥόν ( <i>his, hers, its</i> ). | 33. ρέννυμι ( <i>put on</i> ), ρεῖμα, ρεσθής,<br>ρεανός.   |
| 12. ρέαρ ( <i>spring</i> ).   | 34. ρέσπερος ( <i>evening</i> ).   |
| 13. ρέθειραι ( <i>horse-hair</i> ).   | 35. ρέτος ( <i>year</i> ).   |
| 14. ρέθνος ( <i>company, band, host</i> ).  | 36. ρέτης ( <i>companion</i> ).  |
| 15. ρεῖκοσι ( <i>twenty</i> ).  | 37. ρῆθος ( <i>haunt</i> ).  |
| 16. ρεῖκω ( <i>retire before</i> ).   | 38. ρῆκα ( <i>softly</i> ).  |
| 17. Ρεκάβη ( <i>Hecabe</i> ).   | 39. ρῆνοπι ( <i>gleaming</i> ).  |
| 18. ρεκάς ( <i>remote, far from</i> ), ρεκά-<br>φεργος, ρεκηβόλος, ρέκατος, ρε-<br>κατηβόλος, ρεκατηβελέτης.                      | 40. ρῆρα ( <i>φέρειν, do a favor</i> ).  |
| 19. ρέκαστος ( <i>each</i> ).   | 41. ρῆριον ( <i>sepulchral mound</i> ).  |
| 20. ρεκυρός ( <i>father-in-law</i> ), ρεκυρή.   | 42. Ριάνειρα, Ριφάνασσα.   |
| 21. ρεκών ( <i>willingly</i> ), ρέκητι, ρέκηλος.  | 43. ρίς, ρίves ( <i>sineus</i> ).  |
| 22. ρελεῖν ( <i>seize, lay hold of</i> ), ρέλωρ,<br>ρελώρια.  | 44. ρίεμαι ( <i>endeavor, strive</i> ).  |



- |  |  |
|--|--|
| <p>45. <math>\sqrt{\text{fid}}</math> (<i>see, know</i>): (a) <math>\xi\text{fidon}</math>; (b) <math>\text{foida}</math> (<math>\text{fistw}</math>, <math>\text{fidris}</math>, <math>\text{afidris}</math>); (c) <math>\text{feidomai}</math>; (d) <math>\text{feidos}</math>, <math>\text{feidwlon}</math>.</p> <p>46. <math>\text{fidrw}</math> (<i>sweat</i>).</p> <p>47. <math>\sqrt{\text{fik}}</math>, <math>\text{feisikw}</math> (<i>assume the form of any one</i>), <math>\text{feyika}</math>, <math>\text{afeikhs}</math>, <math>\text{fikelos}</math> (<math>\text{fik-}</math>), <math>\text{epifeikelos}</math>.</p> <p>48. <math>\text{fikarios}</math>.</p> <p>49. <math>\text{Filos}</math>, <math>\text{Filiws}</math>.</p> <p>50. <math>\text{fion}</math> (<i>violet</i>), <math>\text{fiws}</math>.</p> | <p>51. <math>\text{Firis}</math>, <math>\text{Firos}</math>.</p> <p>52. <math>\text{fisos}</math> (<i>like, equal</i>), <math>\text{fisos}</math>.</p> <p>53. <math>\text{fiti}</math> (<i>willow</i>), <math>\text{fitos}</math> (<i>felloe</i>).</p> <p>54. <math>\text{fiwh}</math> (<i>sound</i>), <math>\text{fiwhk}</math>.</p> <p>55. <math>\text{foikos}</math> (<i>house</i>).</p> <p>56. <math>\text{foinos}</math> (<i>wine</i>).</p> <p>57. <math>\sqrt{\text{fra}}</math> (<i>wrest away</i>), <math>\text{apefran}</math>, <math>\text{apefras}</math>, <math>\text{apofras}</math>.</p> <p>58. <math>\text{frihmwn}</math> (<i>surf, breakers</i>).</p> <p>59. <math>\text{fowlx}</math> (<i>furrow</i>).</p> <p>60. <math>\text{fws}</math> (<i>like</i>).</p> |
|--|--|

59. In the following words the  $\text{f}$  occupies the second place : —

1.  $\text{dedia}$ ,  $\text{edion}$ ,  $\text{deisomai}$ ,  $\text{dedrika}$ ,  $\text{edreisa}$ ,  $\text{dedrisomai}$ ,  $\text{drios}$ ,  $\Delta\text{feimos}$ ,  $\text{dfeimos}$ ,  $\text{dreima}$ ,  $\text{dedreimwn}$ ,  $\text{dreinos}$ ,  $\text{dreiws}$ ,  $\Delta\text{feiswn}$ ,  $\text{adreis}$ ,  $\text{theodris}$ .
2.  $\text{dedrisomai}$ ,  $\text{dedreimai}$ .
3.  $\text{drih}$ ,  $\text{driha}$ ,  $\text{drihwn}$ ,  $\text{drihws}$ .
4.  $\text{'drix}$ .

(a) The following are secondary forms of words that begin with  $\text{fe}$  :  $\text{fedna}$ ,  $\text{feikos}$ ,  $\text{felidomai}$ ,  $\text{felidw}$ ,  $\text{felipomai}$ ,  $\text{feryw}$ ,  $\text{feris}$ ,  $\text{ferisais}$ ,  $\text{felisai}$ ,  $\text{fekiws}$ .

$\text{fisos}$  is an isolated formation.

60. In the following words the rough breathing represents an earlier  $\sigma$ , which in some cases was pronounced by Homer : —

1.  $\text{ala}$  =  $\text{sala}$  (*sea*).
2.  $\text{alto}$  =  $\text{'salto}$  (*he sprang*).
3.  $\text{ama}$  =  $\text{sama}$  (*at the same time*).
4.  $\text{eos}$  =  $\text{efos}$  =  $\text{sefos}$  (*his, hers*) ;  $\text{efoi}$  =  $\text{sefoi}$ . Cp.  $\text{apd fto}$  (E 343).
5.  $\text{epw}$  =  $\text{sepw}$  (*sequor*).
6.  $\text{ermata}$  =  $\text{sermata}$  (*props*).
7.  $\text{exw}$  =  $\text{sehw}$  (*have, hold*) ; cp.  $\text{belos sehwpeukis}$  (A 51).

(a) The following words are found both with and without initial  $\sigma$  : —

1.  $\text{skidnwm}$  —  $\text{ekedasse}$ ,  $\text{kidnatai}$ ,  $\text{ekidnato}$ ,  $\text{ekedasthen}$ ,  $\text{kedastheis}$ ,  $\text{kedasthes}$ .
2.  $\text{smkros}$  —  $\text{mkros}$ .
3.  $\text{sws}$  —  $\text{ws}$  ;  $\text{swbwtis}$ ,  $\text{swforbos}$  —  $\text{uforbos}$ .
4.  $\text{Xelloi}$  —  $\text{'Elloi}$ .

(b)  $j$  (*yod*) disappeared at a very early time, before the disappearance of the  $\text{f}$ , for the Greeks employed the Phoenician *yod* as a vowel,

not as a consonant. Some roots which were formerly thought to have an initial *j* are now explained in a different way. So *ἔμαι* is not *jí-jemai*, but *ῥέμαι*, and it must not be confounded with *ἴημι*, which is *σί-σημι*.

61. Double forms are : —

*ἴα* and *μία* one.

*αἶα* and *γαῖα* (γῆ) *earth*.

*εἴβω* and *λείβω* *drip, pour out*.

*ἐρίδοντος* and *ἐρέγδοντος* *loud roaring*.

*νέφος* and *νεφέλη* *cloud, mist*.

*σύν* and *ἔν* *with*.

62. The following words are found both with and without *τ* (or *θ*) : *πτόλις* and *πόλις*, *πτόλεμος* and *πόλεμος*, *μαλθακός* and *μαλακός*, *χθαμαλός* and *χαμαί*, *διχθα* *τριχθα* and *δίχα* *τρίχα*, probably to subserve the purposes of meter.

### SUBSTANTIVES.

63. *Cases*.—Traces of the *Instrumental*, the *Ablative*, and the *Locative* cases are found in the *Iliad*.

64. The ending of the *Instrumental* case is *-φί(ν)* (sing. and plur.) : *ῥῆφι βίηφι* (Nom. *ῥῆ βίῃ*) *by his own power*, *δακρυνόφιν* *with tears*, *ὄχεσφιν* *with a chariot*, *ναῦφιν* *by ship*, *ῥίφιν* *with power, mightily*. In meaning the instrumental *-φι* corresponds sometimes with that of the dative, and sometimes with that of the genitive. Its functions were assumed by the dative in later Greek.

65. The ending of the *Ablative* case is *-θεν*, answering to the question *whence* : *ροίκοθεν* *from the house*, *ἔμεθεν*, *σέθεν*, *ῥέθεν*, advs. *πόθεν*, *ὅθεν*, *ἐντεῖθεν*, *ἐνθένδε*, *ἐκείθεν*, etc. In meaning the ablative often corresponds with that of the genitive, which assumed its functions in later Greek.

66. The ending of the *Locative* case is (a) *ι* and (b) *-θι*, answering to the question *where* : *ροῖκοι* *at home*, *χαμαί* *on the ground*, *Πυθοῖ* *at Delphi*, *Κορινόθι* *in Corinth*. It is often replaced by the dative : *Ἄργεῖ μέσσω* *in mid-Argos*. The dative plural often retains the original locative meaning : *ὤμοισι* (A 45) *on the shoulders*, *τοῖσι* (A 68) *among them*.

(a) The locative appears in composition in *ὁδοι-πόρος*, *Πυλοῖ-γενής*, *χαμαι-εὔναι*, *χαμαι-ευνάδες*, *χοροῖ-τυπῖαι*.

(b) The locative in *-θι* was often replaced in later Greek by adverbs in *-οῦ* : *πόθι* (*ποῦ*), *ποθι* (*πou*), *ὅθι* (*οῦ*), *τόθι*, *ὕψι* *ὑπόθι* (*ὑποῦ*), *τῆλε* *τηλόθι* (*τηλοῦ*), *ἄγχι* (*ἀγχοῦ*), *αἰθι* *αὐτόθι* (*αὐτοῦ*), *ἐγγίθι* (*ἐγγύς*), *ἐνδοθι* (*ἐνδον*), *ἐκτοθι* (*ἐκτός*), *κεῖθι* (*ἐκεῖ*).

67. The *Accusative* without a preposition often answers the question *whither*: *ἔρχεσθον κλισίην* (A 322) *go into the tent*. But the question *whither* is usually answered by the suffix *-δε* appended to the accusative: *σάλαδε* (= *ἀλαδε*) *toward the sea*, *ροῖκόνδε* *to the house*, *ροῖκαδε* *homewards*, *ρόνδε δόμονδε* *to his own house*, *θύραζε* (= *θύρασδε*) *out*, *ἔραζε*, *χαμᾶζε*, *οὐδαίονδε* *to the ground*, *ἐνθάδε* *thither* (B 287) (not *here* (A 171. B 296)).

(a) Some adverbs have the ending *-σε* instead of *-δε*: *ἀμφοτέρωσε*, *ἐτέρωσε*, *πάντοσε*, *κείσε*, *κυκλώσε*, *τηλώσε*, *ὑψόσε*, *ὁμόσε*, *πόσε*, *ὀππόσε*, *ἄλλοσε*.

(b) Some have the ending *-δης* alongside of *-δε*: *χαμᾶδης* *χαμᾶζε*, *ἄλλυδης* *ἄλλοσε*.

68. The case endings are : —

	1. DECLENSION.		2. DECLENSION.		3. DECLENSION.	
Sing.	Fem.	Masc.	Masc. and Fem.	Neut.	Masc. and Fem.	Neut.
Nom.	-ῃ, -ᾷ	-ῃς	-ος	-ον	—	—
Gen.	-ῃς	-ᾶο, (-εω)	-οιο, -οο, (-ου)	-οιο, -οο, (-ου)	-ος	-ος
Dat.	-ῃ	-ῃ	-φ	-φ	-ι	-ι
Acc.	-ῃν, -ᾶν	-ῃν	-ον	-ον	-ᾶ, -ν	—
Voc.	-ῃ, -ᾷ	-ᾶ, -ῃ	-ε	-ον	—	—
Dual.						
N. V. A.	-ᾶ		-ω		-ε	
G. D.	wanting		-οῖν		-οῖν	
Plur.						
N. V.	-αι		-οι	-ᾶ	-ες	-ᾶ
Gen.	-ᾶων, (-έων)		-ων	-ων	-ων	-ων
Dat.	-οῖν, (-ῃς)		-οῖσι(ν)	-οῖσι(ν)	-εσσι(ν), -σσι(ν)	-εσσι(ν), -σσι(ν)
Acc.	-ᾶς		-οις	-ᾶ	-ᾶς	-ᾶ

# FIRST DECLENSION.

69. A nominative in *-ᾶ* is found in the *Iliad* only in : *θεά* (gen. *θεᾶς*), *Πᾶ*.

70. A nominative singular in *-ᾶς* is found in : *Αἰνεῖας*, *Αὔγειας*, *Ἑρμείας*.

71. In several stock phrases the noun-stem appears in the nominative : *εὐρύροπα Ζεύς*, *μητιέτα Ζεύς*, *νεφεληγερέτα Ζεύς*, *ἱππότα Νέστωρ*,

ἱππηλάτα (epithet of several heroes), κνανοχαῖτα Ποσειδάων, Ἑρμείας ἀκακήτα.

72. The genitive sing. masc. is -*αι*; the ending in -*αι* appears almost always before vowels and always with synizesis; *i.e.*, originally elision took place in pronouncing the ending (-*αι*). -*αι* is rarely found before consonants.

73. The genitive plur. ends in -*ων*. The ending -*ων* is always found with synizesis and is probably of late origin.

## SECOND DECLENSION.

74. The genitive ends in -*ου*; the *ι* was then ejected, leaving -*ου*, which later became -*ου* by contraction. -*ου* does not appear in the received text, but it must be restored in several places, *e.g.*, B 325. -*ου* is rare (A 14, 532).

75. Homer uses only uncontracted forms: νόος (not νοῦς), ὄστειον (not ὄστοῦν), χρύσειος (not χρυσοῦς). The older long form in -*ειος* appears in σιδήρειος, χάλκειος, χρύσειος.

76. Homer does not employ the Attic Second Declension: λαός (not λεώς), νηός (not νεώς), πλείος (not πλιώς).

77. Two nouns (ἔρως ἔρωτος and γέλως γέλωτος) which in Attic belong to the third declensions are nouns of the second declension in Homer: ἔρον (A 469), γέλος (A 599).

## THIRD DECLENSION.

78. The ending -*οσι*(ν) of the dative plur. is often appended directly to the noun-stem, the *ε* being regarded as a connecting vowel: ποὺς πόδεσσιν, ὄνυξ ὀνύχεσσιν, Αἴας Αἰάντεσσιν, ῥέπος ῥεπέ(σ)εσσιν, βό(ς)εσσιν.

(a) But the short form in -*σιν*(ν) without connecting vowel are also found, in which case τ, δ, θ, σ of the noun-stem either remain: ποδσίν, ποσσίν, ῥέπεσσιν; or else they are ejected: ποσίν, ῥέπεσσιν.

(b) The *ι* of the dative sing. may be elided (Γ 152). It is often long.

79. Ἐρις has the accusative in ἔριδα and ἔριν; κόρυς has κόρυθα and κόρυν.

80. *φάναξ* has the vocative *φάνᾱ* (Γ 351). The vocative of *Κάλαχος* is *Κάλαχιν*; that of *Αἴας* is *Αἴαν*.

81. Many neuter *ρ*-stems have secondary stems in *-ατ*: *ὔδαρ ὕδατος*, *φρέαρ φρέατος*, *ἦπαρ ἦπατος*, etc.

#### A. STEMS IN σ.

82. Sibilant-stems are regularly uncontracted. But in neuters in *-ος* the dative sing. is sometimes contracted to *-ει* from *-εῖ*, but only in the thesis and before vowels, i.e., the correct reading is *-ε'* with *ι* elided, e.g., *ἐγχεῖ* for *ἐγχεῖ*, *ἐγχε'*.

Sometimes the genitive is contracted to *-εως*: *θάμβος*, *θάμβεος*, *θάμβεως*.

83. *χρός*, *ιδρώς*, *ῥώς*, *αἰδώς* have stems in *-ος* in Homer, and are declined without contraction: *χροός*, *χροί*, *χροά*; *ιδρούι*, *ιδρούᾱ*; *ῥόος*, *ῥόι*, *ῥόᾱ*; *αἰδόος*, *αἰδοί*, *αἰδοᾱ*.

84. Proper names in *-κλέης* = *-κλέφης* (Attic *-κλῆς*) are declined thus: *Ἡρακλέης*, *Ἡρακλέος*, *Ἡρακλέϊ*, *Ἡρακλέα*.

(a) *Πάτροκλος* is usually declined regularly, but secondary forms in *-κλέης* (= *-κλέφης*) also appear. The double forms are: *Πατρόκλοιω* *Πατροκλέος*, *Πάτροκλον* *Πατροκλέα*, *Πάτροκλε* *Πατρόκλεες*.

85. *\*Αρης* (*√αρηϝ*) is declined: *\*Αρης* *\*Αρηος*, *\*Αρηϊ* (or *\*Αρεϊ*), *\*Αρηα*, *\*Αρες*. The *α* is long in the arsis (Γ 128), but short in the thesis (B 110), see § 43.

86. Adjectives in *-ης* (and *-έης*) and proper names in *-ης* do not contract: *θεοφειδέα*, *ἀκλεε'*(a); *δυσκλεε'*(a); *Διομήδεα*, *Πολυδεύεα*.

#### B. STEMS IN ϝ.

87. The stem of words in *-εύς* originally ended in *-ϝ*. In Homer *η* appears in all cases in which the *ϝ* is not vocalized: *βασιλεῖς*, *βασιλῆος*, *βασιλῆϊ*, *βασιλῆα*, *βασιλεῦ*; plur. *βασιλῆες*, *βασιλῆων*, *βασιλεῦσιν*, *βασιλῆας*.

(a) By transfer of quantity the endings *-ῆος*, *-ῆα*, *-ῆας* became *-έως*, *-έα*, *-έας*.

(b) *ἀριστήεσσιν* (A 227) is the only dative in *-εσσι*.

(c) *\*Ατρεύς* and *Τυδεύς* have only forms in *ε*: *\*Ατρέος*, *\*Ατρεϊ*; *Τυδέος*, *Τυδέϊ*, *Τυδέα*.

88. Derivatives of nouns in *-εύς* are :—

(a) Possessive adjectives in *-ήϊος* : βασιλήϊος, Πηληϊός.

(b) Masculine patronymics in *-ίων* and *-ίδης* or *-ιδῆς* : Πηλεΐων, Πηλεΐδης, Πηληϊδῆς. Two stems appear in Homer, Πηλη- and Πηλε-. The form Πηληϊδῆς arose from the employment of two suffixes ; one, the adjectival *-ιο-*, made possible the adjective Πηληϊός, to whose stem the second suffix, *-αδῆ-*, was added. The stem Πηλε- is employed in the forms Πηλεΐων and Πηλεΐδης.

(c) Feminine patronymics in *-ηΐς* : Βρισηΐς, Χρυσηΐς.

89. Nouns in *-υς* whose stem ends in *-f* form the accusative plur. in *-ūs* (rarely in *-uās*), and contract the dative sing. *-vī* to *-vī* (with the exception of δρυΐ and σιϛί).

(a) But the accusative and dative plur. of βοῦς ( $\sqrt{\text{βοϛ}}$ ) is βοῦς and βόῶς, βοουσί and βόεσσιν.

(b) γόνυ (= γονϛ, secondary stem γονϛατ) and δόρυ (= δορϛ, secondary stem δορϛατ) are declined : γόνυ, gen. γουνός or γούνατος ; plur. γούνα or γούνατα, γούνων, γούνεσσιν or γούνασιν ; δόρυ, gen. δουρός or δούρατος, δουρί or δούρατι ; dual δούρε ; plur. δούρα or δούρατα, δούρων, δούρεσσιν or δούρασιν.

(c) *φάστυ* is declined : *φάστεος φάστεϊ*.

90. Adjectives in *-ής*, *-εία*, *-ῆ* do not contract : ταχύς, ταχέος, ταχῆϊ ; plur. ταχέες, ταχέα, ταχέας, ταχέων, ταχέεσσιν.

91. Νῆϛς (Attic ναῦς) is declined : νῆϛς, νῆός (νεός), νῆϊ, νῆα ; plur. νῆες (νέες), νῆων (νέων), νῆεσσι νέεσσι νηυσί, νῆας νέας.

### C. STEMS IN *j*.

92. Nouns in *-ῖς*, whose stem ends in *-j*, are declined without *ε*, and contract in the dative sing. to *-ī* ; the accusative plur. is *-īs* (rarely *-iās*) : μάντις, μάντιος, μάντι, μάντιν, μάντι ; plur. μάντιες, μαντίων, μαντίεσσιν, μάντις. Here belong the adjectives : νῆστις *fasting*, φιδρις *skilled* (ἄφιδρις, πολύφιδρις).

93. πόλις is declined : πόλις, πόλιος πόληος, πόλι πόληϊ, πόλιν ; plur. πόλιες πόλῆες, πολίων, πολίεσσιν, πόλις πόλιας πόληας. It is also written πτόλις, πτόλιος (πτολίεθρον).

94. Λητώ is declined : Λητώ, Λητόος, Λητούϊ, Λητόα. In A 9 we should read with Aristoxenus : Λητόος ἀγλαὸς υἱός (cp. II 849).

## IRREGULAR NOUNS OF THE THIRD DECLENSION.

95. (α) πατήρ, πατὴρ πατέρος, πατὶ πατέρι, πατέρα, πάτερ; plur. πατέρων πατρῶν, πατέρας.

(β) μήτηρ, μητὴρ μητέρος, μητρί μητέρι, μητέρα, μήτερ; plur. μητέρας.

(γ) θυγάτηρ, θυγατὴρ θυγατέρος, θυγατρί, θυγατέρα θύγατρα, θύγατερ; plur. θυγατέρες θύγατρες, θυγατρῶν, θυγατέρεσσι(ν), θύγατέρας θύγατρας.

(δ) ἀνὴρ, ἀνδρὸς ἀνέρος, ἀνδρί ἀνέρι, ἄνδρα ἀνέρα, ἄνδρε ἀνέρε; plur. ἄνδρες ἀνέρες, ἀνδρῶν ἀνέρων, ἀνδράσι ἄνδρεσσι, ἄνδρας ἀνέρας.

So also γαστήρ and Δημήτηρ.

96. Ζεὺς is declined: gen. Διὸς Ζηνός, Διὶ Ζηνί, Δία Ζῆνα Ζῆν, Ζεῦ.

97. υἱός is declined: gen. υἱὸς υἱος, υἱεῖ υἱί, υἱόν υἱα, υἱέ; dual υἱε; plur. υἱες (υἱέες), υἱῶν, υἱάσι, υἱας (υἱέας).

98. τὸ κάρη is declined: gen. κρατός, κρατί; plur. κάρηνα, καρῆνων.

99. λᾶας is declined: gen. λᾶος, λᾶι, λᾶαν; dual λᾶε; plur. λᾶων, λᾶεσσι.

100. Ἀΐδης (Attic Ἄιδης) is declined regularly, Ἀΐδαο, Ἀΐδῃ, Ἀΐδην, but it also has a heteroclite genitive and dative: Ἄιδος and Ἄιδε from an unused nominative Ἄις (√αῖδ).

101. εὐρύσσω has the same form in the nominative, accusative, and vocative.

(α) θέμις: gen. θέμιστος; plur. θέμιστας, etc.

102. πολὺς is declined:—

πολλός πολὺς	πολλή	πολλόν πολὺ
πολέος	πολλῆς	
πολλῶ	πολλῇ	
πολλόν πολὺ	πολλῇν	
πολλοί πολέες	πολλαί	πολλά
πολλῶν πολέων	πολλᾶων	
πολλοῖσι πολέσσι πολέσι	πολλῇσι	
πολλούς πολὺς πολέας	πολλάς	

πολέων (B 131) is corrupt.

103. Isolated forms are (τῇ) δαί in *strife* (Ω 739); (τὸ) δῶ *house* (A 426); (τὼ) ὅσσε *the two eyes* (A 104. 200) used instead of the dual of ὀφθαλμός and ὄμματα. The √φαρν *lamb* is declined: nom. ἀμνός, gen. φαρνός, φαρνί, φάρνα, φάρνε, φάρνες, φαρνῶν, φαρνάσι.

## COMPARISON OF ADJECTIVES.

104. Some adjectives in -ος with long penult form the comparative and superlative in ω; such as *διζυρώτερος* (P 446).

105. The ι in -ίων, -ιον is always long. The full forms -ονᾶ, -ονες, -ονᾶς are used for the most part instead of -ω, -ους.

106. Homeric comparatives and superlatives which are not used in Attic are: *κυδρός κίδιστος*; *μακρός μάσσων μήκιστος* (also *μακρότερος μακρότατος*); *οἰκτρός οἰκτιστος* (also *οἰκτρότερος οἰκτρότατος*); *φίλος φιλίων* (also *φίλτερος φίλτατος*); *βαθύς βάβιστος*; *βραδύς βράδιον βάρδιστος*; *βραχύς βράσσων*; *γλυκύς γλυκίων*; *παχύς πάσσων πάχιστος*; *ώκυσ ὤκιστος* (also *ώκίτατος*).

107. The comparative and superlative endings -ιώ, -ιστος are appended directly to the *noun*-stem of many neuter nouns: *τὸ αἶσχος*: *αἰσχιον αἰσχιστος*; *τὸ ἄλγος*: *ἀλγίων ἀλγιστος*; *τὸ ἔλεγχος*: *ἐλέγχιστος*; *τὸ ἔχθος*: *ἐχθιστος*; *τὸ φῆδος*: *φῆδιστος*; *τὸ κάλλος*: *κάλλιον κάλλιστος*; *τὸ κέρδς*: *κέρδιον κέρδιστος*; *τὸ κῆδος*: *κῆδιστος*; *τὸ κράτος*: *κάρτιστος*; *τὸ κῦδος*: *κῦδιστος*; *τὸ μῆκος*: *μήκιστος*; *τὸ πάχος*: *πάσσων πάχιστος*; *τὸ ρίγος*: *ρίγιον ρίγιστα*; *τὸ τάχος*: *θάσσων τάχιστα*. Also *τὸ βάθος* (Hom. *βένθος*): *βάβιστος*, and *ὁ οἶκος*: *οἰκτιστος*.

108. The comparatives of *ἀγαθός*, *ἥνς*, and *ἐσθλός* are: *ἀρείων ἀριστος*, *κρείσσων κάρτιστος*, *φέρτερος φέριστος φέρτατος*, *ἀμείνων*, *βέλτερος*, *λωίτερος* *λωίων*.

(a) Those of *κακός* are: *κακίων κακώτερος κάκιστος*, *χερείων χερείοτερος*, *χείρων χειρότερος*. Comparative forms are: the accusative *χέρη*, the dative *χέρηϊ*, the plurals *χέρηες* *χέρηα*.

109. *πολύς* is compared: —

<p><i>πλείων πλείον</i>  <i>πλεών πλεόν</i></p>	}	<i>πλείστος</i>
<p>plur. <i>πλέες</i> <i>πλέας</i></p>		

109 *bis*. Adverbs compared in a peculiar way are: *φεκάς*, *φεκαστέρω*, *φεκαστάτῳ*; *τῆλε*, *τηλόθι*, (*τηλοῦ*), . . . *τηλοτάτῳ*; *ἀγχι* (*ἀγχόθι*, *ἀγχοῦ*), *ἄσσον* *ἄσσοτέρω*, *ἄγχιστα*. The comparative *ἄσσον* when compared again becomes *ἄσσο-τέρω*, or in Aeolic *ἄσσυ-τέρω*; compare also *ἐπασσύνεροι*.

110. Some words with the prefixes *ἀρι-* or *ἐρι-* (cp. *ἀρετή*, *ἀρείων*, *ἄριστος*), *γα-* (= *δια-*, Aeolic *δja*), *δα-* and *ἀγα-*, have the force of



superlatives: ἀρίγνωτος (*well-known*), ἐριβῶλαξ ἐρίβωλος (*with big clouds, fertile*), ζατρεφής (*sleek*), δάσκιος (*thick-shaded*), ἀγάκλιος (*illustrious*).

## NUMERALS.

## III.

## CARDINALS.

1. εἷς μία μίης μίαν  
ἰα ἱῆς ἱῆ ἱαν
2. δύο δύο δοῖώ  
plur. δοιοί, -αί
4. τέσσαρες πίσυρες (-ρας)
12. δώδεκα δυῶδεκα δυοκαίδεκα
20. εἰκοσι φείκοσι
30. τριήκοντα
80. ὀγδώκοντα
90. ἐννήκοντα ἐννήκοντα
200. διηκόσιοι
9000. ἐννεάχιλοι
10000. δεκάχιλοι

## ORDINALS.

1. πρῶτος πρώτιστος
2. δεύτερος δεύτερος
3. τρίτος τρίτος
4. τέταρτος τέταρτος
7. ἑβδόματος ἑβδομος
8. ὀγδόατος ὀγδοος
9. εἵνατος ἕνατος
12. δωδέκατος δυωδέκατος
20. εἰκοστός φεικοστός

(a) Note the forms: δίχα, διάνδιχα, διχθὰ *twofold* (διχθαῖδιος); τρίχα τριχθὰ *threefold*; τετραχθὰ *fourfold*; πένταχα *fivefold*.

## PRONOUNS.

## 112. A. PERSONAL (AND REFLEXIVE) PRONOUNS.

	1. FIRST PERSON. ROOT (i)με.	2. SECOND PERSON. ROOT τφε.	3. THIRD PERSON. ROOT σφε. Masc., Fem., Neut.
Sing.			
Nom.	ἐγώ(ν)	σύ, τύνη	φεῖο, φέο, φέθεν
Gen.	ἐμεῖο, ἐμέο, μέο, ἐμέθεν (ἐμεῦ, μεν)	σεῖο, σέο, σέθεν, τσεῖο (σέο is also enclitic) (σευ)	(φευ) (φέο and φέθεν are also enclitic)
Dat.	ἐμοί, μοι (enclitic)	σοί, τοι, τέν (σοί, sometimes τοί, al- ways enclitic)	φοί (often enclitic)
Acc.	ἐμέ, με (enclitic)	σέ (also enclitic)	φέ, μίν (both enclitic)
Dual.			
N. A.	νῶι, ἡμε (A. ἄμμε)	σφῶι, ὕμε (A. ὕμμε)	A. σφε, σφῶε (A 8), (both enclitic)
G. D.	νῶιν	σφῶιν	σφῶιν (enclitic)
Plur.			
Nom.	ἡμες, ἡμεῖς, ἄμμες	ὑμες, ὑμεῖς, ὕμμες	
Gen.	ἡμῶν, ἡμελῶν, (ἡμέων)	ὑμῶν, ὑμελῶν, (ὕμέων)	σφῶν, σφελῶν, (σφέων)
Dat.	ἡμιν, ἡμῖν, ἄμμι(ν) ἡμισιν	ὑμιν, ὑμῖν, ὕμμι(ν) ὕμισιν	σφι(ν), σφίσι(ν) (both enclitic)
Acc.	ἡμας, ἡμέας, ἄμμε	ὑμας, ὑμέας, ὕμμε	σφας, σφέας, (σφε) (en- clitic)

113. From original ἐμεjo, σεjo, φεjo arose ἐμεῖο, μεῖο, σεῖο, φεῖο by vocalization of the j, and by its ejection arose ἐμέο, μέο, σέο, φέο, which forms might be elided and become ἐμέ', μέ', σέ', φέ' alongside of ἐμεῖ' (μεῖ'), σεῖ', φεῖ'. In the accepted text the latter forms wrongly became ἐμεῦ, μεν, σεῦ, φευ.

114. ἐμέθεν, σέθεν, φέθεν are really ablatives, see 65.

115. ἄμμες, ἄμμε, ἄμμι(ν), ὕμμες, ὕμμε, ὕμμι(ν) are Aeolic forms.

116. ἡμέας, ὑμέας, σφέας with synizesis are wrong forms for ἡμας, ἱμας, σφας.

117. ἄμμε, ὕμμε, σφε are old duals, which are still often dual in meaning (*us two, you two, them two*). σφε is plural in T 265. Though ἄμμε (A 59) and ὕμμε are plural in several passages, yet they are usually duals in the Iliad, but always plurals in the Odyssey.

118. μέ, σέ, fé are often elided and become μ', σ', f'. Then f' disappeared from the text in many places in which it must be restored, e.g., A 25. 116. 195. 379. 406.

119. μοί, σοί, τοί, φοί are often elided and become μ', σ', τ', f'. Then f' disappeared from the text in many places in which it must be restored, e.g., B 172, Γ 129.

120. σφν(ν) is often elided to σφ' (Γ 300).

121. The forms ἡμεῖς, ὑμεῖς, ἡμῖν, ὑμῖν are non-Homeric and should be replaced by ἦμες, ὕμες, ἦμιν, ὕμιν.

122. Instead of the Attic reflexive forms ἐμαντόν, σεαντόν, ἐαντόν, Homer uses the personal pronouns, to which he sometimes adds the corresponding case of αὐτός, e.g., αὐτόν μιν, σῆς τ' αὐτοῦ κεφαλῆς.

123. ἐφέ (from σεφέ = ἐέ = Latin *se*) and ἐφοί (from σεφοί = ἐοί = Latin *sibi*) are reflexive.

## 124.

## B. POSSESSIVE PRONOUNS.

1st pers. ἐμός, ἐμή, ἐμόν, *mine*; νωῖτερος, *belonging to us two*;  
 ἡμέτερος, ἡμετέρη, ἡμέτερον } *ours*.  
 (or ἀμός, ἀμή, ἀμόν)

2d pers. σός, σή, σόν } *thine*; σφωῖτερος, *belonging to you two*;  
 or τεός, τεή, τεόν }  
 ὑμέτερος, ὑμετέρη, ὑμέτερον } *yours*.  
 (or ὕμός, ὕμή, ὕμόν)

3d pers. fός, fή, fόν } *his, his own*;  
 or ἐfός, ἐfή, ἐfόν } *hers, her own*;  
 σφέτερος, σφετέρη, σφέτερον } *theirs*.  
 or σfός, σfή, σfόν

(a) φίλος, *dear*, is often used instead of the possessive pronoun, where Attic would have merely the article (A 20. 167).

125. ἐfός is always reflexive (= *suus*); fός is usually reflexive. The original forms are σfός, σfή, σfόν and σεfός, σεfή, σεfόν. The σ of σεfός passed over into the rough breathing, but in many passages the σ must still be pronounced, e.g., A 83. 533; Z 62.

## C. DEMONSTRATIVE PRONOUNS.

126. In Homer the so-called article preserves its original demonstrative force ; it is the equivalent of prose αὐτός, or οὗτος, or ἐκεῖνος.

SING.	ὅς, ὃ	ῆ	τό (rarely ὃ)
	τοῖα, τοῦ	τῆς	τοῖα, τοῦ
	τῷ	τῇ	τῷ
	τόν	τήν	τό
DUAL.	N. A.	τώ	
	G. D.	τοῖν	
PLUR.	τοί, οἱ	ταί, αἱ	τά
	τῶν	τάων	τῶν
	τοῖσι	τῇσι	τοῖσι
	τούς	τάς	τά

(a) The demonstrative pronoun sometimes approaches the meaning of the Attic article, but this is apparent, not real ; e.g., A 11, τὸν Χρύσην = *him, Chryses*.

(b) In prose we should have τὴν μῆνιν in A 1, but the absence of τῇν does not make μῆνιν indefinite. The context determines the definiteness or indefiniteness of a noun.

127. The adverbs ὥς and τῶς, *thus*, are formed from the demonstrative pronoun ὅς (ὃ), ῆ, τό.

(a) The dative singular neuter τῷ is often used as a conjunction : *therefore, in this way*, introducing an apodosis.

128. By the side of ὅς (ὃ), ῆ, τό we also find ὅδε, ῆδε, τόδε and οὗτος, αὐτή, τοῦτο : *this person here*, along with their respective adverbs ὧδε and οὕτως.

129. ἐκεῖνος always appears as κείνος, κείνη, κείνο, along with its adverbs κείσε *to that place*, κείθι *there*, κείθεν *from there*, *thence*, *then*.

130. The intensive pronoun αὐτός, αὐτή, αὐτό means *self* (*himself, herself, itself*) or *alone, in person*. Its adverb is αὐτως *even so, just as it is, just so, even without this, utterly, simply*. Αὐτός is rarely a personal pronoun, as it is in A 463.

## D. INTERROGATIVE AND INDEFINITE PRONOUNS.

131. τίς, τί, *who ? which ?* and τίς, τι, *some, any*, are declined as in Attic, but the genitive sing. τέο (interrogative) and τεο (indefinite), and the genitive plur. τέων (interrogative) are also found.

(a) *τέο* and *τεο* are often contracted to *τεῷ* and *τεν* (non-Homeric forms), but still all the passages cannot be altered to the genuine *τέο* (*τεο*) or *τέ'* (*τέ'*).

(b) *τέο* (*τεο*) arises from the suffix *-jo*, as in *ἐμῆιο*, *σεῖο*, *φείο*, cp. 113.

(c) The neuter *τί* is often strengthened by *ῆ* or *ποτέ*: *τίῃ*, *τίπτε* (*τίπτ'*, *τίφθ'*): *why pray?*

(d) *No one* is *οὐ τις* (*μή τις*); *nothing* is *οὐ τι* (*μή τι*). Of οὐδείς Homer uses only οὐδέν.

### E. RELATIVE PRONOUNS.

132. *ὅς*, *ῆ*, *ὃ* is declined as in Attic. It has besides a genitive sing. masc. *ὅο* (B 325). — It is often strengthened by the epic enclitic *τε*: *ὅς τε*, *ῆ τε*, *ὃ τε*.

133. The *τ*-forms of the demonstrative pronoun *ὅς* (*ὃ*), *ῆ*, *τό* (126) very often have a relative force when the antecedent of the relative is definite and the relative clause is parenthetical.

*Ἀπόλλωνι φάνακτι, τὸν ἠύκομος ἔτεκε Λητώ* (A 36).

(a) Sometimes *ὃ* (*ὅς*), *ῆ* (cp. 126) are so used (Γ 354).

134. The relative adverb *ὥς* (proclitic), *as*, is often strengthened by *τε*: *ὥς τε* (to be distinguished from *ὥστε*, *so that*): *ὥς τε λέων ἐχάρη* (Γ 23).

135. The indefinite relative pronoun *ὅστις*, *ῆτις*, *ὅτι* is declined as in Attic, but it also has forms in which the relative stem is undeclined, as in *ὁ-ποιός*: —

SING.	<i>ὅς τις</i> <i>οὐ τεο</i> — <i>ὄν τινα</i>	<i>ὃ τις</i> <i>ὅτεν</i> <i>ὅτεφ</i> <i>ὃ τινα</i>	<i>ῆ τις</i> — — <i>ῆν τινα</i>	<i>ὅττι, ὃ τι</i>
PLUR.	<i>οἳ τινες</i> — <i>οὗς τινας</i>	<i>ὅτεων</i> ( <i>ὀτέουσι</i> ) <i>ὀτινας</i>	<i>αἳ τινες</i> <i>ᾧς τινας</i>	<i>ᾗσσα</i>

136. Homer sometimes uses the neuter accusative of the relative *ὃ* and its strengthened form *ὃ τε* adverbially as conjunctions (= *ὅτι* and *ὅτι τε*), meaning *that*, *how that*, *in that*, or *because* (A 120. 244).

137. Even the neuter accusative of the demonstrative *τό* is sometimes used adverbially in the sense of *wherefore*, *on that account* (Γ 176).

## VERBS.

138. In some verbs the Middle has the same meaning as the Active :—

*ὁράομαι* = *ὁράω*, *I see*; *ὄτω*, *ὄτουμει*.

139. The aorist middle, especially the 2d aorist without a thematic vowel, is often used instead of the passive: *βλήτο*, *he was struck*.

(a) The passive is sometimes used with the meaning of the middle.

140. The future passive does not occur. In its place we find :—

(a) The future middle: *τελέεσθαι* (in Attic *τελήσεσθαι*), A 204.

(b) The future perfect: *τετελεσμένον ἔσται* (in Attic *τελεσθήσεται*),

A 212.

The future has no optative.

141. The aorist indicative (*Gnomic Aorist*) is often used in proverbs, and must be translated as though it were the present indicative, A 218.

142. The *Subjunctive* is used more frequently in Homer than in later Greek. The following usages of the subjunctive are foreign to Attic :—

## A. THE SUBJUNCTIVE IN PRINCIPAL CLAUSES.

1. The subjunctive + *κε(ν)* (*ἄν*) in principal clauses is used as the equivalent of the future indicative, but in a potential sense (= *may*), A 184.

2. The dubitative subjunctive is found both in the 1st and in the 3d person, A 150.

(a) The deliberative subjunctive may take *οὐ*, A 262; it expresses futurity of a less positive kind than the future indicative.

(b) *κε(ν)* is often added to the deliberative subjunctive (B 488), and it is inserted in final clauses (A 32); but it adds nothing to the sense.

## B. SUBJUNCTIVE IN SUBORDINATE CLAUSES.

143. The subjunctive without *κε(ν)* is often used with *εἰ*, *ὅτε* (*ὥς ὅτε*), *ὅπποτε*, *ὥς* (*ὥς τε*), *ὅς* (*ὅς τε*, *ὅς τις*) in a future sense in comparisons and in subordinate clauses which express general truths (A 80, B 147), and sometimes in principal clauses also, cp. II 243.

144. The *Infinitive* is often used to express purpose or result, A 150.

(a) The phrases *βῆ δ' ἵμεναι*, *βῆ δὲ θέειν* *he went forth, went on his way*, belong here.

145. The infinitive is often used for the 2d person of the imperative in mild (polite) commands or requests.

146. The accusative with the infinitive can take the place of the 3d person of the imperative, Γ 285.

147. The *verbal adjective* in -τός usually has the meaning of a perfect passive participle, *κυνέη ῥινοῦ ποιητή, a cap made of leather*. The verbal in -τός does not occur.

148. The aorist participle is sometimes used of contemporaneous action, Α 596. 201.

149. With a neuter plural subject the verb is usually in the plural (sometimes in the singular), Β 135.

#### ENDINGS OF THE ACTIVE VOICE.

150. The 1st and 3d pers. sing. of the present and 2d aor. subjunctive are often -ωμι and -ησι respectively: *ἐθέλωμι* (Α 549), *ἐθέλησι* (Α 408).

151. The endings of the 1st and 3d pers. of the pluperfect indicative are -εᾶ and -εεν (or -ειν), the latter, however, being found only in the pluperfect of *οἶδα*: *ῥεῖδεα, ῥεῖδησθα, ῥεῖδεεν* (*ῥεῖδει*).

152. The original ending -σιός of the 2d pers. sing. is found only in *ἔσσί thou art*, Α 178.

153. The ending of the 2d pers. sing., -σθα, is found in many forms, chiefly in subjunctive forms (*ἐθέλῃσθα* = *ἐθέλῃς*), but also in indicative (*δίδουσθα*) and optative (*κλαίουσθα*) forms.

154. In a few passages the aorist optative has the endings -αις and -αι in the 2d and 3d pers. sing. respectively, instead of -εαις and -ει(ν).

155. The 3d pers. plur. of the aorists and imperfects which are formed from the verb stem without the addition of a thematic vowel have the shorter forms -ᾶν, -εν, -ῶν instead of -ησαν (-ᾶσαν, -εσαν), -ῶσαν: *ἔβᾶν, ἔσταν, ἔεν, ἔδῶν, ἔφῶν*.

(a) This is the regular form in the aor. pass., which rarely has -ησαν, e.g., *ἤγερθεν* (Α 57) = *ἠγέρθησαν*.

#### ENDINGS OF THE MIDDLE AND PASSIVE VOICE.

156. The σ of the endings -σαι, -σο of the 2d pers. sing. is ejected, and contraction does not take place: e.g., —

Ind. βούλει, ἐβούλεο, ὄψαι, ἐλύσαο, ἴκεο, κεχολώσσαι.

Subj. νέμμαι, δαινύει, φερύσσει, ἴκηαι, -βλήει.

Imper. ἔρχεο, βήσεο, θέο, φάο.

(a) But elision often follows on the ejection of the  $\sigma$  : —

Ind. μεταπρέπε'(αι) A 160, ᾠχε'(ο) Γ 430, γνώσε'(αι) B 365, κεκλή-  
σε'(αι) Γ 138.

Subj. ἐντύνῃ'(αι), δαινύε'(αι), μνήσε'(αι).

Imper. ἔρχε'(ο), ἔλε'(ο), κείω'(ο).

The unelided forms are much more common.

157. The 1st pers. plur. often ends in -μεσθα instead of -μεθα.

158. The 3d pers. plur. of the perfect and pluperfect indicative often ends in -ᾶται and -ᾷτο respectively, instead of in -νται and -ντο : ἐρράδαται ἐρράδατο, εἰρύαται εἰρύατο, ἦαται ἦατο, βεβλήαται βεβλήατο.

159. The 3d pers. plur. of the present and imperfect of verbs that have no variable vowel end in -ᾶται and -ᾷτο respectively : κείμεαι has κείαται (κέαται) and ἦμαι has ἦαται and ἦατο.

160. The 3d pers. plur. of the 2d aor. indicative sometimes ends in -ᾷτο : ῥύομαι ἐρρύατο, φθίνω ἐφθίατο, ξυμβάλλω ξυμβλήατο.

161. The 3d pers. plur. of the present and aorist optative always ends in -ᾷτο : πευθοίατο, ἐποίατο.

162. Verb-stems ending in a guttural or labial mute are aspirated before -ᾶται and -ᾷτο : ὀρέγω, ὀρωρέχεται ὀρωρέχᾷτο; ἐπιτρέπω, ἐπι-  
τράφαται.

(a) The optative of stems whose final vowel is  $\iota$  or  $\upsilon$  ends in -ίμην : δαινύτο Ω 665 ; 745.

### INFINITIVE ENDINGS.

163. Those tenses of the active voice which have no thematic vowel have infinitives ending in -μεναι (or with elision of the last syllable -μεν'), not in -ειν.

Pres. ἰστάμεναι, τιθήμεναι, ἵμεναι.

2d aor. στήμεναι, δόμεναι, φαλώμεναι.

Perf. ῥίδμεναι, δεδῥίμεναι.

(a) After long vowels and diphthongs the ending -ναι is occasionally found, chiefly at the end of the verse : εὔχεται εἶναι (A 91), φεῖδεται εἶναι (A 228), φορῆναι (B 107). The ending -ναι in the interior of verses is spurious, e.g., δύναι, B 413, Γ 322.



164. Infinitives belonging to stems which have a thematic vowel end in -έμεναι (or with elision in -έμεν'), but somewhat more frequently in -ειν: —

Pres. ἀμυνέμεναι and ἀμύνειν.

Fut. δέξέμεναι and ἄξειν.

2d aor. φειπέμεναι and φειπεῖν.

165. The aorist passive ends in -ήμεναι (which is never elided), and very rarely in -ῆναι: —

μυγήμεναι and μυγήναι.

166. The ending -έμεν' arises from elision and is almost always found *before vowels*, but in many passages in the traditional text it has been supplanted by -ειν, and must be restored.

167. The dactylic meter could not easily handle such forms as ἄγέμεναι, φερέμεναι, βάλλέμεναι, φαγέμεναι, arising chiefly from short, monosyllabic stems, and in such cases we find infinitives in -έμεν (and -μεν) *before consonants*.

Pres. ἀγέμεν, ἐχέμεν, μενέμεν, ἐσθιέμεν.

2d aor. μεθέμεν, πιέμεν, φαγέμεν.

Perf. βεβάμεν, ἐκγεγάμεν.

168. In the accepted text the 2d aor. infinitive often ends in -έειν, *almost always before consonants*: βαλέειν, ριδέειν, θανέειν, forms which have supplanted the correct βαλέμεν, ριδέμεν, θανέμεν, whose final syllables are long by position.

#### AUGMENT AND REDUPLICATION.

169. Both the syllabic and the temporal augment are often omitted, usually for metrical reasons. In many cases it can and should be restored.

170. The omission of the augment must be regarded as aphaeresis (§ 33), and occurs almost exclusively —

- (a) at the beginning of a verse;
- (b) after a caesura or the bucolic diaeresis;
- (c) after a vowel;
- (d) in words which without it would not fit in the meter;
- (e) the omission of the temporal augment in verbs which begin with a short syllable (ἄγω) may be regarded as aphaeresis;

(*f*) the omission of the temporal augment in the case of verbs which begin with a long syllable was no fault of the poet, but of later editors, more especially of Aristarchus. So *ἔντο* must be restored to *εἴντο*, *ἔλκε* to *εἰλκε*, etc.

170 *bis*. Verbs whose stems began with *f* could only have the syllabic augment: *ἔφαζαν*, *ἔφάγη*, *ἔφάλη*, *ἔφεργε*, *ἔφειπε*, *ἔφείσας*, *ἔφίσας*, *ἔφφαδε* (for *ἐσφαδε*, Mss. *εὔαδε*), *ἔφαινοχόει*, *ἔφάνασσε*, *ἔφάνδανε*, *ἔφέλιξε*, *ἔφελίχθη*, *ἔφέλιχθεν*, *ἔφέρικτο*, *ἔφέρισκε*, *ἔφερίσκομεν*, *ἔφερόλπει*, (*ἐ*)*φερόργει*, (*ἐ*)*φεροίκει*.

171. Similarly verbs whose stems originally began with a consonant now lost had the syllabic augment: from *ἴημι* (*σι-ση-μι*) came first *ἔ-σηκα*, then *ἔηκα*; from *φωθεῖν* came *ἔφωσε*, *ἔωσε* and *ἔφῶθι*, *ἔῶθι*; *φαλῶναι* makes *ἔφάλων*, *ἔάλων*.

(*a*) Homer never augments *ὄραω*.

(*b*) *οἴγνυμι* has the temporal augment: *ὠίγνυντο* (cp. Attic *ἀνέωγον* from *ἀνοίγνυμι*).

172. Sometimes *λ*, *μ*, *ν*, *ρ*, *σ* are doubled after the augment (§ 41): *ἔλλαβε*, *ἔλλισάμην*, *ἔλλισσέτο*, *ἔλλιτάνευσ*, *ἔμμαθες* (*ἔμμαθε*), *ἔμμορε*, *ἄπεννίζοντο*, *ἔφφαδε*, *ἔφφειδισθα*, *ἔφφειδει*, *ἔφφιδε*, *ἔσσειόντο*, *ἔσσειούντο*, *ἔσσεινα*, *ἔσσουναι*. The original forms were perhaps: *ἐλέλαβε*, *ἐλελάβετο*, *ἐλέλαχε*, *ἐμέμαθε*, *εφεφείδισθα*, *εφεφειδει*, *εφεφιδε*, *ἐσφαδε*, *ἐσφειόντο*.

(*a*) In verbs beginning with *ρ* the *ρ* is regularly doubled as in Attic. Exceptions to this rule are *ἐράπτομεν*, *ἐρύετο*, *ἔρντο*, *ἐρύσας*, and perhaps *ἔρεζε*, *ἔρεζα*.

173. *ῆ* as syllabic augment instead of *ἐ* is not Homeric. Hence *ῆικτο*, *ῆισκε*, *ῆίσκομεν*, *ῆείδισθα*, *ῆείδει*, etc., are to be restored as *ἔφέρικτο*, *ἔφέρισκε*, *ἔφερίσκομεν*, *ἔφεφείδισθα*, *ἔφεφείδει*, etc.

174. Verbs which begin with two consonants, a double consonant, or *ρ* prefix *ἐ* instead of the reduplication and *ρ* is doubled: *ἐστεφάνωνται*, *ἐξενυμέναι*, *διέφθορας*, *συνέρρηκται*.

175. An initial vowel is sometimes (though rarely) lengthened, and thus takes the place of the reduplication: *ἐφήπται* (B 15), *ἦσκηται*, *ἦσχυμένος*, *κατήκισται*, *ἀφίχθαι*, *παρῶχηκε*. The pluperfect *ἰέρεντο* (Ω 125) is the only case in which Homer uses as short a syllable thus lengthened for reduplication.

176. In some perfects and pluperfects the short syllable of the reduplication becomes long by position: *βέβλαμμαι* (*βλάπτω*), *βέβλημαι*

(βάλλω), δίδεσθαι (from δεδείσθαι, MSS. δειδέχαι), δίδωμι (διδωμι), δίδωμι (διδωμι), δίδωμι (διδωμι), δίδωμι (διδωμι), δίδωμι (διδωμι), δίδωμι (διδωμι), δίδωμι (διδωμι), δίδωμι (διδωμι), δίδωμι (διδωμι). Note ἐκτεταται.

177. Verbs that begin with ρ have ε- instead of true red because the original initial letter was a σ or ϕ, which when l an obscuring of the reduplication : ἐρράδαται, ἐρράδατο, συνέρρη ἐρρίγει, ἐρρίγησι, εἶρμαι.

178. Verbs whose initial letter is ϕ display true reduplication : ϕέφαδα, ϕεφάδηκα, ϕέφελμαι, ϕεφέλιγμα, ϕέφουκα, ϕέφουπα, ϕέφουγα.

179. Attic reduplication is more common in Homer than in

- |  |  |
|--|--|
| 1. ἀν-ήνοθε blossom, ἀνέθ seen in ἀν-<br>θος. ἐπ-αν-ήνοθε (MSS. ἐπενή-<br>νοθε) B 219 is the aorist. | 11. ὄρ-ωρα (ὄρνυμι) rise<br>12. ἀγ-ήγεμαι (ἀγείρω).<br>13. ἀρ-ήρομαι (ἀρώ).<br>14. ἐρ-ήρυσμαι (ἐρείδω).<br>perfect is augmented<br>στο, Γ 358.<br>15. ὄδ-ώδυσμαι, aor. ὠδυσσ<br>16. ὄρ-ώρεγμα (ὀρέγω).<br>17. ἀλ-άλημαι (ἀλάσμαι).<br>18. ἀλ-ἀλύκταμαι (ἀλύω σ<br>19. ἀκ-ᾄχημαι (ἀκᾷχίζω).<br>20. ἀκ-αχμένοσ (cp. ἀκων).<br>21. (συν)οκ-ωχότε (συνέχ |
| 2. ἀρ-ήρα (ἀραρίσκω).  |  |
| 3. ἐγρ-ηγόρθασι (Attic ἐγρήγορα).  |  |
| 4. ἐδ-ηδώς, ἐδ-ήδεσθαι (Attic ἐδήδοκα,<br>ἐδωδή).  |  |
| 5. ἐλ-ήλαμαι.  |  |
| 6. ἐ(ι)λ-ήλ(α)υθα.   |  |
| 7. (κατ)ερ-ήρηναι, ἐρ-έριμαι (ἐρείπω).   |  |
| 8. ὀδ-ωδα smell (Attic ὀζω).   |  |
| 9. ὀλ-ωλα.   |  |
| 10. ὀπ-ωπα see (cp. ὀράω).   |  |

180. In Homer the reduplication of the second aorist is c common than in later Greek : ἐπέφραδον (2d aor. of φράζ (2d aor. of ἀραρίσκω), ὤρορον (2d aor. of ὀρνυμι).

(a) Note the aorists ἠρίπαπε (ενίπ) and ἠρίκακον (ἐρυκ), in second (not the first) syllable of the stem is repeated.

181. A future is formed from some reduplicated aorists from ἐκείσθαι (γάζομαι, γίγνω, kill), πεπιθήσω from ἐπέτιθ σσμαι from ἐπεφιδόμην, κεκαθήσομαι from κήδω (distress).

# THEMATIC VOWEL (VARIABLE VOWEL).

182. In Homer many verbs have no thematic (variab though in later Greek they are conjugated with a thematic (v connecting) vowel.

For the present without a thematic vowel (verbs in -μι), see §§ 198–199.

For the second aorist without a thematic vowel, see § 206 ff.

For the perfect without a thematic vowel, see § 217.

183. The tenses which are conjugated without a thematic (variable) vowel have ε and ο (not η and ω) before the personal endings of the subjunctive, which therefore have these endings : —

Subj. Act. (-ω, -ης, η); -ετον; -ομεν, -ετε (-ωσι).

Subj. Mid. -ομαι, -εαι, -εται; (-ησθον); -ομεθα (-ησθε, -ωνται).

Four tenses employ this old inflection : —

(a) The present subjunctive (active and middle) of verbs in -μι : —

ἀλλ' ἵωμεν, μάλα γὰρ νῦν ἄνεται, ἐγγύθι δ' ἦώς (K 251).

(b) The second aorist subjunctive (active, middle, and passive) of verbs in -ω which are inflected like verbs in -μι (their stem vowel is always η or ω, see § 189) : ἐς δ' ἑκατόμβην θήομεν.

εἰς ὃ κεν ἦ ὑμεῖς Τροίην ἐύπυργον ἔλγῃτε  
ἦ αὐτοὶ παρὰ νηυσὶ δαμῆτε ποντοπόροις (H 71–72).

(c) The first aorist subjunctive (active and middle) of verbs in -ω (which also has no thematic (variable) vowel) : —

νῦν δ' ἄγε νῆα μέλαιναν ἐρύσσομεν εἰς ἄλα διὰν,  
ἐς δ' ἐρέτας ἀπιτηδῆς ἀγείρομεν, ἐς δ' ἑκατόμβην  
θήομεν, ἂν δ' αὐτὴν χρυσηίδα καλλιπάρηρον  
βήσομεν· εἰς δέ τις ἀρχὸς ἀνὴρ βουληφόρος ἔστω . . .  
ὄφρ' ἡμῖν ρεκάφεργον ἰλάσσαι ἱερὰ ρέεας (A 141 ff.).

(d) The perfect subjunctive active : —

ἐξαῦδα, μὴ κεύθε νόψ, ἵνα ρεῖδομεν ἄμφω (A 363).

184. Of the above subjunctive terminations -εται, -ομεν, -ετε occur very frequently; -όμεσθα rarely (A 444), -όμεθα several times. No forms of the sing. active and of the 3d pers. plur. active and middle are found with the short vowel.

185. In a few cases in the received text the present subjunctive even of verbs in -ω has a *short* vowel: μίσγειαι and κατίσχει (B 232–3). Such forms are probably corrupt. ἐρήομεν (A 62) is inexplicable; we should expect ἐρέωμεν or ἐρώμεθα.

186. Of the aorist in -ην we find some subjunctive forms in which η is shortened to ε: ἐμίγην μιν γέωσι (B 475); from the contraction of these forms arose the Attic forms (which also occurs in the received text, but are suspicious).

187. The first aorist subjunctive active and middle with a short thematic vowel is in form often exactly like the future indicative. Hence arose the erroneous view that Homer makes use of a future indicative with *κε*. All such passages are either spurious (as in A 139), or they are easily corrected (A 175).

(a) The first aorist subjunctive has a long thematic vowel only in *δηλήσῃται* Γ 107, *ὄρωμεν* Η 38, *μνησώμεθα* Ο 477.

188. The singular and the third person plural of the subjunctives mentioned in § 183, *a* and *b*, do not contract : —

1st Pers. Sing.	ἔω, βῆω, θῆω, γνῶω.
2d Pers. Sing.	ἔης, στήης, θήης, γνῶης.
3d Pers. Sing.	ἔη, ἔησι, στήη, φθήησι, ἀνήη, φανήη, γνῶη, δώησι.
3d Pers. Plur.	ἔωσι, στήωσι, γνῶωσι, δῶωσι.

(a) But *δῶ* (not *δώ*), found only in the *Odyssey*, and *δῶς* (not *δώς*) are the regular forms in Homer. Rare are *δῶσι* (3d pers. sing. for *δώησι*), *δῶμεν* (in *Odyssey* alone for *δώομεν*) and *δῶσι* (3d pers. plur. for *δώωσι*). The Homeric forms, therefore, are *δῶ*, *δῶς*, *δώησι*, *δώομεν*, *δώωσι*.

189. In the received text we often find *ει* for *η* in subjunctive forms, e.g., in *βείω*, *δαμείω*, *στείη*, *μαγείης*, *τραπέϊομεν*. This is wholly inadmissible in the case of *a*-stems and arose from an error of the persons who transcribed E of the old alphabet (§ 8) into *ει*, instead of into *η* of the new alphabet.

(a) The matter is more uncertain in the case of *ε*-stems. But as no compensative lengthening takes place, but merely a lengthening of the stem-vowel, therefore for this reason, and also because of the analogy of *φιλήσω*, *ἔθηκα*, and of the *η* in the aorist passive, *-θήτην*, *-θημεν*, *-θητε*, it is better to write *η* in *ε*-stems also.

(β) No confidence can be placed in the received text, because it varies without reason between *η* and *ει*.

## THE PRESENT TENSE.

### A. PRESENT OF VERBS IN -ω.

190. The present tense is sometimes reduplicated with the vowel *ι*, instead of *ε*: *γίγνομαι* (γεν) ; *μικάω* (φαχ) ; *λαλῶμαι* (λασ) ; *μῖμνω* (μεν) ; *νίσσομαι* (νισ, *i.e.*, νίσσομαι) ; *πίπτω* (πετ) ; *ἵζω*, *ἱζάνω* (σεδ) ; *ἴσχω*, *ἰσχάνω*, *ἰσχανῶ* (σεχ) ; *τιταίνω* (ταν) ; *τίκτω* (for *τί-τκ-ω*, *τεκ*).

(a) In addition to this reduplication of the present some verbs also employ the inchoative ending -σκω: γιγνώσκω, κικλήσκω, πιφαύσκω, τιτύσκομαι, διδάσκω, ρερίσκω, δεδρίσκομαι, ἀπαφίσκω, ἀραρίσκω.

191. In some verbs we find the inchoative ending alone: βάσκω (βα), ἰλάσκομαι (ἰλα), γηράσκω (γηρα), ἡλάσκω (ἄλα), βόσκω (βε), ἀλύσκω (άλυ-κ), ἀλδήσκω (ἄλδ-α), θνήσκω (θαν—θνα), βλώσκω (μολ—μλω), θρώσκω (θορ—θρω), ἐπαυρίσκομαι (αὐρ), εὐρίσκω (εὐρ), μίσγω (μίγ-σκω, μιν), ἔρχομαι (ἐρ-σκομαι, ἐρ), πάσχω (πάθ-σκω, παθ).

192. Some presents double the whole stem in reduplicating: ἀκαχίζω (ἀχ), ἀπαφίζω (ἀφ), ἀραρίσκω (ἀρ), βαμβαίνω (βαν), παμφαίνω (φαν).

(a) To this intensive formation belong καρκαίρω, μαρμαίρω, μορμύρω, πορφύρω.

(b) A similar kind of intensive reduplication is found in: δαρδάπτω, μενοινάω, μαιμάω, δαιδάλλω, δενδίλλω, παπταίνω, παιφάσσω, ποιπνύω, κωκύνω, ἀνακηκίω, ὀπιπνύω, ἀτιτάλλω, αἰσσω.

193. In some verbs the present is strengthened with *j*, not only in the case of mute and liquid stems (as in Attic), but also in the case of stems in *σ* and *φ* (*v*): καίω (καφjω), πνέω (πνεφjω), τελείω (τελεσjω), χεῖω (χεφjω).

(a) The short forms κάω, πνέω, etc., occur frequently.

194. Some verbs are strengthened by -σκ only in the imperfect and aorist indicative. These are called *Iterative* forms, and usually express repeated action. They are formed by the addition of -σκ to the stem of the present or aorist. If that stem ends in a consonant, the connecting vowel *ε* (or, in the case of sigmatic aorists, *α*) is prefixed to -σκ (-εσκ). In the active only the sing. and the 3d pers. plur. have iterative forms; in the middle only the 3d pers. sing. and the 3d pers. plur. have them, *i.e.*, the iterative terminations are: -σκον, -σκες, -σκεν, -σκετο, -σκοντο:—

Imperfect: εἶα-σκον, ἴστα-σκε, ἠνά-σκετο, ἠωλέ-σκετο, ἐμυθέ-σκοντο, ῥήγνυ-σκε, ῥύ-σκεο; ναι-ε-σκε, παυ-έ-σκετο, ἀριστεύ-ε-σκε, ἔχ-ε-σκε, ἐφθινύθ-ε-σκε, ὀλέκ-ε-σκε.

2d aorist: ἔστα-σκε, οὔτα-σκε, ἔδο-σκον, ἔδυ-σκε; ἐρίδ-ε-σκε, ἔγεν-έ-σκετο.

1st aorist: ἐλάσθ-α-σκε, ἐκρύφ-α-σκε, ὤρσ-α-σκε, ἔδασ-ά-σκετο.

(a) The only iterative form of the passive is ἴφανε-σκε.

(b) The iterative forms from εἰμί (εἰ) and καλέω (καλεσ) violate the

rule by adding no connecting vowel: ἔσ-σκον, ἔσ-σκε became ἔσκον, ἔσκε or with the augment ἦσκον, ἦσκε. καλέω has \*καλέσ-κετο.

(c) φιλέω (\*φιλέε-σκε) and ναιετάω (\*ναιετάε-σκον), γοάω (\*γοάε-σκε), φορέω (\*φορέε-σκον), βουκαλέω (\*βουκολεε-σκες) violate the rule by adding the connecting vowel.

(d) Anomalous iterative forms are \*κρίπτασκε, \*ρύπασκον (-σκε).

195. In ικάνω and κιχάνω (presents strengthened by -άν-ω), and also in φθάνω, the ā is always long (probably because they were originally ικᾶνρω, κιχᾶνρω, φθᾶνρω).

(a) Other presents strengthened by -άν-ω have short ă: ἄλυσκᾶνω, κυδᾶνω, ισχανω.

196. Some verbs strengthen the present by adding -θ- to the verb stem: —

- |  |  |
|--|--|
| 1. (εδ) ἔδω — ἔσθω (ἔδ-θω) — ἔσθίω.    | 6. (θαλ) θάλλω (θηλέω) — θαλέθω — τηλεθάω. |
| 2. (βα) ἔβην — βιβάσθων (βι-βα-δ-θων). | 7. (νεμ) νέμω — *νεμέθοντο.                |
| 3. (τελεσ) τελέω (τελείω) — τελέθω.    | 8. (ορ) ὄρνυμι (ὀρίνω) — ὀροθίνω.          |
| 4. (αχ) ἄχομαι (ἄχυνμαι) — ἄχθομαι.    | 9. (αγερ) ἀγείρω — ἀγερέθομαι.             |
| 5. (φλεγ) φλέγω — φλεγέθω.             | 10. (αερ) ἀείρω — ἀερέθομαι.               |

(a) ἐρέθω or ἐρεθίζω must be classed here (they belong to ἐρίζω).

(b) The root φθι is first strengthened to φθί-νω (= φθι-νύω, φθί-νρω) and then to φθι-νύθω. Similarly μινύθω, ἡλυθον, ἐλήλυθα (ἐλ, ἐλυθ), ἡλθον (ἐλθ), βαρύθω (βαρυν), πλήθω (πλη), γηθέω (γαφ), ἐνέπρηθον (πρη).

(c) The second aorist active also is sometimes strengthened by -θ-: ἔσχεθον (for ἔσχον), ἐφέργαθεν, ἀποφέργαθον (φέργω), ἐκίαθον (for ἔκιον).

(d) The aorist passive in -θην is strengthened by -θ- from the aorist passive in -ην.

(e) Some nouns and adjectives are strengthened by -θ-: ἀγαθός, μέγεθος, πλήθος, ψάμαθος, ὀλεθρος, ῥέεθρα, γενέθλη, κλαυθμός, σταθμός, μνηθμός, μυκηθμός, ὀφθαλμός, ἵπποκέλευθε.

197. From monosyllabic verb stems new verb stems ending in a vowel are formed in a variety of ways: τρέμω — τρομέω, φέρω — φορέω, τρέπω — τροπάω — τροπαλίζομαι, στέρφω — στροφάω — στροφαλίζω, ἄπτω — ἀφάω, πέρθω — πορθέω, στείχω — στιχάω, ἔχω — ἴσχω — ἰσχάνω — ἰσχανάω — ὀχέω, εὖχομαι — εὐχετάομαι, λάμπω — λαμπετάω, ναίω — ναιετάω, ἄντομαι — ἀντιάω, κέλομαι — κελεύω — κελεντιάω, δέρκομαι — δερκιάομαι.

(a) These are properly *Frequentative* verbs, some of which are

characterized as such by their meaning : φορέω (*wear, carry often*) from φέρω (*bear, carry*).

(b) Some verbs whose stem ends in -ᾱδ have parallel forms whose stem ends in -α : ἀνιάζω — ἀνιάω, βιάζω — βιάω, εὐνάζω — εὐνηθῆναι, γονάζομαι — γονάομαι, φειλυφάζω — φειλυφάω, ἀγαπάζω — ἀγαπάω, ρισάζω — ρισάσκειτο, ὀπάζω — ὀπάων, πειράζω — πειράω.

(c) Some verbs whose present stem exhibits -ν have other forms without -ν : ὑφαίνω — ὑφάω, φαίνω — φάε, κραδαίνω — κραδάω.

(d) Some verbs in -ίζω have other presents in -έω : αἰτίζω — αἰτέω, αἰνίζομαι — αἰνέω, κομίζω — κομέω, ὀχλίζω — ὀχλέω, ὀπλίζω — ὀπλέω, χατίζω — χατέω, στεναχίζω — στοναχέω, ἐξεναρίζω — ἐξεναρέω.

#### B. PRESENT OF VERBS IN -μι.

198. The conjugation in -μι is more common in Homer than in later Greek. Sometimes we find forms which follow verbs in -μι, but derived from verbs in -ω : φέρτε (φέρω), ἔδμεναι (ἔδω), τάννται (τανύω), δέχεται (δέχομαι), κλῦθι κλῦτε (ἔκλυον).

(a) Inversely we find forms inflected like verbs in -ω which in Attic are inflected like verbs in -μι : πίε (πίθι), τιθεῖ (τίθησι), ἰεῖ (ἱησι), διδοῖς διδοῖ (δίδως δίδωσι).

199. The 3d pers. plur. of the present indicative active of verbs in -μι is formed by appending the suffix -ντι to the present stem : ἰστα-ντι — ἰστᾱσι, τιθε-ντι — τιθεῖσι, ἰε-ντι — ἰεῖσι, διδο-ντι — διδοῦσι, ῥηγνυ-ντι — ῥηγνῶσι, ἔσ-ντι — εἰσί. The accent is wrong, as the forms do not arise from contraction.

(a) The termination -ᾱσι (*i.e.*, -αντι), which is the rule in later Greek, is found only in ἔᾱσι (parallel with εἰσί from εἰμί), in ἱᾱσι (3d pers. plur. of εἶμι), and in the perfects ρίσᾱσι, μεμάᾱσι, βεβᾱᾱσι, etc.

#### FUTURE WITHOUT σ.

200. The future without σ (the so-called *Attic future*) is found under the same circumstances in which it occurs in Attic, only it is not contracted : —

ἀγγελέουσα γυναῖξι καὶ ὀτρυνέουσα νέεσθαι.

Other examples are : —

(a) Liquid stems : σημανέω, βαλέει, ὀλέεσθαι.

(b) Stems in α(σ) : κρεμάω, δαμάει, ἐλάειν, ἀντιᾶων.



(c) Stems in ε(σ): τελέω, τελέουσιν, τελέεσθαι, κορέεις, κορέει, καλέων, καλέουσα.

201. μάχομαι and ὀλλυμι have futures both with and without σ: μαχέσσομαι — μαχέομαι, ὀλέσσω — ὀλέω.

202. πίπτω has πεσέονται, πεσέεσθαι; εἰμί sometimes has ἑσσεῖται (perhaps ἑσσεῖται should be written) alongside of ἔ(σ)σεται and ἔσται.

203. Other futures without σ are:—

(a) Verbs in -ύω: ἀνύω, φερύω — φερίεσθαι; τανύω, ἐντανύεσθαι.

(b) Further βίωμαι, δῆω, κείω, ἔδομαι, πίομαι.

(c) εἶμι is always future; sometimes νίσσομαι or νέομαι are future.

204. The contraction of some liquid verbs cannot be eliminated, e.g., ὀλεῖται (B 325), καμῖται (B 389), ὁμοῦμαι (A 233).

## SECOND AORIST.

### A. SECOND AORIST ACTIVE AND MIDDLE WITH A THEMATIC VOWEL.

205. The second aorist without σ is much more common in Homer than in Attic.

#### 1. Second Aorist Stems ending in a Vowel.

- |  |   |
|--|---|
| 1. (δα teach) 'δέδαε — δεδαέσθαι.                              | 6. (κλυ hear) ἔκλυον (-ες, -ε, and 3d plur. -ον) — κλύθι — κλύτε — κέκλυθι — κέκλυτε. |
| 2. (φα shine) 'φάε.  | 7. (πι drink) ἔπιον — imper. πίε.   |
| 3. (δφι flee, be afraid) 'δφιον — ἔδφιε (Mss. δειδιε) — 'δφίε. | 8. (χρα attack) ἔχραε — ἐχράετε — ἐπέχραον.   |
| 4. (έντυ equiŕ, harness) ἤντυε — ἤντυον — (ἐπ)έντυε.           |   |
| 5. (κι come) ἔκιον.  |   |

#### 2. Second Aorist Stems ending in a Consonant.

(a) With reduplication:—

- |  |   |
|--|---|
| 1. (αγ lead) ἤγαγον.   | 6. (ἀχ grieve) ἤκαχε — ἀκάχοιτο — ἀκαχοίμεθα.             |
| 2. (ἀλκ ward off) ἀλάλκε — ἀλάλκησι — ἀλάλκοι (-κοις, -κοιεν) — ἀλαλκόμεναι — ἀλάλκων. | 7. (γων cry aloud) ἐγέγωνον — ἐγέγωνε.                    |
| 3. (ἀνθ blossom) ἀνήνοθε.  | 8. (ἔνεκ bear, bring) ἤνεικα.                             |
| 4. (ἀρ join together) ἤραρε — ἄραρον — ἄραρη — ἄραρών (-όντε).                         | 9. (ἐνιπ reprove) ἐνένιπε — ἠνίπαπε.                      |
| 5. (ἀφ cheat) ἤπαφε —, -απάφω — ἀπάφοιτο.  | 10. (ἐρυκ restrain) ἤρύκακε — ἐρύκακε — ἐρυκάκετε, -εμεν. |
|  | 11. (φειπ say) ἔφειπον (= ἔ-φε-φπ-ον).                    |

12. (καθ *give ground*) κεκαδών — 'κεκάδοντο.  
 13. (κελ *exhort*) ἐκέκλετο — 'κέκλοντο — κεκλόμενος.  
 14. (κνθ *hide*) κεκύθωσι — without reduplication 'κύθε — 'κύθον.  
 15. (λαβ *take*) λελαβέσθαι — ἔλλαβε — ἐλλάβετο, and without reduplication 'λάβε, λαβών, etc.  
 16. (λαθ *escape notice*) ἐκλέλαθον — λελάθη — λελαθέσθω — ἐκλελαθέσθαι.  
 17. (λαχ *obtain by lot*) λελάχητε — λελάχωσι.  
 17 a. (μαλ *be an object of care*) 'μέμβλετο (= ἐμέμβλετο).  
 18. (ὄρ *rouse*) ὄρορε.  
 19. (παλ *raise*) ἀμπεπαλόν — πεπαλίσθε.  
 20. (πιθ *persuade*) 'πεπιθόμεν — πεπιθόμεν (-οιεν) — πεπιθεῖν — πεπιθούσα (-όντες).  
 21. (πλαγ *smite*) ἐπέπληγον — πεπληγέμεναι — πεπληγέτο (-οντο).  
 22. (πνθ *hear, learn*) πεπύθοιτο — 'πυθόμην.  
 23. (σεδ *sit*) ἔζετο (= 'σέ-σδετο).  
 24. (σεπ *follow*) ἔσπετο (= 'σέ-σπετο) — ἔσπωνται — ἐσπέσθαι (= σε-σπέσθαι) — ἐσπόμενος (= σε-σπόμενος).  
 25. (ταγ *seize*) τεταγών.  
 26. (τεμ *cut*) ἔτετμε.  
 27. (ταρπ *delight*) 'τετάρπετο — τεταρπώμεσθα — τεταρπόμενος, and without reduplication ταρπώμεθα.  
 28. (τυκ *make*) 'τετύκοντο.  
 29. (φιν *kill*) ἔπεφνον (= ἔπε-φν-ον) — πεφενέμεναι — πεφνών.  
 30. (φραδ *point out*) ἐπέφραδον (-δε).  
 31. (χαρ *rejoice*) 'κεχάροντο (-οιατο).

## (δ) Without reduplication :—

1. (ἀγερ *bring together*) ἤγρετο — ἤγγροντο — ἀγγρόμενοι.  
 2. (ἀλιτ *sin against*) ἤλιτε — ἀλίτωμαί — ἀλίτῃται.  
 3. (ἀμαρτ *miss the mark*) ἤμβροτον (-ες, -ε) — ἄμαρτε (-η) — ἄμαρτών (-ούση) — ἀμαρτέμεναι.  
 4. (ἀρ *take up*) ἀρόμην (-ηαι, -οίμην, -έσθαι) — ἠρόμεθα.  
 5. (αὐρ *share*) ἐπαύρη (-οι) — ἐπανρέμεναι (-ειν) — ἐπανύρονται.  
 6. (βαλ *strike*) ἔβαλον, etc.  
 7. (βραχ *rattle, clash*) ἔβραχε, etc.  
 8. (γεν *become*) 'γενόμην, etc.  
 9. (δακ *bite*) 'δάκε — δακέμεν.  
 9 a. (δρακ *see*) ἔδρακον (-ε, -οι).  
 10. (δραμ *run*) ἔδραμον (-ε, -έτην).  
 11. (ἐγερ *arouse*) ἤγρετο — ἔγγροντο — ἔγρεο — ἐγγρόμενος — ἐγρέσθαι.  
 12. (ἐλνθ *come*) ἤλνθον (-ες, -θε) — ἤλθον.  
 13. (ἐρ *ask*) ἤρετο — ἤροντο.  
 14. (ἐρικ *shiver*) ἤρικε.  
 15. (ἐριπ *fall*) ἤριπε — ἐρίπη(σι) — ἐριπών (-ουσα).  
 15 a. (ἐρυγ *belly*) ἤρυγε.  
 16. (εὐρ *find*) ἤυρον, etc.  
 17. (ἐχθ *hate*) ἤχθετο — ἀπέχθῃται (-ηται, -ωνται, -έσθαι, -όμενος).  
 18. ((σ)Ϝδ *please*) ἔ(Ϝ)φαδε — ἔφαδον — Ϝάδη — Ϝάδοι.  
 19. (Ϝελ *take*) εἶλον, etc.  
 20. (Ϝιδ *see*) ἔϜιδον, etc.  
 21. (θαν *die*) ἔθανον, etc.

22. (θορ *leap*) ἔθορον, etc.  
 23. (ικ *come*) ἰκόμην, etc.  
 24. (καμ *work*) ἔκαμον, etc.  
 25. (κιχ *meet with*) κίχη — κίχεν — κιχήη — κιχείς.  
 26. (κρικ *creak*) κρίκε.  
 27. (κταν *kill*) ἔκτανον, etc.  
 28. (κτυπ *strike*) ἔκτυπε.  
 29. (λακ *ring, scream*) ἴλακε.  
 30. (λιπ *leave*) ἔλιπον, etc.  
 31. (μαθ *learn*) ἔμαθον, etc.  
 32. (μακ *bleat, shriek*) μακῶν.  
 33. (μολ *come*) ἔκμολε — μόλλη (-ών).  
 34. (μυκ *low*) ἴμυκε (-ον).  
 35. (ὀλ *perish*) ὀλόμην — ὤλετο, etc.  
 36. (ὀλισθ *slip*) ὀλισθε.  
 37. (ὄρ *arise*) ὤρετο.  
 38. (ὀφελ *owe*) ὀφελον, etc.  
 39. (παθ *suffer*) ἔπαθον, etc.  
 40. (πελ *be in motion, be*) ἔπλεο — ἔπλετο.  
 41. (πιτ *fly*) πῆγται (-έσθαι).  
 42. (πορ *give*) ἔπορε, etc.  
 43. (πραθ *sack*) ἔπραθον (-ομεν, -έμεν).  
 44. (σειπ *report*), ἐνί-σπες — ἐνί-σπε (-η, -ους, -ου, -ε) — ἔσπετε = ἐν-σπετε.  
 45. (σεχ *have, hold*) ἔσχον — ἔσχόμεν, etc.  
 46. (στιχ *march*) ἔστιχον (-ε) (ἔστι-χάοντο from αἱ στίχαι, — στί-χάει).  
 47. (στυγ *hate*) κατέστυγε.  
 48. (ταμ *cut*) ἴτάμε, etc.  
 49. (ταφ *be astonished*) ταφῶν.  
 50. (τεκ *beget, bear*), ἴτεκον — ἴτεκόμην, etc.  
 51. (τραπ *turn*) ἔτραπε — ἔτράπετο, etc.  
 52. (τραφ *nourish*) ἔτραφ' — ἔτραφέτην — τραφέμεν.  
 53. (τυχ *happen*) ἔτυχες, etc.  
 54. (φαγ *eat*) ἔφαγον, etc.  
 55. (φυγ *flee*) ἔφυγες, etc.  
 56. (χαδ *contain*) ἔχαδε — χαδέμεν.  
 57. (χαν *gain*) ἴχανε (χάνοι, -ών).  
 58. (χραισμ *help*) ἔχραισμε — χραισμήν — χραισμήσι (-ωσι — ἔμεναι (-εῖν)).

## B. SECOND AORIST ACTIVE AND MIDDLE WITHOUT A THEMATIC VOWEL.

## 206.

## I. Stems ending in a Vowel.

1. (βα *go*) ἔβην (-ης, -η, -άτην, -ήτην, -ήμεν, -ησαν, -ασαν) — ἔβαν, etc. — βῆώ, etc. — βαῖην — βῆθι — βήμεναι (βῆναι) — βάς.  
 2. (γῆρα *grow old*) ἔγήρα — γηράς (γηράσκω).  
 3. (δα *know*) ἔδάην — δαῖώ (-ης) — δαήμεναι.  
 4. (φρα *wrest away*) ἀπέφραῖν (MSS. ἀπηρύων) — ἀπέφραῖς (MSS. ἀπηρύας) — ἀπέφρα (MSS. ἀπηρύα) — ἀπέφραον (MSS. ἀπηρύων) — ἀποφράς (MSS. ἀπούρας) — ἀποφρήσουσι (MSS. ἀπουρίσσορσι).  
 5. (κα *kill*) κατέκταν — ἔκτα (-αμεν, -αν) — κτάμεναι — κατακτάς — ἀπέκτατο (— κτάσθαι — κτάμενος).  
 6. (ονα *aid*) ὄνησα — ἀπόνηγο — ὤνησθε — ἀπόναιο — ὄνησο.  
 7. (οὔτα *hit, wound*) οὔτα — οὔτασκε — οὔτάμεναι — οὔταμένην.  
 8. (πλα *fill*) ἴπλητο.

- 8 a. (πρια *buy*) 'πρίατο — ἀπριάτην (adv.).
9. (πτα *fly*) ἔπτατο, etc. — πτάμενος.
10. (στα *stand*) ἔστην, etc. — ἔστησαν (ἔσταν) — ἴστασθε — στήης, etc. — στήμεναι (στήναι).
11. (φθα *anticipate*) ἔφθης — ἔφθη — 'φθάν — παραφθήησι — φθαίη — φθάς — φθάμενος.
12. (βλη *hit*) ἔβλητο — ξύμβληντο — βλήο — βλήσθαι — βλήμενος.
13. (θη *put*) ἔθηκα, etc. — ἴθω, etc. — θέμεναι (θεῖναι).
14. (κική *meet with*) ἐκίχης — ἐκικήτην — ἐκίχμεν — 'κίχη — 'κίχεν — κικήω — κικήη — κικήομεν — κικήη — κικήμεναι (κικήναι) — κικήεις — κικήμενον.
15. (πλη *fill*) ἔπλητο — ἔπληντο.
16. (σβη *quench*) ἔσβη.
17. (ση *send*, originally ἔσηκα) ἔηκα (ἦκα, ἦκας) — ἔηκε (ἦκε, ἔτην) — ἔσαν, etc.; mid. -έτο — εἶντο (Mss. ἔντο).
18. (χαρη *rejoice*) ἐχάρη, etc. — ἐχάρημεν (-σαν) — χαρείη — χαρέντες.
19. (κτι *settle*) κτίμενον (-νη, -νην, -νης, -νας).
20. (φθι *perish*) ἔφθιτο — ἔφθιατο — φθιόμεσθα — optat. ἀποφθίμην (φθίτο) — φθίσθαι — φθίμενος.
21. (βίω *live*) βιώω — βιώναι.
22. (γνώ *know*) ἔγνων — ἔγνωσαν — γνώω — γνώην — γνώτε — γνώμεναι (γνώναι) — γνώους.
23. (δο *give*) ἔδωκα (-κας, -κε) — ἔδομεν — ἔδωκαν (ἔδοσαν) — 'δόσκον ('δόσκε) — δώη — δοίην — δός — δόμεναι (δοῦναι) — δούς.
24. (φαλω *be taken captive*) ἐράλω (Mss. ἦλω) — φαλώω — φαλώη — φαλοίην — φαλώμεναι (φαλώναι) — φαλούσα — φαλόντες.
25. (δυ *enter*) ἔδυ — ἔδυσαν (ἔδυν) — ἔδυσκε — δύω — opt. δυίη (-δυίμεν) — δύθι — δύμεναι (δύναι).
26. (λυ *loose*) ἐλύμην — 'λύτο — ἔλυντο.
27. (πνυ *breathe*) ἄμπνυτο.
28. (σρυ *shield, hold, sustain*) ἔρυσσο — ἔρρυτο — ἔρυτο — 'ρύατο — ἔρρύατο — ῥύσθαι.
29. (σσυ *chase*) ἔσσυο — ἔσσυτο — 'συτο.
30. (φυ *bring forth*) ἔφυ — ἔφυσαν (ἔφυν) — φύμεναι — φύς (φύντες, φύσα).
31. (χυ *pour*) ἔχυτο — ἔχυντο — χυμένη — ἐκχυμένοι.

## 2. Stems ending in a Consonant.

1. (σαλ *leap*) ἄλσο — ἄλτο — subj. ἄλεται (ἄλπται) — ἄλμενος.
2. (γεν *seize*) ἔγέντο.
3. (δεχ *receive*) ἐδέγμην — ἔδεξο — ἔδεκτο — ἐδέγμεθ' — δέξο — δέχθαι — δέγμενος (-νοι, -ναι).
4. ((σ)φασ *please*) ράσμενος.
5. (λεγ *pick out*) ἐλέγμην — λέκτο.
6. (λεχ *lay*) ἔλεκτο, λέξο.
7. (μιγ *mix*) ἔμκτο.
8. (ορ *arise*) ὤρτο — ὄρσο — ὄρθαι — ὄρμενον (-νω, -να).
9. (παλ *shake out*) ἔπαλτο — ἔκπαλτο.

(a) Here must be classed ἐφέργαθε — συνεφέργαθον and μετεκίαθε — μετεκίαθον, though it is not known whether they are aorists or imperfects.

## MIXED AORISTS.

207. Mixed aorists are those which append the endings of the second aorist to the stem of the first aorist : —

- |   |   |
|---|---|
| 1. (ἀγ <i>lead</i> ) ἄξετε (imper.) — ἄξι-<br>μεναι — mid. ἤξοντο — ἄξεσθε<br>(imper.). | 4. (ἔλ <i>come</i> ) ἔξες — ἔξε — ἔξον.                                       |
| 2. (βα <i>go</i> ) ἐβήσето — 'βήσето —<br>βήσεο (imper.).                               | 5. (λαχ <i>lay</i> ) λέξέο.   |
| 3. (δύ <i>enter</i> ) ἐδύσето — 'δύσοντο —<br>δύσεο — δυσόμενος.                        | 6. (οἰ <i>bear</i> ) subj. οἶσῃ — imper. οἶσε,<br>οἰσέτω, οἶσετε — οἰσέμεναι. |
|   | 7. (ὄψ <i>see</i> ) ὄψεσθε.   |
|   | 8. (ὄρ <i>arise</i> ) ὄρσεο.  |

(a) Inversely we find some non-sigmatic aorists which employ the endings of the sigmatic aorist : —

- |  |   |
|--|---|
| 1. ἀλέομαι ( <i>avoid</i> ) has ἡλεύατο —<br>ἄλenuι — ἀλέασθε — ἀλείατο<br>— ἀλέασθαι. | 4. χέω ( <i>pour</i> ) has ἔχενα, etc. — ἐχέ-<br>ατο (χεύεται), and -χεας — ἔχε<br>— ἔχεαν. |
| 2. καίω ( <i>burn</i> ) has ἔκηκα (= ἔκηκα, i.e.,<br>ἐκάνα, ἐκάφα).                    | 5. φέρω ( <i>bear</i> ) has ἤνεκα — ἤνε-<br>κάμην.  |
| 3. σεύω ( <i>chase, drive</i> ) has ἔσσενα,<br>etc. — 'σεύατο.                         | 6. ἔθηκα (θη-κ <i>put</i> ), ἔηκα (ση-κ <i>send</i> ),<br>ἔδωκα (δω-κ <i>give</i> ).        |

207 bis. The aorist active of some verbs ending in λ or ρ preserves the σ which afterwards was absorbed by the preceding λ or ρ : —

- |   |   |
|---|---|
| 1. (ἄρ <i>fit together</i> ) ἤρσε — ἄρσαντες.             | 5. (κερ <i>shear</i> ) ἔκερσε.                                |
| 2. (φέλ <i>confine</i> ) 'φέλσαν — (ἐ)φέλσαι.             | 6. (κυρ <i>collide with, light upon</i> )<br>ἔκυρσε — κύρσας. |
| 3. (φερ <i>sweep away</i> ) ἀπέφερσε.                     | 7. (ὄρ <i>rouse, excite</i> ) ὤρσε.                           |
| 4. (κελ <i>bring to shore</i> ) ἐκέλσαμεν —<br>κέλσαντας. | 8. (φυρ <i>moisten</i> ) φύρσω (subj.).                       |

## SECOND AORIST PASSIVE.

208. The second aorist passive is not much used in Homer : —

- |  |   |
|--|---|
| 1. (φαγ <i>break</i> ) ἐφάγη — ἐφάγη —<br>'φάγεν.                          | 6. (σαπ <i>rot</i> ) σαπήη, from σήπεται<br>(Ω 414) σέσηπε (B 135). |
| 2. (φαλ <i>confine</i> ) ἐφάλη — 'φάλεν —<br>φαλήμεναι (φαλήναι) — φαλείς. | 7. (τμαγ <i>disperse</i> ) 'τμάγεν — διέτ-<br>μαγεν.                |
| 3. (καφ <i>burn</i> ) ἐκάη — καήμεναι.                                     | 8. (τρυφ <i>shiver</i> ) διατρυφέν.                                 |
| 4. (πληγ <i>smite</i> ) 'πλήγη.  | 9. (τυπ <i>hit</i> ) ἐτύπη — τυπέιης — τυ-<br>πέις.                 |
| 5. (ραγ <i>break</i> ) ὑπερράγη.   |   |

209. In some verbs the aorist passive ends now in -θην and now in -ην:—

- |   |   |
|---|---|
| <p>1. (βλαβ <i>hinder</i>) ἔβλαβεν—ἐβλά-<br/>φθησαν (βλαβεῖς).</p> <p>2. (δαμ <i>taune</i>) ἐδάμην—δημηθήτω—<br/>δημηθέντα—ἐδαμάσθην (-θη,<br/>-θείς).</p> <p>3. (μυ <i>mix</i>) ἐμίγην—ἐμίχθη—ἔμι-<br/>χθεν—μιχθήμεναι—μιχθείς.</p> <p>4. (παγ <i>fix</i>) ἐπάγην—πάγεν—ἐπηχθεν.</p> | <p>5. (ταρπ <i>delight</i>) ἐταρπήτην—ταρ-<br/>πημεν—τάρπησαν—ταρπή-<br/>μεναι (ταρπήναι)—τραπήομεν<br/>—τέρφθη—ἐτέρφθητε—<br/>ἐτέρφθησαν—τέρφθεν—τερ-<br/>φθείη.</p> <p>6. (φαν—φαιν <i>arrear</i>) ἐφάνη—ἐφά-<br/>νεσκε—ἐφάενθη—ἐφάενθεν.</p> |
|---|---|

209 *bis*. Some verbs form the aorist passive with θ: κλίνω (*slope, lean*) has ἐκλίνθη and ἐκλίθη (Attic ἐκλίνην); στρέφω (*turn*) has στρεφθείς (Attic ἐστράφην); τρέπω (*turn, bend*) has τραφθήμεναι (Attic ἐτράπην), and others.

#### PERFECT TENSE.

210. The so-called *Second Perfect* (i.e., the old perfect) is the most common form of the perfect in Homer, e.g., ἄνωγα, ἄρηρα, γέγηθα, γέγονα, εἴωθα, ἔρριγα, φέρολπα, φέροργα, λέλοιπε, μέμηλα, μέμονα, ὄπωπα, ὄρωρα, πέποιθα, πέπονθα, πέφευγα, τέθηγα, δέδωκα.

211. Perfects in -κα are rare in Homer. Some perfects which apparently end in -κα are really second (or old) perfects from verb-stems which end in -κ: δέδορκα, φέροικα, λέληκα, μέμηκα, μέμυκα, πέφρικα, τέτηκα.

212. But some verbs *with vowel-stems* do really have a perfect in -κα (the younger form of the perfect): βέβηκα, βεβίηκε, βέβληκα, βεβρωκώς, δεδάηκα, δέδοικα, δέδυκε, ἔστηκα, κέκηκας, μέμβλωκε, τέθνηκε, τέτληκας, τετύχηκε, παρώχηκε.

213. Perfects in -φα and -χα do not occur in Homer, except in the case of verbs whose stems end in φ and χ: τέτροφα (from τρέφω) and τέτρηχα (plup. ἐτετρήχει) (from τάρασσω), which, therefore, are second perfects (and second pluperfects).

214. The *perfect subjunctive active* is more common in Homer than in later Greek. It is found in all persons of the singular:—

1st Pers. Sing. φείδω (A 515), πεποιῶω,

2d Pers. Sing. φείδης (A 185), πεποιῶθι (A 524),

3d Pers. Sing. φείδῃ (O 207), ἐρρίγησι (Γ 353), ἀρήρη, προβεβήκη, βεβρύχη, ἔστηκη, μεμήλη, ὀλώλη, ὀρώρη, πεφύκη,

whereas the plural is represented only by the forms *φείδομεν, φείδετε, πεποίθομεν*.

215. The *perfect optative* is represented by *φειδείην, τεθναίην, -έσταίην, τετλαίην, μεμνήμην, μεμνήτο, λελυίτο*.

216. The *perfect participle* occurs more frequently in Homer than do the other forms of the perfect. It often preserves the *ω* of the nominative in the other cases also: *πεπτηῶτες, τετριγῶτας*; sometimes *-ότος* and *-ῶτος* appear side by side: *τεθνηῶτα, -ῶτι*, etc., and *τεθνηότα, -ότος, -ότας*; *κεκμηῶτα, -ῶτι*, and *κεκμηότας*; *μεμαῶτα*, etc., and *μεμαότε, -ότες*.

217. In the oldest inflection of the perfect the endings are appended directly to the stem without the addition of a thematic vowel, but in so doing the *singular of the indicative forms* employs the longer stem, whereas elsewhere the shorter stem appears. This is true of the present and imperfect of verbs in *-μι* also, e.g.: *ἴστη-μι, ἴστη-ς, ἴτη-σι*, but *ἴτᾱ-τον, ἴσᾱ-μεν, ἴσᾱ-τε*; so also *ἔστη-κα, ἔστη-κας, ἔστη-κε*, but *ἔστᾱ-τον, ἔστᾱ-μεν, ἔστᾱ-τε*. Of this old perfect Attic preserves only *ἔστηκε, τέθηκα, δέδοικα, οἶδα, ἔοικα*. Homer's list is as follows:—

1. (βακ — βα *go*) βέβηκας — βέβηκε, etc. — βεβᾶσσι — ἐβεβήκει — 'βεβᾶσαν — subj. βεβήκη — inf. βεβᾶμεν — βεβᾶώς (-ῶτα, -ῶτε) — βεβᾶναι.
2. (γον — γν *be born*) γέγονε — γεγάσσι — 'γεγόνει — ἐκεγεᾶτην — inf. ἐκεγεᾶμεν — γεγαῶτα — ἐκγεγαῦνα — γεγαῦναι.
3. (δφοικ — δφι *fear*) δέδφοικα (-κας, -κε) — δέδφιμεν — δεδίασι (neglected *f*) — ἐδέδφιμεν — ἐδέδφισαν — ἐδέδφισι — δέδφιστε — δεδφισμεναι — δεδφισότα (-τες, -τάς, -των). Singular forms also occur: δέδφια — δέδφιας — δέδφισ, but they are shortened forms of δφει, and should be δέδφοια or δέδφοα.
4. (ἔλουθ — ἐλυθ *come*) εἰλήλουθα (-θας, -θε) — εἰλήλυθμεν — εἰληλούθει — εἰληλουθώς — ἐληλουθώς.
5. (στακ — σᾱ *stand*) ἔστηκας (-κε) — ἔστᾱτον — διεσταμεν — ἀμφέστατε — εἰστήκει (ἔστᾱμεν) — subj. ἐστήκη — opt. ἀφεσταίη — imper. ἔστᾱθι (ἔστᾱτον, ἔστατε) — inf. ἐστάμεναι — part. ἐσταότα.
6. (φοικ — φικ *resemble, beseem*) φέφοικα (-κας, -κε) — φέφικτον — ἐφεφοίκει — ἐφεφικτην — 'φεφοίκεσαν — φεφοικώς (-κότα) — φεφικώς — φεφικῦα (-αν) — mid. ἐφέφικτο (= ἐφεφοίκει).
7. (φοιδ — φιδ *know*) φοῖδα — φοῖσθα — φοῖδε — φῖδμεν — φῖστε — φῖσασσι — plup. ἐφῖδεα (Mss. ἦδεα) — ἐ(φ)φῖδισθα — ἐφῖδεε (ἐφῖδει) (Mss. ἦδη or ἦδει) — 'φῖσαν — subj. φῖδω — φῖδης — φῖδῃ — φῖδομεν — φῖδετε — φῖδωσι — opt. φῖδείης — φῖδείη — imper. φῖσθι — φῖστω — inf.

8. (μον — *μν* *press forward, have in mind, be eager*) μέμονα (-ας, -ε) — μέματον — μέμαμεν — μέματε — μεμάασι — plur. 'μέμασαν — imper. μεμάτω — part. μεμάως (-ῶτα) — μεμᾶνῖα (-αν, -αι).  
 9. (ποιθ — *πιθ* *persuade*) πέποιθα (-ε) — πεποιθασι — plur. 'πεποιθεα — ἐπεποιθει — ἐπέπιθμεν — subj. πεποιθω (-ης) — πεποιθομεν — part. πεποιθώς (-ότες, -ότας).  
 10. (πονθ — *πνθ* *suffer*) πέπονθα (-ας, -ε) — plur. ἐπεπόνθει — part. πεπῶνιη.  
 11. (φῦκ — *φῦ* *be born*) πεφύασι — ἐπεφύκει — subj. πεφύκη — part. πεφῶωτε — πεφῶνῖα (-αι).  
 12. (θνᾶκ — *θνᾶ* *die*) τέθνηκε — τεθνάσι — plur. ἀπετεθνάσαν — opt. τεθναίην (-ης, -η) — imper. τεθνάθι — τεθνάτω — inf. τεθνάμεναι — part. τεθνήως (-ῶτα, -ότα, -ότος, -ότας) — τεθνηνῖαν.  
 13. (τλᾶκ — *τλᾶ* *bear*) τέτληκας (-ε) — τέτλᾶμεν — opt. τετλαίη — imper. τέτλαθι — τετλάτω — inf. τετλάμεναι — part. τετληότι (-ότες) — τετληνῖα.

(a) In five verbs this old inflection is confined to the perfect participle :—

1. (ἄρ *fit together*) ἄρρηα — ἄρρως — ἀρᾶρνῖα.  
 2. (φαχ *cry aloud*) φεφᾶχῖα.  
 3. (θαλ *abound in*) τέθηλα — τεθελώς — τεθαλῖα.  
 4. (λακ *crash, bellow*) λεληκώς — λελάκῖα.  
 5. (μακ *shriek*) μεμηκώς — μεμᾶκῖα.

### IRREGULAR VERBS IN -μι.

218. Of *ιημι* (ση) the only noteworthy forms are : pres. 3d pers. sing. *ιῇ* (but usually *ιῆσι*), 3d pers. plur. *ιῇσι* ; imperf. 3d pers. plur. *ιῆν*. For the 2d aorist active and middle see § 206, a, 17.

219. *ἔμμι* is inflected :—

Pres. *εἰμί, ἐσσί, ἐστί; ἐστόν; εἰμέν, ἐστέ, ἔασι* (εἰσί).

Imperf. *ἦα* (ἔα), *ἔησθα* (ἦσθα), *ἦεν* (ἔην, ἦν) ; *ἦστην* ; *ἦμεν, ἦτε, ἦσαν* (ἔσαν). Iterative *ἦσκον* (-ες, -ε).

Subj. *ἔω*, etc. (-εῖω), *εἴη*.

Opt. *εἴην, εἴη* (ἔοι) ; *εἴτε, εἴεν*.

Imper. *ἔσσο, ἔστω; ἔστε, ἔστων*.

Inf. *ἔ(μ)μεναι* and *εἶναι*.

Part. *έών, έόντος*, etc.

Future. *ἔ(σ)σομαι, ἔ(σ)σσαι, ἔ(σ)σεται, ἔσται, ἔσσειται*.



220. Of φημί note: 2d pers. sing. φῆς and φῆσθα; subj. φήη; imperf. (used as aorist) ἔφην, 2d sing. ἔφης and ἔφησθα, 3d plur. ἔφαν and ἔφασαν. Iterative ἔφασκον; fut. φήσει. Middle in active sense, imperf. ἐφάμην; imper. φάο, φάσθω, φάσθε; inf. φάσθαι; part. φάμενος.

221. Of εἶμι note: pres. ind. 2d sing. εἶσθα; imperf. sing. ἦια, ἦε (ἦια, ἦε), dual ἴτην, plur. ἦμεν, ἴσαν (ἦσαν, ἦαν); subj. pres. ἴωμι, ἴησθα, ἴησι; ἴομεν; opt. λείη (ἴοι), ἴοιεν; inf. ἴμεναι.

## PARTICLES.

### PREPOSITIONS.

222. Prepositions were originally *local adverbs*, and they are often so used in Homer (without a case). But this usage is confined to ἀνά, ἐς, ἐν (ἐνί), μετά, πρὸς, ἀμφί (ἀμφίς), περί, ἐπί, ὑπό, παρά.

223. The local adverbs mentioned in § 222 were used in composition with verbs to modify their meaning and form a new verbal idea. Such adverbs were called *prepositions*, because they were placed before the verb. The essential element in the compound remained the verb, and hence the augment and reduplication were prefixed to the verb rather than to the adverb which preceded it. At this stage adverb and verb had not coalesced into a unit, and might be separated by one or more words. This separation of the component parts was called **Tmesis** (τμήσις *cutting*, from τέμνω). In tmesis the adverb usually precedes the verb, though it sometimes follows the verb:—

ἀλλὰ κακῶς ἴ' ἀφίει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλεν.

Later on adverb and verb formed an intimate union and became an inseparable whole.

224. Prepositions often stand after the noun which they govern. When this occurs dissyllabic prepositions—with the exception of ἀμφί, ἀνά, ἀντί, διά—become paroxytone. This is called **Anastrophe** (ἀναστροφή (from ἀναστρέφω) *a turning back*, referring to the throwing back of the accent to the preceding syllable).

(a) Anastrophe in the case of a preposition in composition with a verb is rare:—

ὄψ' ἐ κακῶς ἔλθοι, ὀλέσας ἀπο πάντας ἑταίρους.

225. Some prepositions have two or three forms in Homer : —

1. *πρὸτί, πρὸς, ποτί.* Before vowels *πρὸς* is used.
2. *ὑπαί, ὑπό.*
3. *παραί, παρά* (also in composition, *παραβάτης, παραβόλος*).
4. *εἰς, ἐς* ; both forms are correct, as they come from *ἐν*-s, the one with compensative lengthening, the other without it.
5. *ἐνί, ἐν* (before vowels, properly *ἐν'*), *εἰν* (for metrical convenience).
6. In some phrases we find *ὑπεῖρ* for *ὑπέρ*, before a lost initial σ : *ὑπεῖρ ἄλα* = *ὑπὲρ σάλα, ὑπερέχω* = *ὑπερσέχω, ὑπείροχος* = *ὑπέρσοχος*. Isolated is the form *ὑπερέβαλον*.
7. *ξύν, σύν.*

226. *Some Peculiar Uses of Prepositions.*

1. *ἀνά* + dative : *χρυσέῳ ἄν σκῆπτρῳ* : ON the golden scepter.
2. (a) *μετά* + dative : *μετὰ ροῖσι φίλοις* : AMONG his friends.  
(b) *μετά* + accusative : *πλεῖν μετὰ χαλκόν* : AFTER, IN QUEST OF, TO FETCH ; *μετὰ δαίμονας ἄλλους* : INTO THE CROWD (MULTITUDE) OF.
3. *ἀμφί* + genitive, dative, and accusative : ON BOTH SIDES OF, ABOUT, BECAUSE OF, FOR THE SAKE OF. (a) As an adverb *ἀμφίς* means *separated, apart, between, ὀλίγη δ' ἦν ἀμφίς ἄρουρα* : and little was the space BETWEEN them.
4. *περί* + genitive means not only *about, concerning, round, for*, but also *SURPASSING, MORE THAN, περί πάντων ἔμμεναι ἄλλων* to be superior to all others. It is also used in this sense as an adverb.
5. *ἄνα* is sometimes used elliptically in the sense *ARISE, UP, QUICK* : —  
*ἀλλ' ἄνα, μὴ τάχα φάστν πυρὸς δηϊοιο θέρηται.*
6. *ἐπι* often stands for *ἔπεισι*, e.g., *οὐ τοι ἐπι δρέος* : in thee there is no fear.
7. Similarly *ἐν(ι)* stands for *ἐνεσι* : —

*ἐνθ' ἐνι μὲν φιλότης, ἐν δ' ἱμερος, ἐν δ' ὀαριστύς.*

*πᾶρα* for *πάρεσι*, e.g., *ἔρχεο· πᾶρ τοι ὁδός* : go, the way is before thee.

227. Often two prepositions, and sometimes even three, are used side by side : —

*ἀμφὶ περί κρήνην* round about the spring.

*ὄρτο δι' ἐκ προθύρου* forth from.

*πολὺ δ' ὕδωρ καλὸν ὑπεκπρόρεεν* forth from beneath.

228. Of the *improper prepositions* + genitive noteworthy are : —

- |  |  |
|--|--|
| 1. ἄντα <i>opposite, before.</i>                                       | 8. με(σ)σηγύς <i>between.</i>  |
| 2. ἄγχι <i>near, hard by.</i>  | 9. παρόυθε(ν), προπάροιθε(ν) <i>before.</i>  |
| 3. ἄτερ <i>without, apart from.</i>                                    | 10. ἔνεκα <i>because of</i> , often appears as εἵνεκα. From οὗ ἔνεκα (attracted from τοῦ ἔνεκα οὗ) comes οὕνεκα; from τοῦ ἔνεκα comes τούνεκα. |
| 4. φεκάς and νόσφι(ν) <i>far from.</i>                                 | 11. ἀπάνευθε.  |
| 5. ἰθύ(ς) <i>straight at, straight for.</i>                            |  |
| 6. ῥέκετι <i>by the grace of</i> ; ἀρέκετι <i>against the will of.</i> |  |
| 7. ἄχρι <i>up to</i> ; as adverb ἄχρις = <i>altogether.</i>            |  |

### ADVERBS.

229. Adverbs in -ως are rare : ἀλλὰ κακῶς *f' ἀφίει* (A 25).

230. In the place of adverbs in -ως Homer uses the neuter singular or plural of the adjective : μέγ' ἐμείο ποθὴν ἀπέοντος ἔχουσι.

(a) Adverbs ending in α are common : αἰψα, ῥίμθα, τάχα, ὤκα, σάφα.

231. *Correlative Adverbs* are : —

(a) ἤμος . . . τῆμος, *when . . . then* (= ὅτε . . . τότε) or ἤμος . . . διὸ τότε (καὶ τότε).

(b) ὅφρα . . . τόφρα,

(1) *as long as . . . so long.*

(2) *until . . . so long.*

(3) *while . . . so long.*

(c) ἥος . . . τῆος; *while . . . so long* or ἥος . . . δέ.

232. Other noteworthy adverbs are : —

- |  |   |
|--|---|
| 1. ἄψ (ἀπ-σε) <i>back, back again</i> (used with νέεσθαι, χάζεσθαι, etc.).   | 9. δρῆν, δρηνόν, δρηνθά <i>long, long time.</i>   |
| 2. πάλιν <i>back</i> (local, never or very rarely = <i>again for a second time</i> (temporal)).                      | 10. αἰέν (αἰεί) (= αἰεὶ <i>aevum</i> ) <i>always.</i>   |
| 3. σχεδόν <i>near, hard by.</i>  | 11. ἀγκάς <i>into (in) the arms.</i>  |
| 4. ἐξείης <i>in order.</i>   | 12. ἄδην <i>to satiety, to excess.</i>  |
| 5. ἵνα <i>where</i> (to be distinguished from ἵνα <i>in order that</i> ).  | 13. ἀκὴν <i>silent</i> , ἀκὴν ἐγένοντο <i>σιωπῇ became hushed in silence.</i>                           |
| 6. ἄφαρ <i>at once, instantly.</i>   | 14. ἔμπης (= Ἀττικὸς ὅμως) <i>at any rate, for all that, by all means; yet, although, nevertheless.</i> |
| 7. εἴθαρ <i>immediately.</i>   | 15. πάγχυ <i>altogether, wholly, absolutely.</i>  |
| 8. πάρος <i>formerly, on other occasions</i> (used with both present and aorist). It is also temporal <i>before.</i> | 16. ἥύτε <i>just as, like.</i>  |
|  | 17. φή <i>just as, like.</i>  |

## COÖRDINATING CONJUNCTIONS.

**233.** Conjunctions connect sentences or words together. *Coördinating Conjunctions* are :—

1. ἤμην . . . ἥδέ = et . . . et, cum . . . tum, and . . . and, both . . . and also.

(a) ἥδέ, and, is used alone also, without the preceding ἤμην. A short form, ιδέ, is common, but only after the caesura.

2. τε . . . τε, -que . . . -que, and . . . and.

(a) One τε alone is often employed : κύνεσσιν οἰωνοῖσί τε δαῖτα.

(b) Usually nouns are connected by τε. But sometimes it also connects verbs of similar meaning or verbs whose actions are associated :—

κλυθί μοι, ἀργυρόταξ', ὃς Χρύσην ἀμφιβέβηκας  
Κίλλαν τε ζαθέην, Τενέδοιό τε ρῖφι ρανάσσεις.

Here the first τε connects the nouns Χρύσην and Κίλλαν, but the second τε connects the verbs ἀμφιβέβηκας and ρανάσσεις. Similarly A 255, 459.

(c) τε . . . καί

τε . . . ἥδέ (ιδέ).

(d) τε often marks an assertion as general or indefinite in gnomic passages (A 218).

3. αὐτάρ (or in the thesis ἀτάρ) is compounded of αὐτε + ἄρα and therefore introduces either a contrast or a new particular to offset something else (*but, only, still, however*) or a transition to a new scene or action (*now, then, further*).

**234.** Homer dislikes the use of relative sentences consisting of two or more clauses, and so in the second and subsequent clauses he abandons the relative construction and replaces it with partially or wholly independent clauses introduced by δέ or καί. Such coördination of sentences is called *Parataxis* (παράταξις, a placing side by side). It is the rule in the speech of children, unlettered persons, and primitive man.

**235.** Sentences which are not connected by a conjunction are said to be *Asyndetic* (ἀσύνδετον, not bound together). Such an asyndetic sentence gives a quick reason for what precedes, and in that case the asyndeton is called the *Explanatory Asyndeton*. When two imperatives follow each other without a conjunction (like our "go, fetch my

horse"), an impression of excitement, anger, or haste is conveyed to our minds. In general the asyndeton makes speech more rapid, lively, and spirited.

### SUBORDINATING CONJUNCTIONS.

236. 1. For *ei*, *if*, the older form *ai* is found when it is followed by *ke*, *γάρ*, or *-θε*: *ai ke* (= Attic *éan*), *ai γάρ* or *aiθε*, *oh that*, in wishes:—

ὄψεται *ai* κ' ἐθέλῃσθα καὶ *ai* κέν τοι τὰ μεμῆλη.

*ai* γὰρ ἐμοὶ τοιόσδε πόσις κεκλημένος εἴη.

*aiθ'* ὄφελος ἄγονός τ' ἔμεναι ἄγαμός τ' ἀπολίσθαι.

2. *eute* (*cum*), *when*.

3. *eis o ke* = *hós ke* (= Attic *éως an*), *until*.

4. *oφpa* (*ut* = Attic *ina*), *in order that*, followed by the subjunctive without *ké* after primary tenses and by the optative after secondary tenses: *oφpa πεποιθῆς* (A 524), *oφpa πίῳεν* (Ω 350).

(a) *Oφpa* + subjunctive is found both with and without *ke* in the sense of *until*.

(b) Note incidentally that Homer uses *ke* (*ken*) in those cases in which we find *an* in Attic. So *eute ke* or *ote ke* is Epic for *otan*; *ai ke* (*ei ke*) for *éan* (*hén*); *epéi ke* for *épeidán* (*éphén*).

### DISJUNCTIVE CONJUNCTIONS.

237. *hé . . . hē* (*hē . . . hé*), *whether . . . or*, followed by the subjunctive after primary tenses and by the optative after secondary tenses (cp. A 189 ff.).

(a) Single questions are introduced by *ei*.

### INTENSIVE PARTICLES.

238. 1. *āpa*, *now, now then, no doubt, exactly, therefore, then*, appears as *āp* (§ 31) and as *ῥά, ῥ'* (§ 33). It recapitulates and serves to connect the matter in hand with what precedes, from which it draws a necessary inference; it may, therefore, be either consecutive, inferential, or temporal in sense, and hence is susceptible of translation in a variety of ways, and sometimes not of translation at all. Compounded with *γe* and *ai-te* it produces *γάρ* and *aiτάρ* (*átár*).

2. *te* (enclitic) is suffixed to the relative pronouns, to adverbs and

conjunctions which have a relative form or meaning in order to intensify them : οἷος τε, ὅσος τε, ὅθι τε, ἵνα τε, ἐνθα τε, ὅθεν τε, ὥς τε, ὅτε τε, ἐπεὶ τε (Attic preserves this usage in ὥστε, ἄτε, ἐφ' ᾧ τε, οἷός τε).

(a) τε is also suffixed to the interrogative and indefinite pronouns τίς, τις and to the cognate adverbs τίπτε, πῶς, πῇ. But when used with these interrogatives it always appears in association with ἄρ(α) : τίς τ' ἄρ, τί τ' ἄρα, πῶς τ' ἄρ, τίπτε τ' ἄρ, πῇ τ' ἄρ, ποίῃ τ' ἄρ.

(b) τε is suffixed to particles with great freedom, like -que in *nam-que*, *ubique* : μέν τε, δέ τε, γάρ τε, καί τε, ἀλλά τε, εἰ τε, ἄρ or ῥά τε, ἀτάρ τε.

(c) One must carefully distinguish this intensifying τε from the copulative or coördinating τε of § 233.

3. περ (enclitic), seen in *per*magnus. It is a short form of περί, and its primary meaning was *about, on all sides*. From this comes its intensive meaning : *very, by all means, at all events, at least, even*, but often it cannot be translated except by the modulation of the voice.

(a) From its intensive use springs its adversative meaning, *although*, seen both in association with εἰ and with participles : —

εἰ περ γάρ τε χόλον γε καὶ αὐτῆμαρ καταπέψῃ.

τέτλαθι, μήτηρ ἐμή, καὶ ἀνάσχεο κηδομένη περ.

(b) καί and περ often modify (intensify) the same participle or word, but they never coalesce into καίπερ, nor does περ follow καί immediately : καὶ μάλα περ θυμῷ κεχολωμένον.

4. γε (enclitic), *even, at all events, at least*, intensifies the preceding word ; it is often added to pronouns, ὃ γε, *even he*, ὅς γε.

5. θην (enclitic), *ironical, surely, I ween, methinks*, preserved in Attic in δῆθεν.

6. μίν, μάν, often appears as μέν, *in truth, verily* ; it is postpositive. As a purely affirmative particle it often appears with other particles, ἦ μεν, οὐ μέν, μὴ μέν.

7. δή (usually postpositive) often appears as δέ (δ'), *now, indeed, in particular, as-we-all-know*.

(a) It intensifies and adds urgency to commands and prohibitions, *yet, only* : μὴ δ' οὕτως . . . κλέπτε νόψ.

(b) It often introduces in an adversative sense the *apodosis* (or leading clause) in conditional or relative sentences, *then* : —

ἦος ὃ ταῦθ' ὥρμαινε . . . ἦλθε δ' Ἀθήνη.

(c) δέ (δή) is often the equivalent of ἤδη, when clauses are added parenthetically, *now, already, then*; in A 10, νοῦσον . . . ὥστε . . . ὀλέκοντο δὲ λαοί, we should say, *he caused a plague so that the people perished*; but Homer said, *he caused a plague*; THEN *the people perished* (parataxis).

(d) δέ is often causal = γάρ, *for*.

8. ἦ (postpositive), *really, truly*, emphasizes an assertion. ἦ μὴ (ἦ μὲν) are common in oaths, threats, and strong asseverations: *in very truth, verily*.

9. εἰ (= εἰα), seen in εἰ δ' ἄγε, εἰ δ' ἄγετε (Latin *eia age*), *well then, come on, try it*, is an old exclamatory interjection of encouragement.

#### ADVERSATIVE PARTICLES.

239. μὲν . . . δέ: *indeed . . . but; on the one hand . . . on the other hand*.

(a) δέ is postpositive and means *but*, though it is often to be translated by *and*.

(b), δέ often recapitulates after parentheses, *but*.

#### FIGURES OF SYNTAX AND RHETORIC.

240. **Chiasmus** is so called because the words or ideas of two clauses are so arranged as to produce a *crosswise stress*, which emphasizes each element alternately and therefore reminded the Greeks of the letter X. It is seen in "Sweet is the breath of morn, her rising sweet," and in βασιλεὺς τ' ἀγαθὸς κρατερός τ' αἰχμητής: —

sweet      breath of morn  
her rising      sweet

βασιλεὺς      ἀγαθός  
κρατερός      αἰχμητής

241. **Prolepsis** (πρόληψις, *anticipation*) occurs where the *subject* of the verb of the subordinate clause is anticipated and made the *object* of the verb of the leading clause. It is seen in "I know *thee* who *thou* art"; it is employed chiefly after verbs of knowing and saying in animated or excited discourse.

242. **Anacoluthon** (ἀνακόλουθον, *inconsequent*) is a want of grammatical sequence. It is seen in "And he charged him to tell *no man*: but go, and shew thyself to the priest" (Luke 5. 14).

**243. Anaphora** (ἀναφορά, *a bringing up (back)*) is the repetition of the same word or words at the beginning of two or more succeeding verses, clauses, or sentences. It is seen in "*Where is the wise? Where is the scribe? Where is the disputer of this world?*" (i Cor. i. 20).

**244. Litotes** (λιτότης, *plainness, studied simplicity*) or **Miōsis** (μείωσις, *diminution*) are practically convertible terms. In *Litotes* an affirmative is expressed by the negative of the contrary; thus, "*a citizen of no mean city*" means "*a citizen of an illustrious city.*" In *Miōsis* a thing is represented as less than it really is; it is that *understatement* which *intensifies*.

**245. Metonymy** (μετωνυμία, *change of name*) substitutes the name of one thing for that of another to which the former bears a known and close relation; thus we say "*the bottle*" where we mean "*strong drink*," Ἡφαιστος for πῦρ, Ἀφροδίτη for love (συνουσία), Ἀμφιτρίτη for θάλασσα, etc.

**246. Zeugma** (ζεύγμα, *a yoking*) joins two nouns to a verb (or to an adjective) which is suitable to only one of them, but suggests another verb suitable to the other noun.

**247. Pleonasm** (πλεονασμός, *superabundance, redundancy*) is the use of more words than are necessary to express an idea.

**248. Aposiopesis** (ἀποσιώπησις, *a becoming silent*) is the sudden termination of a discourse before it is really finished.

**249. Hendiadys** (ἐν διὰ δυοῖν, *one by two*) consists in using two words connected by a copulative conjunction to express a single complex idea: "*to be overthrown and put to flight*" is the equivalent of "*to be utterly routed.*"

**250. Epanalepsis** (ἐπανάληψις) repeats the same word or phrase after one or more intervening words, or else it is a return to the same subject after a digression, e.g., "When ye come together therefore into one place, this is not to eat the Lord's supper."

**251.** For **Parataxis** see 234; for **Asyndeton** see 235; for **Tmesis** see 223; for **Anastrophe** see 224.





## NOTES.

D. refers to the chapter on *The Dialect of Homer*.

### FIRST BOOK OF THE ILIAD.

Verses 1-7 form the Prooemium of the Iliad.

1. *μῆνιν*: *sullen, enduring, implacable wrath*, resulting from a sense of injured pride or honor; the opposite of *χόλος* (*sudden, passing anger*). In prose we should have *τὴν μῆνιν*, D. 126, b. By its emphatic position as the first word in the verse *μῆνιν* calls distinct attention to the subject of the poem, which is *The Wrath of Achilles*, as the poet tells us.

*ἄειδε*: = *ᾄδε sing, i.e., tell in verse the story*.

*θεά*: vocative without *ὦ*. The goddess meant is Calliope, the Muse of epic song or poetry.

*Πηληϊάδαο*: though often used apparently as a proper name, is really a patronymic adjective from *Πηλεὺς*, D. 88, b. The majestic rhythm of the long form makes the first mention of the name of the hero more impressive and dignified. For the genitive in *-αο*, D. 68; 72. For the elision, D. 36.

*Ἀχιλλῆος*: D. 41, a; 87, a.

The words, *Sing, goddess, the Wrath of Achilles*, announce the theme of the poem with plainness, directness, rapidity, and nobleness.

2. *οὐλομένην*: the lengthening of the first syllable (to make the word dactylic, D. 55) is found in but few words. *οὐλομένην* is in semi-apposition with *μῆνιν*, and is made emphatic by its position (1) at head of the verse, (2) at the end of the clause, and (3) by its very meaning.

*μυρία*: with this accent not a numeral, but = *ἀνάρθμα, πλείστα, unnumbered, countless*. The final letter is elided (D. 36) to make the dactyl *μυρί' Ἀ-*, and to avoid hiatus (D. 35, g), which is allowable when resulting from elision.

*Ἀχαιοῖσι*: (D. 68, 2) = *τοῖς* (D. 126, b) *Ἀχαιοῖς* = *τοῖς Ἕλλησιν*. This was the name of the most powerful tribe in Greece at the outbreak of the Trojan war, and it was used by Homer as a collective appellation of the Greeks, who are spoken of with seeming indifference as *Ἀχαιοί* (υ —), *Ἀργεῖοι* (— —), and *Δαναοί* (υ υ —), but probably this or that appellation was chosen as metrical convenience required. The term *Ἕλληνες*

applies in Homer only to that part of the inhabitants of Phthiotis of which Achilles was prince.

**ἄλγεα**: in Homer forms are regularly uncontracted (D. 26). **ἄλγεα** refers to the woes to be narrated in the poem as the result of the wrath and the withdrawal of Achilles from the fray.

**ἔθηκεν** (D. 217): lit., *put, set, placed*, hence *caused, brought about*.

3. **ψυχάς**: *souls, i.e., the vital principle or breath of life*, which at death leaves the body, the real man, either through the mouth or through a gaping wound, and goes to the House of Hades as an **εἶδωλον**, or Shade.

**Ἄιδι**: D. 100. The word always refers to the *god*, and not, as does *Hades* in English, to the lower world.

**προΐαψεν**: the *προ-* is *local*, not temporal. The word is suggestive of violence. The spondees lend solemnity to the line.

4. **ἡρώων**: primarily an epithet of kings and princes because of their descent from the gods, but it is also applied to their followers and even to the whole army; in the Odyssey bards and honorable men generally are **ἥρωες**. It is emphatic by verse and sentence stress, see on **οὐλομένην** 2.

**αὐτούς**: D. 130; *their bodies; the men themselves*, contrasted with **ψυχάς**.

**φελώρια**: in apposition with **αὐτούς**.

**τεύχε**: the augment is omitted as in **προΐαψεν** 3, only here it is by aphaeresis, D. 33; 170. The actions of **ἔθηκεν** and **προΐαψεν** were done and over with in the past, but that of **τεύχε** was in progress in the past, therefore this is a subordinate clause. — The soul could not be separated completely from the body, nor could it pass to the abode of spirits in Hades until the body had been consumed by fire. Cremation purified the soul and freed it from all contamination of matter. The savage who caused his enemy's body to be devoured by dogs and birds succeeded thereby in debarring the soul forever from entering the portals of Hades. Men, therefore, fought savagely for the possession of the bodies of the slain, and ransomed them at great cost.

**κύνεσσιν**: D. 68, 3.

5. **οἰωνοῖσι**: D. 68, 2; said with reference to those birds that soar in solitary (derived from **οἶος** *alone*) isolation, such as vultures and buzzards (which are very numerous and of various sizes in Asia Minor, their color being grayish brown, not black as in America).

**τέ**: D. 233, 2, a.

**Διός**: Homer probably pronounced the word **Διφός** here and elsewhere throughout the poem. D. 9 end.

**ἐτελεέτο**: note the imperfect of action in progress.

**βουλή**: D. 126, b.

6. **ἐξ οὗ**: the full form is **ἐκ τοῦ χρόνου ἐξ οὗ**; connect closely with **μῆνιν ἄειδε**.

**δή**: D. 238, 7.

**τὰ πρῶτα**: as well as **τὸ πρῶτον**, **πρῶτα**, and **πρῶτον**, are all adverbial accusatives (D. 230) used by Homer without apparent difference of meaning; in prose **ἀπαξ**, not **ποτέ**. Homer takes up the story at the point where the ancient ballads mentioned the quarrel of Achilles and Agamemnon for the first time: *from the moment when now for the first time = ever since, since first*. The vowel of **τά** is lengthened, D. 38, a. The slow, impressive spondees at the beginning of the verse are intended to attract one's attention and fix it on what follows.

**ἐρίσαντε**: supply **ἀλλήλων**; the aorist participle must not be regarded as virtually present, *i.e.*, not as meaning *parted in strife* (**ἐρίζοντε**), but as really aoristic of time relatively past: *parted after that (or because) they had quarreled; parted as the result of a quarrel*.

7. **Ἀτρεΐδης**: D. 88, b. Homer takes it for granted that his hearers knew from ancient ballads that Agamemnon (and not Menelaus) is referred to.

**φάναξ**: is applied to other chieftains, but **φάναξ ἀνδρῶν** is usually reserved for Agamemnon.

**δῖος**: is usually applied to Achilles (as here) and Odysseus, forming in both cases a verse-tag, which follows the bucolic diaeresis. Do not translate by *godlike* or *divine*, which is **θεῖος**.

8. **τίς τ' ἄρ'**: D. 238, 2, a.

**ἄρ'**: D. 31; 238. Here it indicates a necessary inference to be drawn from what precedes: Sing of the strife that estranged Achilles and Agamemnon, *but who then* (**τίς τ' ἄρ'**) of the gods? The question addressed to the Muse is not, *how did the twain happen to quarrel?* For the poet assumes that so fateful an event could not have been brought about without the interference of some god.

**σφωέ**: D. 112, 3.

**θεῶν**: partitive genitive after **τίς**.

**ἐριδι**: dative of means with **ξυνέηκε**: *set the twain at strife*.

**ξυνέηκε**: D. 171; 206, a, 17.

**μάχεσθαι**: D. 144; *so as to make contention possible*. The kind of contention is often more clearly defined by the addition of **ἐπίεσσι**, as in 304.

9. **Δηϊούς**: D. 94. The son of Leto and Zeus is Apollo, who brought on the quarrel by sending the pestilence. Apollo, the Sun-god, appears in Homer as the *far-darter*, *the god of the silver bow* whose arrows (rays) may bring pestilence (malaria, fever, etc.) and death, and therefore he is often represented in art with bow and quiver.

**νῖός**: D. 126, b.

**δ**: is a demonstrative pronoun in Homer, D. 126. **ὃ γάρ** = *for that (deity)*, *for he*.

**βασιλῆι**: D. 87; 87, a. The king is Agamemnon.

**χολωθείς**: causal participle, inceptive aorist.

10. νοῦσον: D. 23; 55, characterized by κακὴν as the *pestilence* (the λοιμός of 61). νοῦσον and κακὴν are both emphatic.

ἀνά: is not distributive (*throughout, at different points in the camp*), but continuous: *up along* the line of the encampment, tent by tent.

ᾤρε: D. 207 *bis*.

ὀλέκοντο: the clause amplifies κακὴν and is paratactic or coördinate, where English employs subordination (i.e., "*which continued to destroy the folk,*" or, "*so that the folk perished*"), D. 234. Notice the imperfect of a series of actions (*kept perishing*) in contrast with the single action of ᾤρε.

11. οὐνεκα: D. 30; 228, 10; lit., *because of which, wherefore*; but here it is a causal conjunction: *because, for that, because of the fact that*.

τόν: D. 126, a; in apposition with Χρυσῆν: *him, Chryses, even the priest*. The use of τόν shows that Chryses was well known in pre-Homeric ballads.

Χρυσῆν: *man of Chryse*, but his real name is not given; he was the priest (ἱερεὺς, ἀρητήρ, θυτήρ) of Apollo Smintheus in Chryse, a town near Thebe, situated somewhere on the coast of Troyland and at the foot of Mt. Ida, about 70 miles from the Greek camp (Strabo).

ἀρητήρα: D. 126, b; the verse is spondaic (D. 15). The slow, stately, impressive spondees, and the position of the word in the metrically emphatic place at the end of the verse, call attention to the dignity of the person insulted, *even the pray-er*.

12. Ἀτρεΐδης: D. 88, b; is emphasized in twofold wise, being (1) at the beginning of the verse (metrical emphasis) and (2) at the end of the sentence (grammatical emphasis).

δ: D. 126, *for he, this pray-er, Chryses*.

ἦλοι: the remoter circumstances that caused the anger of Apollo are being narrated in order to paint in the background. Each fresh incident is relatively past with regard to its previously mentioned cause.

θοάς: a stock epithet of ships, even when apparently inappropriate, as here.

ἐπὶ: Homer frequently places the preposition between the adjective and the noun.

νήας: D. 91, originally νῆφας from  $\sqrt{\nu\alpha\varsigma}$  (*flow, swim*), cp. *naves*.

θοάς ἐπὶ νήας: *naval camp*, because the ships had been drawn up on shore, and each contingent lived in huts built in front of their respective ships.

13. λυσόμενος: future participle of purpose. λύειν means *to set free (release to another) for a ransom*, as in 20. 29; λύεσθαι (indirect middle) means *to set free for one's self; to get freed by paying a ransom*.

θύγατρα: D. 95, c; the woman is not named in Homer except by her patronymic Chryseïs (D. 88, b), *daughter of Chryses*; but her name is said to have been Astynome, Astynomia, or Hippodamia.

φέρων: and ἔχων both = *with*, but φέρων (*bringing with him*) indicates a transient, and ἔχων (*having with him*) an habitual association with the objects named.

ἀπερίστια: an intentionally extravagant statement.

ῥάποινα: this ransom did not consist of coined money, since that was unknown in the time of Homer, but of precious metals in ingots or manufactured into utensils, of vases, embroidered garments, and other objects of industrial art (see Ω 229-237). In vase paintings depicting this scene the ransom is brought on wagons, as was the ransom of Hector (Ω 265-280), "then they brought from the chamber and heaped on the polished wain the countless ransom of Hector's head."

14. στέμμα: as a badge of his office and a symbol of his consecration to his god the priest always wore on his head a fillet, or *bandeau*, of white wool with strands of yarn drawn through it and knotted. This was called the *chaplet* of the god. Now in order to lay especial stress upon his priestly character, Chryses took this chaplet from his head and tied it around the top (ἀνά) of his staff (another symbol of his office), hoping that the kings would reverence both the sacred insignia, carried thus prominently in his hand, and the person of their bearer.

χερσί: he held the insignia before him in both his hands to show them to the kings.

φεκηβόλου: ∪ — ∪ ∪, D. 35, d; a stock epithet of Apollo; see on 9. For the genitive in -ου, D. 74.

Ἀπόλλωνος: — — — ∪, D. 43.

15. χρυσέφ: the staff was not of solid gold, but of wood with gold or gold-plated ornaments riveted or nailed on. Vase paintings show that the head of the staff was crowned with some decoration which had to be nailed on, and the heads of these nails were plated with gold or silver, hence the epithet *silver (golden)-studded*. — The final syllable is shortened, D. 35, d.

ἄν: D. 31; *on the upper part of (high on) the staff*. Not used with the dative in Attic, D. 226.

σκήπτρφ: a long staff carried by kings, priests, seers, judges, and heralds as a symbol of their authority, office, or dignity. It is not to be confounded with the *κηρύκειον*, or caduceus of a later period. To be taken with ἔχων: *holding in his hands on a golden staff*.

ἄλίσσεται: the imperfect of a series of actions or of one action in progress in time past.

πάντας: probably not *all* whom he met on his passage through the camp, nor yet all the soldiery assembled in the agora, but all the princes in waiting in or about the hut of the Atreidae. In 17 Chryses addresses his prayer to the princes in waiting as well as to the Atreidae.

16. Ἀτρεΐδα: accusative dual, *the two sons* of Atreus, i.e., Agamemnon and Menelaus; the latter married Helen, the princess royal of Sparta, and in that way became king of Sparta. Agamemnon is usually meant when the singular Ἀτρείδης is used (7. 12) without a qualifying context.

δύω: D. 111; adds precision, but is not needed for the sense, as the noun is in the dual. The masculine caesura of the fourth foot assigns δύω to Ἀτρεΐδα, otherwise it might be taken with κοσμήτορε.

κοσμήτορε: *orders* (*marshals*) of the host, insisting on their military as contradistinguished from their regal functions.

17. In Homer a speech is usually introduced with a sentence which, because of its frequent recurrence, is called a stock or stereotyped verse, examples of which may be seen in 43. 58. 73. 84. 101. 121. 201. etc. This speech is noteworthy because it is not introduced by such a formula. Note, too, that Homer makes small use of indirect discourse, though he does sometimes change suddenly from direct to indirect discourse.

ἄλλοι: = ὑμεῖς οἱ Λαοιοί; the final syllable is shortened, D. 35, d.

ἐκνήμides: it is now known that the greaves (κνήμides) were leggings of leather or woollen stuff, and that their purpose was not to protect against the missiles of the foe, but to prevent the chafing of the legs by the edge of the long shield. Greaves were worn only by the heavy-armed warriors, and not by the archers, who did not carry shields. The greaves must have been a distinguishing feature of the armor of the Greeks, as Homer constantly calls them *the well-greaved Achaeans*.

18. θεοί: D. 29.

δοίεν: optative of wish.

Ὀλύμπια: Olympus was not a place in heaven, or heaven itself, but Mt. Olympus in northern Thessaly, where the gods were supposed to dwell.

δῶματα: δῶμα means a *chamber*, therefore δῶματα means strictly a *house, mansion*, because a house is composed of a number of isolated chambers.

19. ἐκπέρσαι: Chryses had no interest in the welfare of Troy; he therefore wishes the Greeks (1) success in the siege, and (2) a safe return to Greece amid the dangers of the sea.

Πριάμοιο: D. 68; 74; Priam was the son of Laomedon, husband of Hecabe, father of Hector, Paris, Deiphobus, Helenus, Troilus, Cassandra, Polyxena, and others; fifty sons besides his daughters. We are told that his real name was Πოდάρκης (Strongfoot); he was captured at the sack of Troy by Heracles, but was ransomed by his sister Hesione, when he changed his name to Πριάμος, from πρίασθαι, so that it meant *Redeemed*, *Ransomed* (cp. our Puritan name *Preserved*). The etymology of the name is uncertain. The Trojan war was fought during his reign and ended with his death and the extinction of his race.

πόλιν: *the city of Priam* was what we call *Troy*, but in Homer its name is Ἴλιος, while Τροίη is the name of the *Troad* = *Troyland*, except in 129.

φοικαδ': D. 67; *homeward*, i.e., *to your country, to Greece* in general, whereas δομόνδε or οἰκόνδε would mean *to your individual homes*.

20. παῖδα: *emphatic in meter* (by its position at the head of the verse) and in syntax (by its position at the head of the sentence).

λύσαι: D. 145.

φύλην is a stock epithet of words denoting relationship, and of such as denote a part of the body. D. 124, a.

τά: D. 126, a; a strong demonstrative pronoun in apposition with ἀποινα: *lit., accept these things, the ransom* (he points to them on the wagon) = *accept this ransom instead of her*.

21. αἰόμενοι: *revering* not ἐμέ, but Ἀπόλλωνα; *release her not for any reason of right, nor because of my own worthiness, nor from pity of the father, but out of reverence for the god*. Before Chryses mentions the name of the god, he enumerates two of the god's claims to respect: he is (1) the *son of Zeus*, the great god, and, as the sun-god, he is (2) the *Far-Darter*, whose vengeful arrows (rays) are to be feared: "*accept the ransom in reverence of the son of Zeus, the Far-Darter, even APOLLO*." Apollo is honored in the person of the priest whom he loves ("and Apollo heard his prayers, seeing he loved him greatly," 381). An insult, therefore, to the priest involves an insult to his god. These claims to respect are at once recognized as valid by the Achaean princes, see 22-23.—The participle agrees with the omitted subject of δέχεσθαι, which, being the same as that of λύσαι, is in the nominative.

νῆα: D. 97.

Ἀπόλλωνα: — — — ∪, D. 43; the impressive spondees give the words of Chryses a touch of solemnity that amounts almost to a threat and fills his hearers with awe.

22. ἔνθ': not in the original local meaning *where*, but either as a temporal relative *when*, or better as a temporal demonstrative *and then*. The spondee in the second foot gives the verse a weak and halting rhythm.

ἄλλοι: the same persons mentioned in 17, excluding Agamemnon.

ἐπηφήμυσαν: *secondarily to keep a religious silence*, because sinners must be dumb in the presence of god. Reverent silence, under the circumstances, might imply the giving of assent, but here the word is used in the primary meaning of the compound (ἐπί + εὔ + φημί), i.e., the assent was given by *shouting out* (φημί), *giving approbation* (εὔ) *to* (ἐπί) *his prayer* = *cried assent bidding them to*. Thus the word implies a *κελεύοντες*, so that the infinitives in the next verse depend on the idea of *bidding* (κελεύοντες) implied in ἐπευφήμυσαν.



23. αἰδεσθαι: repeats the ἄζεσθαι (ἄζόμενοι) of 21: *to have aidōs (reverence, respect)*.

ἱερῆα: D. 87, a; ἱερεύς is *the sacrificer*; ἀρητήρ (11) is *the pray-er*; these were the two chief functions of the priest, though he often associated therewith the functions of the μάντις (*seer*). The Achaean priests had remained at home in the service of the temples, while the *soothsayers* (μάντις, e.g., Calchas), being more necessary on a military expedition, had come to Troy.

ἀγλαά: stock, or decorative epithet; gives a further reason for hearkening to the prayer of Chryses.

δέχθαι: D. 206, b, 3.

24. ἀλλ' οὐκ: contrasted with ἄλλοι μὲν in 22, the contrast being made more striking by the negative: lit., *the rest approved . . . but not to A. was it pleasing in soul*.

Ἄτρ. Ἀγαμ.: Menelaus is not mentioned, though Chryses had appealed to him also; probably because Agamemnon alone had the veto-power.

ῥάνδανε: D. 32; 170; 170 *bis*; i.e., αἰδεσθαι ἱερῆα καὶ δέχθαι ἄποινα. This is an instance of litotes, D. 244.

θυμῷ: is the old locative, D. 66: *in his heart (soul)*.

25. F: D. 112, 3; 118; object of ἀφίει.

ἀφίει: the imperfect implies a series of actions or a single action in progress in the past; the dismissal was not an instantaneous act.

κρατερόν: in voice and manner.

ἐπὶ: the first instance of tmesis, D. 223; ἐπὶ . . . ἔτελλεν = ἐπέτελλεν.

μῦθον: cognate accusative. The word does not mean *myth* in Homer.

ἔτελλεν: imperfect of a series of actions: *dinned a rude speech of command in his ears*. This is another instance of parataxis (D. 234), where κρατερόν μῦθον ἐπιτέλλων would be used in studied speech.

26. In his rage Agamemnon does not answer the points dwelt upon by Chryses in his speech; much less does he thank him for his good wishes (18-19); he is not at all concerned about his safe return to Greece, as he takes that for granted (29-32); he is unawed by the fillet and the staff of the god (28), and unmoved by the gifts of ransom (29); he therefore regards the visit and prayer of Chryses as impertinent, for in addressing him as γέρον he scorns the priest, and sees only the man.

κοίτησιν: D. 68; stock epithet of ships; there are two kinds of epithets: (1) *decorative*, like δῖος (7) and ἀγλαός (23), and (2) *realistic*, accentuating some characteristic feature of the object, like θοός (12), κώλαι and ἀμφιφέλισσαι of ships, μώνυχες of horses, and εἰλίποδες of cattle.

νησί: D. 91; the camp is meant as in 12.

κίχηω: present subjunctive of the obsolete κίχημι, D. 189; 206, a, 14. A prohibition with μή + subjunctive is usually confined to the first person plural or the second person singular. However, in this case, the warning is

given to a second person: *see to it that thou do not let me catch thee here again*, so that practically we have to do with an imperative of the second person, *see to it*.

27. The dactyls in 24-26 portray the excitement (D. 14) of Agamemnon, while the spondees in this verse serve to make his words more impressive.

δηθύνοντ': D. 36.

αὖτις: = αὖθις, local, not temporal: *back*.

αὖτις ἰόντα: lit., *coming back, returning* = νοστήσαντα. Supplementary participle with verb of *finding, detecting*. Hiatus, D. 35, f.

28. νύ or νῦν: here an inferential particle (*then, now*), but often it is not susceptible of translation.

τοί: D. 112, 2.

οὐ: μή and οὐ do not belong together as they do in a negative clause of fear, for in that case the meaning would be *lest the staff and fillet avail thee*, which is not the sense. οὐ χραίσμη must be regarded as a unit (like οὐ φημι) and as equivalent to ἀχρηστον εἶναι, so that the sense is: *lest the staff and fillet avail thee NOT*.

χραίσμη: D. 205, 2, b, 58; no present is in use.

σκήπτρον, στέμμα: D. 126 b.

29. τήν: D. 126, = *this (female), her*; said with contemptuous brevity, *this daughter of thine*.

πρίν: is an adverb, not a conjunction, and is used in its primary sense = πρότερον, *sooner, ere that*. A clause with no conjunction is said to be asyndeton, D. 235.

μιν: D. 112, 3; the object of ἔπεισιν.

ἔπεισιν: future.

30. ἡμετέρῃ: not the royal *our*, but the *our* of family life. The hiatus, D. 35, e.

ἐνί: D. 225, 5.

φοῖκω: — υ, D. 35, d; the rest of the line is a passionate and scornful amplification of φοῖκω intended to aggravate the bitterness of Chryses and to accentuate the hopelessness of the separation.

"Ἀργεῖ: Homer uses the word in a variety of ways, making it mean: 1. the home of the Myrmidons and all Thessaly (B 681); 2. the hamlet of Argos, of which Diomedes was chieftain (B 559), a place insignificant in the time of Homer, but afterwards famous; 3. the Argolis, the kingdom proper of Agamemnon, whose capital city was Mycenae (B 287); 4. the whole Peloponnesus (B 108); 5. the whole of Greece, as seems clear from the fact that the terms *Argives, Achaeans, and Danaans* are applied to all Greeks; see on Ἀχαιοῖς 2. The word is used here in an easy, general way for Greece (5), just as a traveler abroad might say "my home in America."

πάτρης: the genitive is that of place after τηλόθι, D. 66, b; 228.

31. ἱστόν: the weaver stood at the upright ( $\sqrt{\sigma\tau\alpha}$ ) loom; the warp was inserted vertically, so that the weaver drew the woof through the warp by moving backwards and forwards in front of the loom.

ἐποιχομένην: agrees with μῖν in 29, as does ἀντιόουσιν also. The compound involves the idea of repetition: *come to the loom from this point and from that; move about before, ply the loom*. — There was nothing belittling in weaving, for the most princely women engaged in all the occupations of the household, even down to the washing of soiled linen.

λέχος: is the accusative of the object (limit) of motion, D. 67; *coming to my couch to meet me*, a euphemism for *lying with me*. Elsewhere ἀντιώω is always used with the genitive and expresses voluntary approach. — Agamemnon's disdainful tone here is different from his story in 111–116.

32. ἐρέθιζε: D. 196, a; another case of asyndeton (D. 235) in animated and hasty speech, the clause being added in quick explanation of the first.

σάωτερος: lit., *the more safely* (than will be the case if thou provoke me by staying); the force of the effectful comparative is best brought out by “the rather”: *that thou mayest the rather go unhurt*. — The unusual position of σάωτερος before ὥς makes it emphatic.

κέ: D. 236, 4, b.

ὥς κε: *in order that*. D. 142, A, 2, b.

33. ὧς: D. 127.

ἔφατ': D. 220.

ἔδρυσεν: D. 59; inceptive aorist: *became afraid, was seized with fear*. The movable ν makes position, D. 50.

ὁ γέρον: *he, the old man* (D. 126, a). The article is the important word, while the noun in apposition with it is a kind of title, like, *His Reverence yonder*.

ἐπείθετο: the imperfect of an action in progress following an inceptive aorist.

34. ῥῆ: D. 170; 206, a, 1; inceptive aorist: *began to go, set out*.

ἀκίων: an adverb of uncertain derivation. Shocked at the rudeness of Agamemnon he communes with his god.

πολυφλοίσβοιο: D. 68; 74; an onomatopoeic word depicting the sound of waves dashing upon the beach. The surging grief of the silent priest is contrasted with the roaring dash of the surging sea.

35. πολλά: D. 230; virtually the cognate accusative; *multum*, not *multa*.

ἀπάνευθε: that the Greeks might not hear and disturb his prayer.

κίων: D. 205, 1; not *while going*, but *after he had gone*.

ἡρᾶθ': he is really and unexpectedly the *pray-er* (ἀρητήρ).

36. Ἀπόλλωνι: — — — — —, D. 43.

τόν: D. 133.

ῥεκε: D. 170.

ἡΰκομος: her son, Apollo, was ἀκερσεκόμης, *with unshorn locks*.

37. μέ: D. 113.

Ἀργυρότρεξ: an epithet of Apollo, who was the chief god, not merely of Troy, but of all Troyland. As yet he was not worshiped at Delos and Delphi as a chief god of the Greeks. The use of the epithet instead of the name indicates that the priest stands on terms of intimacy with his god.

ἀμφιβέβηκας: the perfect in the sense of the present: *hast come to and standest over (round about), bestridest*, as a warrior bestrides or stands round about a slain comrade to prevent the capture of his body by the enemy: *dost protect, shield, guard*.

38. τε: D. 233, 2, b.

Κόλλαν: an insignificant town in the neighborhood of Chryse, known only from this passage; both towns were destroyed in earliest times.

Τενέδοιο: the island of Tenedos lies off the western coast of the Troad, five miles distant.

ῥεπι: D. 64; *mightily*.

φανόσσεις: is applied to gods and men, but βασιλεύω is used only of kings, never of gods.

39. Σμυνθεό: D. 35, b; the god is again addressed by his epithet (as in 37), indicating the priest's intimacy with him. — Apollo Smintheus is the *mouse-god*, and the mice were probably carriers of the plague. In China the bubonic plague is called the "rat plague." Usually the mice are thought to be *field mice*, which are still a real plague in Thessaly, where the crops are frequently destroyed by them (this was the case in the winter of 1899). ἀργυρότρεξ (in 37) alludes to the god's power to punish by sending the plague, and the relative clause points to his duty to avenge the insult offered to his sanctuary in the person of his priest, while as Σμυνθεός he must avert ill from his followers. For the Chryse of a later period Scopas made a statue of Apollo with a mouse at his feet, and an imitation of this statue is found on late coins of Alexandria Troas.

τοί: D. 112, 2.

χαρίεντ': proleptic predicate expressing result = ὥστε χαρίεντά σοι εἶναι: *so that it was pleasing to thee, gracious in thine eyes, for thy pleasure, to thy notion*.

ἐπί: D. 223; ἐπί . . . ἔρεψα.

νηόν: D. 76.

The kind of temple referred to was a rude makeshift consisting of poles covered with boughs for the protection of the sacred idol (xoanon). Similar rude sacred structures (mosques) may be found among nomadic Mohammedans to-day; and in poverty-stricken fixed villages and near military barracks in Turkey something analogous may be seen, where the sacred spot is indi-

cated merely by an inclosing ring of loose stones, and this inclosed space is actually called a *djami* (i.e., *mosque*).—The priest claims that by building a temple in his honor the god has become his debtor, and he begs for payment of the debt. Temples built of stone were creations of a later period. The earliest one known is that on Mt. Ocha in southern Euboea.

40. δῆ: D. 238, 7, c.

ἢ εἰ δὴ ποτε: *or if ever ere now*. For the hiatus, D. 35, f.

κατά: D. 223; κατά . . . ἔκρη = κατέκασα.

πίονα: by a ruse Prometheus induced Zeus to choose, as the gods' share of the sacrificial animal, the least desirable portions, consisting chiefly of the bones, entrails, and offal wrapped in fat, especially the caul. Consequently, the really edible parts of the animal became for all time the perquisite of the priest and the participants in the sacrificial banquet. Animals offered in sacrifice had to be without blemish, and of course were fat.

μηρία: *μηροί* were properly the hind quarters, especially the rump bones with the slices of flesh reserved for the gods adhering thereto, whereas *μηρία* (or *μῆρα*, whenever the meter demanded it) were the *rump pieces, collops, slices cut from the rumps*, and reserved for sacrificial purposes. They were placed on the layers of fat which covered the bones, entrails, and offal to make the part devoted to the gods look appetizing.

ἔκρη: D. 207, a, 2.

41. τόδε: *this my*.

μοι: *I pray*.

κρήνηον: see under *κραυαίνω*.

ἑρέλδωρ: D. 59, a; his prayer was for revenge; the god *must* avenge him, because by his works he had made himself worthy of the god. The Christian point of view is different.

42. τίσιαιαν: contains the substance of the prayer; the word is emphatic both in meter (at head of verse) and in grammar (at head of sentence).

Δαναοί: strictly speaking, the descendants of Danaus, son of Belus, who emigrated from Egypt to Argos, of which he became king; therefore the term is properly an equivalent of Ἀργεῖοι; but as commanders at Argos were Danaid members of the reigning family, the term came to be applied to the commanding generals of the army at Troy also (as here), and afterwards to prominent warriors generally; see on 2. None of them were to blame for the insulting speech of Agamemnon; but still they had made no protest against it, and so they must all pay the penalty (in deaths) for Agamemnon's sin, because his speech has now become the answer of the whole body of Greek generals.

ἑμά: *my* tears contrasted with *thy* darts.

βλίσσιν: D. 78.—For the instrumental dative. D. 64—Chryses's prayer consists of three parts: (1) the invocation (37–38); (2) the presentation of his claims on the god (39–41); and (3) the prayer proper (42).

43. The picture of the actions of Apollo (43-52) is much admired.

τοῦ: D. 126; *that one, him*.

ἔκλυε: D. 205, 6; aorist, not imperfect, which would be unsuitable here.

Φοῖβος: Earth (Gaea) was the primeval prophetess, who in course of time surrendered her prophetic functions to her daughter Themis (Right); she in turn gave them to her younger sister Phoebe, the personification of light and spiritual intelligence. Phoebe voluntarily surrendered her functions to the bright sun-god Apollo at his birth, and in gratitude to her he assumed her name.

Ἀπόλλων: D. 43; the rays of the sun bring death (pestilence) as well as life (purification); here Apollo appears in the character of the death-dealing (pestilence-bringing) god.

44. κατ': D. 223; in full κατέβη δέ; the first instance of a preposition placed after its verb, D. 224, a. The god answers the prayer at once; for the elision and accent see D. 36, e.

Οὐλύμποιο: D. 56; the first syllable is lengthened to produce the spondee. The epithets of Olympus are *snow-clad* (420), *high* (402), *many-ridged* (499), etc.; heaven therefore is not meant, see on 18. The palace of Zeus (containing mansions for the whole hierarchy of heaven) stood on the topmost peak of Mt. Olympus (9574 feet high) in northern Thessaly.

καρήνων: D. 98; depends on κατά in composition.

κῆρ: = κέρ = καρδίαν; accusative of specification.

45. τόξα: the plural individualizes the component parts of the bow: two horns, a connecting piece, and the string.

ᾠμοισιν: local dative, D. 66 = ἐπὶ τῶν ὤμων.

ἀμφηρεφέα: — — ∪ ∪ —, D. 44.

φαέτην: D. 21.

46. ἔκλαγξαν: onomatopoeic word depicting the sound of the arrows: *clanged, clanked*; the rattle of the arrows in the quiver betrays the temper of the god, as it was brought about by his quick, angry strides.

χωμόνιοι: supply Ἀπόλλωνος, *of the angry god*; or better, *in his wrath*.

47. αὐτοῦ: emphatic by position (see on 42): *he*, the awful god, who is here contrasted with his arrows.

κινήθέντος: genitive absolute.

ἦε: D. 221.

νυκτὶ φεροικώς: D. 178; 217, 6. The comparison is singular in view of the fact that Apollo is the sun-god. But the comparison need not be pressed, for νυκτὶ εἰοικώς is a stock phrase (see on 26), which when applied to a warrior is realistic. Here the sun suffers an eclipse and we see dark, sullen, threatening anger on the brow of Apollo. His approach is compared with that of the awful night, because terror is inspired by the result of the exercise of invisible power, such as that of an invisible god.

48. **ἔειπ'**: D. 170, 2; 205, 2, a, 23.

**ἔπειτ'**: connects **ἔειπ'** with **ἔβη** (44); he was seated on a cloud.

**ἀπένευθε**: used absolutely in 35, but here as an improper preposition, D. 228.

**μετά**: D. 222; not in tmesis with **ἔηκεν**; he let fly the arrow *into the midst* of (lit., *sent it after*) the ships (**μετὰ νῆας**), or the Achaeans (**μετ' Ἀχαιούς**).

**ῥών**: not used collectively; it is the *first* arrow which begins the pestilence and will be followed by innumerable others. Malarial fevers arise from the effect of the blazing sun on stagnant waters or swamps.

**ἔηκεν**: D. 171; 206, a, 17.

49. **δφεινή**: D. 59; not part of the predicate **γένετο**, but attributive with **κλαγγή**.

**ἀργυρέοιο**: precious metal is unsuitable for a bow; here it is a decorative epithet, intended to emphasize the resonant qualities and beauty of the bow, which is of white, shining silver because the god is **Φαῖβος**, the bright god of the sun.

**βιοτο**: the genitive of separation, *from*. Notice the assonance of the line.

50. **οὐρήας**: D. 87; some derive it from **οὔρον** (*plow land*), therefore, *plow animals*; others, more correctly, from **ὄρος** (*mountain*), therefore, *pack-animals*, because the sure-footed mule is peculiarly adapted to caravan service on rough and dangerous mountain paths, and was of prime importance to a wagonless army.

**ἐπώχετο**: imperfect of a series of acts.

**κύνας**: dogs, being more subject to disease, were visited by the pestilence before the mules, which are very healthy animals. The origin and spread of contagious disease is depicted in this passage in a natural way. In defiance of sanitary laws a dead animal is left to rot in the camp, and the contagion-spreading microbes from the carrion attack both animals (epizooty) and men (through flies and contaminated water).

**ἀργούς**: stock epithet of dogs; dogs ply their feet so swiftly that the eye detects only a flashing, glancing light in the place of distinct legs.

51. **αὐτάρ**: D. 233, 3; gives a stronger antithesis than **δέ**, and answers to **μὲν** in 50.

**ἀνθρώποι**: *the men* as contrasted with the animals, see on 4.

**βῆλος**: ∪ —, because **ἔχευενκῆς** was originally **σεχευενκῆς**, D. 48. It is the collective singular and the object of **ἐφιείς**.

**ἐφίαις**: the imperfect participle of a series of actions.

52. **ῥάλλ'**: D. 170; is emphatic in four ways: (1) by position at the head of the verse, (2) by position at the close of the sentence, (3) by the pause which follows it, (4) by the double **λλ**, whose prolonged sound accentuates the action of the verb. The imperfect denotes a series of actions: *smote and smote again*.

δε: and the result was that.

πυρά: built of wood on which corpses were burned.

νεκίων: genitive of material.

\*καίοντο: imperfect of a series of actions.

θαμνίαι: connect with \*καίοντο as part of the predicate. In his Laocoon Lessing says: "The picture of the plague. What do we see on the canvas? Dead bodies, the flame of funeral pyres, the dying busied with the dead, the angry god upon a cloud discharging his arrows. The profuse wealth of the picture becomes poverty in the poet. — Now let us turn to Homer himself. The poet here is as far beyond the painter as life is better than a picture. Wrathful, with bow and quiver, Apollo descends from the Olympian towers. I not only see him, but hear him. At every step the arrows rattle on the shoulders of the angry god. He enters among the host like the night. Now he seats himself over against the ships, and with a terrible clang of the silver bow sends his first shaft against the mules and dogs. Next he turns his poisoned (deadly) darts upon the warriors themselves, and unceasing blaze on every side the corpse-laden pyres. It is impossible to translate into any other language the musical painting heard in the poet's words."

53. ἐννήμερ: is almost always followed by τῇ δεκάτῃ (as here) and gives the time in a small round number: *for several days . . . but finally* (τῇ δεκάτῃ δ').

ἀνά: the verse is rhythmically poor, because the caesura does not mark a pause in the sense, but actually separates ἀνά from its noun, and there is no other following caesura.

ῥέχeto: the personified arrows sped as speeds a man. Series of actions.

κῆλα: used only of the darts of a god.

54. τῇ δεκάτῃ: supply ἡμέρα, dative of time: *but on that one, the tenth*; especial attention is called to the tenth as an eventful day. The fact that ἡμέρα could be omitted shows that it was more commonly used than ἡμαρ. We, too, may omit *day*, but not the rarer word *morn*.

δε: is in the third place because τῇ δεκάτῃ is to be regarded as a unit.

ἀγορήνδε: D. 67; the *place of assembly* of the whole army, both chiefs and soldiery, at the ships of Odysseus, which lay in the center of the camp.

\*καλίσσατο: D. 41, a; 170. The active would have been used if Achilles had called them personally, but the causative middle means, *caused the herald to summon them*; a right accorded to every βασιλεύς and not to Agamemnon alone.

55. τῷ: D. 126; dative of advantage.



ἐπὶ φρεσὶ: in a locative sense. The thinking part of man resided in his heart. ἐνὶ φρεσὶ is more common, but ἐπὶ φρεσὶ is more vivid, lit., *put the thought upon his heart for him*.

ἔθηκε: is pluperfect in signification. Sudden thoughts were regarded as inspirations of god. The god-sent thought was to call an assembly to investigate the cause of the pestilence.

56. γάρ: repeated here, because the action of Achilles was due to two intimately connected circumstances: (1) his inspiration by Hera, (2) which was prompted by her solicitude for the Greeks.

ρά: enclitic, D. 238; our colloquial *you see, you know, forsooth*.

θνήσκοντας: supply αὐτοὺς = τοὺς Δαναοὺς.

ὄρατο: D. 171, a; the subjective middle, *saw for herself, with her own eyes*, involving the idea of seeing with sympathetic eyes.

57. ἤγερθεν: D. 155, a.

ὁμηγερέες: the same stem ἀγερ is repeated, because the progress of the thought from its inception to its conclusion demanded it: *when they had gathered and were met in assembly*, like the "assemble and meet together" of the prayer book.

58. τοῖσι: D. 126; dative of place, D. 66; *amid, among them*. When a speaker arose to address the seated assembly the herald put a staff in his hands in token that he had the floor. In 15 Chryses leaned upon the staff as he spoke.

δ': D. 238, 7, b.

ἀνιστάμενος: is the direct middle.

πόδας: accusative of specification after ὥκως.

ὥκως: is used of inherent speed and θοός of actual speed, e.g., *θοὴ ναῦς*.

59. Ἀτρεΐδῃ: Agamemnon is addressed because he is the commander-in-chief.

ἄμμε: D. 112, 1; 115; 117; it is only apparently a dual, but is really a naked stem without any ending; subject of ἀπονοστήσειν.

πάλιν πλαγχθέντας: *I think that we shall return home* (ἄψ ἀπονοστήσειν) *frustrated* (πάλιν πλαγχθέντας) in the matter of the capture of Troy. πάλιν always means *back* in Homer, never *again, for a second time*; there had been no previous expedition to Troy, and Homer knows nothing of the one to Teuthrania. It must be taken closely with πλαγχθέντας, to whose meaning, however, it adds nothing that is not already inherent in πλαγχθέντας. — The translation *return wandering home again* is wrong.

ὁω: = ὁομαι, here ∪ —, but elsewhere ∪ ∪ — and — —.

60. ἄψ ἀπονοστήσειν: must be taken closely together.

αἴ κεν: D. 236, 1 and 4, b.

γέ: intensifies θάνατον.

61. δαμάει: D. 200, b; αἶ with the future indicative states the supposition

in its harshest form: *if, as seems likely, war and pestilence are going to lay the Achaeans low.*

62. ἀλλ': abruptly introduces a new subject.

δῆ: D. 238, 7, a.

μάντιν: not a priest, but an interpreter of the will of god by means of some τέρας or σῆμα, portent or prodigy, such as the flight of birds or the smoke of incense. He has Calchas in mind. — The Mohammedans to-day regard a crazy man as inspired or possessed of God, and treat all such with great respect.

ἐρῶμεν: D. 8; 24; 183; 185. Hortative subjunctive.

ιεῖρα: a native priest is meant, for no Greek priest had come to Troyland (see on 23). Augury from sacrifice is not mentioned in Homer; the priest was strictly a sacrificer (ιερεύω, slay for sacrifice), not a diviner from sacrifices. Achilles advises that a priest be consulted simply because priests were conversant with religious observances (see 65). Sacrifice in the Greek camp was made by the kings, who, to their civil, military, and judicial functions added those of priest. But here, perhaps, Achilles hints at Chryses, who had come clad in all the insignia of his office.

63. ὄνειροπόλον: is not an interpreter of dreams of others, neither was there a dream to be interpreted; he was a dreamer of dreams, or professional dreamer, who went to sleep for the express purpose of receiving a revelation from god in a dream (incubatio, much resorted to in the cult of Asclepius).

γάρ τ': for; τέ, D. 238, 1, b.

Διός: a baneful dream was sent by Zeus in B 6 ff., where it is Διός ἄγγελος.

64. φείπη: D. 143.

δ τι: adverbial accusative of the indirect interrogative, D. 230; the direct was τί ἐχώσατο;

τόσσόν: D. 53; adverbial accusative.

ἐχώσατο: inceptive aorist. — Achilles knew at once that Apollo was the offended god, since it was he who sent pestilence or any disease that brought sudden death upon men, just as Artemis did upon women.

65. δ γ': repeats the subject with emphasis, *this same Apollo.*

ἐπιμέφεται: dissatisfied by reason of a (broken) vow or (unpaid) hecatomb.

κατόμβης: Homer uses the word indifferently of any great sacrifice without reference either to the number or kind of animals sacrificed; so in Z 93 with 115 a hecatomb consists of twelve *heifers*, and in Δ 102 of firstling *lambs*. Here it consists of sheep and goats. — The gods were zealous to punish such sins of omission. Agamemnon had already been guilty of one such at Aulis. — Achilles is really ignorant of the cause of Apollo's anger. — Genitive of cause.

66. αἰ: D. 236, 1 and 4, b.

αἶ κέν πως βούληται: is not an indirect question, but a peculiar construction in which the apodosis, consisting of an idea of purpose or desire, is contained in the protasis itself. The construction is preserved in the English translation of the N. T., e.g. "And seeing a fig tree afar off having leaves, he came, *if haply* he might find anything thereon" (Mark 11. 13).

φαρνών: D. 103; depends on κνίσσης.

κνίσσης: depends on ἀντιάσας: *savor*, or smell, arising from burning fat.

τελείων: modifies both ἀρνών and αἰγών.

67. ἀντιάσας: from ἀντιάζω, as the short penult shows.

ἡμῖν: D. 121; *from us*, lit., *for us*.

ἀπό: D. 223.

68. ὧς: with this accent is a demonstrative adverb, D. 127.

κατ': D. 223; καθέζετο without augment, D. 170, e; 205, 2, a, 23.

ἔρ': D. 238. 1; points back to εἰπών, and corresponds with εἶτα in prose.

τοῖσι: dative of place, D. 66.

69. Κάλχας: from κάλχη (the mollusk which furnished the purple dye) came the verb καλχαίνειν: (1) *to make*, or *be*, *purple*, and (2) *to muse*, *ponder deeply*; therefore Κάλχας is *the seer who broods darkly on the future*.

οἰωνοπόλων: were men of lesser dignity than the μάντις; originally they said sooth from the flight of birds, but here soothsayers in general are meant.

70. ῥεῖδει: D. 151; 217, 7. Pluperfect used as imperfect.

τά: D. 126; it generalizes = *that which*.

έόντα: D. 219; exhibits the ε of the stem of εἰμί (έσ-, Lat. *es-se*). — The participles in this verse denote time relatively past, present, and future respectively with reference to ῥεῖδει. So

τά τ' έόντα: *that which was*, the present in time past.

τά τ' έσσόμενα: *that which was to be*, the future in time past. — σ is doubled for metrical reasons.

πρό τ' έόντα: *that which had been before*, the past in time past.

πρό: is an adverb, D. 222; *beforehand*, and is not in tmesis. The place of προεῖναι (rare) was taken by προγίγνεσθαι. τά is omitted here, the τ' being τε, *and*.

71. νήεσσ': D. 71.

ἡγήσατο: down to a late period a soothsayer was a necessary adjunct of every military expedition, whose movements he guided by his inspired advice.

Φύλιον: means *Troy-land*, the realm of Priam, not *Troy*, which is Φύλιος.

είσω: not *within*, but *to* = εἰς. In the Iliad it is always used with verbs of motion, always takes the accusative, and always follows its case.

72. ρήν: D. 124, 3.

μαντοσύνην: inspired by Apollo; see on 43.

τήν: D. 133.

φοί: D. 112, 3.

73. δ: D. 126; *he, this one*.

σφι(ν): D. 112, 3; in prose αὐτοῖς would be used; translate with ἀγορή-  
σατο, though it belongs to both verbs.

ὁ φρονέων: *wisely, not kindly; with good sense, not with good intent*, which  
would be φίλα (or ἀγαθά) φρονέων.

74. κέλειαι: D. 156; Achilles had *not* bidden him speak, but Calchas,  
being the most excellent of seers (69), knew that 62 referred to him, and  
needed no further exhortation to speak.

δίφιλε: the antepenult is long because it is the ending of the dative singu-  
lar, which is sometimes long.

μυθήσασθαι: spondaic verse, D. 15.

75. μῆνιν: the cause of *the wrath of Apollo*.

φεκατηβέλεται: D. 72.

76. φέρω: future of εἶρω, *I shall speak (say)*, Attic ἐρῶ, must be distin-  
guished from the present ἐρέω, *I consult*.

σύνθεο: D. 156.

δμοσσον: D. 41, a.

77. ἦ μὲν: D. 238, 6 and 8.

πρόφρων: agrees with the omitted subject of ἀρήξειν; take it with ἀρήξειν  
and translate as an adverb.

ἀρήξειν: in indirect discourse.

78. ἄνδρα: object of χολωσέμεναι. Agamemnon is meant.

χολωσέμεν': D. 164; the subject is omitted.

μέγα: cognate accusative used adverbially with κρατεί, D. 230.

79. καὶ φοί: we should expect καὶ ᾧ here, but the relative construction is  
often supplanted in a second clause by a demonstrative or personal pronoun,  
D. 234.

φοί: D. 112, 3.

Ἄχαιοί: perhaps the Achaeans are the nobles (as in 15. 17) and the  
Argives the soldiery (as in Γ 226-227); see on 30. 42. But the exigencies  
of meter had much to do with the varying use of the words.

80. χόσεται: is the aorist subjunctive (not the future indicative), the  
variable vowel being originally the same for both indicative and subjunctive,  
D. 8; 24; 183. The verb to be supplied with κρείσσων is present (not future)  
and the condition is general (not particular) with the κέ omitted; *i.e.*, ὅτε  
χώσεται is for ὅτε κε χώσεται, D. 143: *the king is always the mightier when-  
ever he is angry with a man who is his underling*.

χέρη: D. 108, a.

81. εἰ: introduces a present general condition, with κέ omitted, D. 143.

τέ: D. 238, 2, b.

γέ: intensifies χόλον and contrasts it with κότον (82).

καί: emphasizes *αὐτῇμαρ*. The numerous particles cannot be reproduced in idiomatic English, though if taken singly they can be translated.

82. ἀλλά: introduces the apodosis; adversative *yet*.

τέ: D. 238, 2, b.

καὶ μετόπισθεν: *thereafter also, i.e., not merely for that one day*.

ἔχει: *hugs, fondles, cherishes his resentment*.

ὄφρα: κέ is omitted, D. 236, 4, a.

τελέσση: D. 41, a.

83. στήθεσσι: plural because there are two sides to the body; the Greeks did not think of the heart in such a connection: *breast*. The word is very emphatic because placed at the end of the sentence and at the beginning of the verse.

ἑφοῖσι: D. 35, j; 60, 4; 124, 3; 125.

εἰ: *whether*, D. 237, a.

84. τόν: D. 126; object of προσέφη.

ἀπαμειβόμενος: supply ἔπεσι.

85. θαρσήςας: inceptive aorist.

μάλα: modifies ρειπέ.

θεοπρόπιον: ∪ — ∪ ∪ —, D. 44.

φοῖσθα: D. 217, 7.

86. οὐ: belongs strictly to ἐποίσει (89), and is resumed in 88.

μά: is the shortened form of μάν, and was reserved for use in negative oaths. οὐ μά is resumed by οὐ (88).

Ἀπόλλωνα: — — ∪, D. 43; supply ὄμνυμι. The outline of the oath is οὐ μὰ γὰρ . . . οὐ τις . . . σοὶ . . . χεῖρας ἐποίσει, Ἀπόλλωνα ὄμνυμι: *nay, verily, no one shall touch thee, I swear it by Apollo; i.e., originally the name of the god was inserted elliptically*.

δίφιλον: elsewhere used only of men.

ψ̄: depends on εὐχόμενος: *by prayer to whom*.

τέ: intensifies ψ̄, D. 132; 238, 2.

Κάλχαν: stem Καλχαντ (D. 80), like Αἴαν for Αἰαντ.

87. εὐχόμενος: the god did not put his word into the mouth of his priest except in answer to prayer.

θεοπροπίας: accusative plural; it stands to θεοπρόπιον (85) as κέλευθος to κέλευθα, κύκλος to κύκλα, etc.

ἀναφαίνεις: customary action.

88. οὐ τις: D. 131, d. Agamemnon is meant.

ἐμεῦ. D. 112, 1; 113.

ζῶντος: genitive absolute, *while*; involves a threat.

δερκομένοιοι: found only here in this sense; it is a redundant expression like our "while I live and breathe and have my being," and is used to make the speaker's words more solemn.

89. *σολ*: indirect object of *ἐποίσει*; emphatic by position.

*κοίλης*: D. 68, 1; realistic epithet like *γλαφυρός*.

90. *σὺμπάντων*: depends on *οὐ τις*; tr. *no one while I live . . . no one, I say, of all the D. shall*, etc.

*Δαναῶν*: always of the *warrior* caste, see on 42.

*οὐδ' αἰ κ'*: attraction for *οὐδ' Ἀγαμέμνων, ἣν ἄρα τοῦτον εἶπης*.

*Ἀγαμέμνονα*: Achilles understood that the words of Calchas (78) referred to Agamemnon.

*φείπης*: protasis to *ἐποίσει*.

91. *πολλόν*: used adverbially, D. 230; 102.

*ἄριστος*: part of the predicate with *εἶναι*; for the case see on *πρόφρων* 77.

*εὔχεται εἶναι*: circumlocution for *ἐστί*. *εὔχομαι* means (1) pray aloud, (2) speak aloud, (3) boast; here it is used in the second sense (*asserts (professes) that he is*), without implying boasting or arrogance. False modesty was unknown to the Homeric heroes, who, on occasion, do not hesitate to speak with naïve simplicity of their own merits, as when (244. 472) Achilles says that he is *ἄριστος Ἀχαιῶν*.

92. Calchas employs no form of address, but speaks oracularly to all.

*καὶ τότε*: emphatic by position.

*δῆ*: D. 238, 7, c; almost *finally, at length*.

*ἀμύμων*: has no reference to moral excellence, and is merely a decorative epithet like *δῖος* (7), see on 26.

94. *ἐνεκ'*: emphasizes the cause (the priest), but it is not strictly necessary, as the causal genitive (*ἀρητῆρος*, as in 93) is sufficient in grammar.

95. *οὐδ'*: change from the relative to the independent construction, see on 79.

The dactyls (95-99) show that Calchas is excited (D. 14).

96. *τοῦνεκ'*: D. 30; 228, 10.

*ἔρ'*: D. 238.

97. *ὃ γε*: resumes the subject with emphasis.

*πρίν*: this pleonastic (D. 247) *πρίν* is common in Homer; and emphasizes in advance the *πρίν* in the second clause; in the first clause it has the value of an adverb, *sooner, ever*, while in the second it is a conjunction (*until*) governing the infinitive: *nor will he ever . . . until*.

*Δαναοῖσιν*: dative of interest depending on *ἀπώσσει*, which elsewhere takes the genitive, but here it is influenced by the construction after *ἀμύναι* in 67.

*ἄφεικία*: standing epithet of death.

98. *πρίν*: in Homer regularly takes the aorist infinitive, with three exceptions, one of which is *ἄγειν* in 99.

*γ'*: emphasizing *πρίν*, is repeated from 97, and contrasts the clauses.

*ἀπό*: D. 223.

**δόμεναι**: D. 163. The subject of ἀποδόμεναι and ἄγειν was omitted on purpose, because Calchas was afraid to say plainly Αγαμέμνονα; it is τινά understood; it may, however, be αὐτούς (τούτους), to be supplied from Δαναοῖσιν (97), or even ἡμᾶς to be supplied from πεπιθόμεν (99).

**99. ἀνάποιον**: adverb. Without the price demanded by Agamemnon or the ransom offered by Chryses. Compare our "without money and without price." For the vivid asyndeton see D. 234.

**ιερήν**: often applied to whatever has been dedicated or vowed; stock decorative epithet of hecatomb.

**100. ἐς Χρύσην**: emphatic in meter and grammar, and the spondee, after a long run of dactyls, lends further impressiveness to the word.

**μὲν**: D. 112, 3; object of both verbs.

**λασσάμενοι**: ἴ; D. 41, α.

**πεπιθόμεν**: D. 205, 2, α, 20; potential opt.: *after having moved him to mercy* (by the surrender of Chryseis, the obstacle in the way of his favor), *we may persuade him* (by sacrifices to remove from us the plague). I 497 illustrates the process: "*Nay, even the very gods can bend. Their hearts by incense and reverent vows and drink offerings and burnt offerings men turn with prayer, so oft as any transgresseth and doeth sin.*"

**102. εὐρύ κρείων**: stock epithet of Agamemnon, who is ἀναξ ἀνδρῶν and "rules over many islands and all Argos."

**103. μένος**: D. 26.

**μέγα**: D. 230; with πίμπλαντ'.

**φρένες**: with us all passion has its seat in the heart, but for the Greeks μένος (*fury, rage*) resided in the φρένες (*midriff*, which separates the heart and lungs from the lower entrails) and the στήθη (*bosom*). The fact that anger beclouds the mind is represented as a physical process in which the midriff ceases to be white, because it becomes filled with dark venous blood.

**ἀμφιμέλαιnai**: stock epithet and verse tag; it is used proleptically and is equivalent to ὥστε μελανθῆναι: lit., *his midriff was filled mightily with fury, so that it was darkened on both sides* (i.e., above and below). It is best to paraphrase it: *and his heart within him was filled with fierce anger.*

**104. ὅσσε**: D. 103.

**φοί**: D. 112, 3; possessive dative of interest limiting the verb instead of a possessive genitive (αὐτοῦ) limiting the noun; it is best to leave it untranslated, since ὅσσε alone means *his eyes*.

**εἰφεκίτην**: D. 217, 6.

**105. Κάλχαντα**: the abrupt asyndeton (D. 235) shows the king's violent anger and singles Calchas out from the rest (ταῖσι 101) as chief offender. He does not address the other princes until 116.

πρώτιστα: D. 230; it is a double superlative like *Most Highest, chiefest*.

κάκ': D. 36, e; cognate accusative.

κάκ' ὀσσύμενος: cp. our *looking daggers*.

προσέειπεν: D. 205, 2, a, 11; governs Κάλχαντα.

106. κακῶν: neuter plural. In Aeschylus Calchas is κακόμαντι. The words have no reference to Iphigenia, because her sacrifice at Aulis was a fiction of later poets and unknown to Homer.

τό: D. 126; here it is closely akin to the article. It generalizes, as in 70; *i.e.*, it does not present a concrete instance: *the thing that is pleasant*.

κρήγυν: is a word of doubtful origin, which must mean *good, pleasant*, since it is resumed by ἐσθλόν in 108; it is found only here in Homer.

εἶπες: the *ε* is neglected, unless we read τὰ κρήγυνα φέπες.

107. τοί: D. 112, 2.

τά: see on 106: *those evil things of thine*.

τὰ κάκ': D. 36, e; subject of ἐστί.

φρεσί: for the datives τοί and φρεσί see on 24.

μαντεύεσθαι: explanatory infinitive, which may be regarded as accusative of specification: *with reference to, in the matter of soothsaying*. Lit., *the things that are evil are ever dear to thy heart to prophesy*. He does not doubt the truth of the soothsaying of Calchas, but is angry at its habitually unpleasant nature.

108. ἔπος: belongs to both verbs; *matter*.

ἐτίλσας: in his anger he forgets that the soothsayer cannot bring his soothsaying to pass.

109. καὶ νῦν αἰεί (107) introduced a general charge, while καὶ νῦν specifies a particular case: *and so now too*.

θεοπροπέων: participle, see on 85: *in thy character of θεοπρόπος (interpreter of the god-sent sign)*.

110. δῆ: D. 238, 7; is not ironical here (*i.e.*, not, *forsooth*); Agamemnon expresses anger rather than scorn.

τοῦδ' ἕνεκα: is the antecedent of οὐνεκα: lit., *for this reason . . . because*; it may be left untranslated. In his heat Agamemnon heaps reason on reason: οὐνεκ' (111), ἐπεί (112), γάρ (113), ἐπεί (114). τοῦδ' refers forward.

σφί: D. 112, 3.

111. οὐνεκα: D. 30.

ἐγώ: emphatic, because Calchas' charge was that Agamemnon was the chief cause of the pestilence.

Χρυσήϊδος: genitive of price depending on ἄποινα: *offered for Chryseis, the damsel*.

112. ἐπεί: gives the reason why he refused to surrender her.

πολύ: D. 230; with βούλομαι.



αὐτήν: D. 130; emphatic; he prefers to keep the maid's own self in his home rather than her *ἄποινα*.

113. φοῖκοι: D. 66; an old locative originally of three syllables, a fact which accounts for its accent.

καί: with Κλυταιμνήστρης.

γάρ: gives the reason why he wants to keep her in his palace: *for the plain fact is*.

εἶ: D. 112, 3; 117; also 39, b; Chryseïs.

Κλυταιμνήστρης: wife of Agamemnon; daughter of Tyndareus and Leda; sister of Helen; lived in adultery with Aegisthus; killed Agamemnon on his return from Troy, and was herself slain by her son Orestes; a story used in many Greek tragedies. The genitive depends on *πρό* in *προβέβουλα*: *I prefer her before even Clytaemnestra*.

προβέβουλα: with the meaning of the present, which is not found.

114. κουριδίας: from *κείρω* (*√κερ to cut*). The hair of a boy was shorn when he attained the age of puberty, whereas a girl's was cut just before her marriage in order to offer it to the gods when praying for a happy union. Accordingly, the primitive meaning of *κούρη* (*κόρη*) was not *maiden*, but *bride*, therefore *κουριδία ἄλοχος* is *bride bed-fellow*, i.e., *wedded, legitimate, lawful wife*, as contradistinguished from *παλλακίς* (concubine).

εἰ: gives the reason why he prefers her to Clytaemnestra.

εἰθεν: D. 65; 112, 3. The ending *-θεν* denotes the *point from which*, therefore: *reckoning from her* (Clytaemnestra) *she is in no wise inferior*; it thus illustrates the proper meaning of the genitive.

115. δέμας: accusative of specification.

φύην: the distinction between the elements of beauty is somewhat vague.

οὗτ': beginning a new enumeration of qualities.

ἄρ': D. 238; points back to οὗ.

εἴργα: *skill* in domestic handiwork, consisting chiefly of weaving and embroidery, in which the housewife directed the work of the slave women, though she worked herself: *nor in any accomplishment*. Agamemnon speaks very differently in 31.

116. καὶ ὥς: *yet even so*, i.e., in spite of her beauty and wit.

δόμηναι: D. 163.

ἄμεινον: *ἐστί* is omitted, though in a condition.

117. βούλομ': D. 36 c. *βούλομαι* has comparative force, since choice implies a comparison (*I would rather that the folk be whole than perish*), so that *μᾶλλον* was not needed. The asyndeton (D. 235) gives emphasis to the independent assertion of his royal reason for his determination. His self-denial does not chime in well with his self-seeking in 118.

λαόν: D. 76; belongs to both verbs.

ἔμμεναι: D. 163.

118. αὐτάρ: D. 235, 3.

γέρας: from the booty gained by the sack of a town a *prize* was awarded to the king commander-in-chief (or else he selected it); other prizes were awarded to the several chieftains (βασιλῆες, ἀριστῆες).

αὐτίχ': this unreasonable demand aroused the *Wrath* of Achilles and gave us the Iliad.

ἰτοιμάσαι: aorist imperative of a single action.

ἔφα: D. 236, 4.

119. Ἀργείων: partitive genitive depending on οἶος.

ἔω: D. 188. — For the hiatus, D. 35, b.

οὐδέ: emphatic negation of the following word, illustrated by οὐδεῖς = οὐδὲ εἷς (*not even one*). — For the hiatus, D. 35, d.

ἐφροικεν: D. 119; 211; 217, 6; even if I do not demand a prize as my just due, common decency forbids that the king should be without one. The giving of the γέρας was an act of homage, done to exalt the royal station, and to withdraw it was to put the king to open shame, a thing which the army must prevent by supplying an equivalent for the surrendered gift of honor. And so Agamemnon's demand was prompted by wounded honor, and not by vulgar avarice, as Achilles pretends (122).

120. λέυσετε: emphatic by position.

τό: D. 126; γέ intensifies τό.

ὅ: the neuter accusative of ὅς (like Lat. *quod*) has become a conjunction here = *that, how that* (D. 136): *for ye all see this how that my prize is being taken from me*. Others less correctly make ὅ retain its relative functions: *ye all see what a (priceless) prize is being taken from me*.

μοί: ethical dative.

ἔρχεται: present used of the immediate future.

ἔρχεται ἄλλῃ: *is going other whither, i.e., is going to another*. — Agamemnon's angry speech consists of (1) abuse of Calchas (106–112), (2) defense of his own action (112–115), (3) concession and counter claim (116–120).

122. κύδιστε: D. 107; *most noble*, a stock epithet of Agamemnon. The formal address (not used in 59) is not ironical, nor hypocritical, nor does it imply censure because φιλοκτεανώτατε does, nor is there a play on κέρδιστε (*most covetous*). Both epithets are perfectly artless: *Your Majesty is the most avaricious of mortals*.

123. δώσουσι: with potential force: *how can they do so αὐτίκα* (118).

124. εἶδμεν: D. 217, 7.

ξυνία: = κοινά; from ξυνός (*common*) is formed ξυνίον (ξυνεῖον): *a piece of common property, i.e., unapportioned spoil*, to a share of which every soldier had a claim.

κείμενα: supplementary participle.

πολλά: goes with κείμενα as part of the predicate. Lit., *we do not even know at all (τι) that unapportioned treasure is anywhere stored up in abundance*, from which we might instantly (αὐτίκα, 118) give you a γέρας.

125. τὰ: D. 133. Note in addition that a conditional relative clause, with indefinite antecedent, must have some form of ὅς (here ᾧ), and the first τὰ (= ᾧ) cannot be correlative with the second τὰ (= ἐκείνα). In other words, τὰ . . . τὰ are both demonstrative pronouns, the clauses being paratactic (D. 234), lit., *we took things from the cities, things were divided up*. But English idiom requires us to translate the first τὰ as the relative: *but what we took, that we divided*.

μέν: D. 238, 6; merely an affirmative particle here without influence on the structure of the sentence.

πολίων: D. 93; depends on ἐξ in ἐξεπράθομεν. For ten years the Greeks had amused themselves by plundering the towns of Troyland. Achilles had sacked twenty-three (see on 118).

ἐξεπράθομεν: pregnant for πόλεις πέσαντες ἐξ αὐτῶν εἴλομεν.

τά: translate as antecedent of τὰ μὲν.

126. φέροικε: D. 178; 217, 6; the accusative + infinitive is the subject.

παλίλλογα: from πάλιν + λέγω = πάλιν σύλλεκτα, *denuo recollecta*; proleptic for ὥστε παλίλλογα εἶναι, *so as to be collected-back*, like "I shot him dead." Lit., *but 'tis not meet that we should collect from tent to tent from the people these same things, so as that they be collected-back (re-collected)*, or in English idiom, *but 'tis not meet to collect all this back again from the people*. Others, less correctly, make λαούς the subject of ἐπαγείρειν: lit., *that the people collect from tent to tent these same things so as that they be collected-back*, or in English: *that the people collect all this back again*. But the princes (ἡμᾶς) would have had to collect it back.

ταῦτ' = τὰ αὐτά.

ἐπαγείρειν: the subject is ἡμᾶς understood: *collect together going from tent to tent (ἐπί)*; it takes two accusatives like verbs of asking, depriving.

127. νῦν: Agamemnon has already promised to resign her, but Achilles urges him to do it at once.

τήνδε: Achilles points to Chryseis, who is evidently a listener.

θεῷ: dative of interest: to Chryses, *for Apollo's sake*, a stronger appeal than if he had said *to her father*.

αὐτάρ: D. 233, 3; *but (in the matter of the γέρας)*.

128. τριπλῇ: supply μοίρα (share); dative of means.

τέ: *and; threefold, aye, fourfold* is stronger than "threefold or fourfold."

ἀποτίσσομεν: the object is indefinite *it*: *make good your loss*.

αἶ κε: D. 236, 1 and 4, b.

ποθί: strictly a local adverb (D. 66, b), but it is used here of time (= ποτέ).

129. δῶσι: D. 188, a.

Τρωίην: Homer usually says πόλις Τρώων or Φύλιος (see on 71) for Troy, while his Τροίη is an adjective with χώρα understood. But this Τροίη is a false adjectival form used by mistake for the correct Τρωίη (Τρωή: *belonging to Τρώς*, the progenitor of the Trojans), formed from the stem of Τρώς + the suffix -ω-s, making Τρώϊος, Τρωτή, contracted to Τρωός, Τρωή. The false adjective Τροίη arose from a copyist's mistake due to the fact that the oldest alphabet had neither Ω nor H, and consequently wrote ΤΡΟΙΕ for both Τρωίη and Τρωή. See D. 8.

ἐντείχεον: *well-walled*, because its builders were Poseidon and Apollo.

130. κρείων: is properly a present participle like εὐρὺν κρείων (102).

131. δ': D. 238, 7, a.

μὴ δ' οὕτως: do what else thou wilt, *only I pray thee do not in this way*, etc.

τέρ: D. 238, 3; intensifying ἀγαθός.

ἔών: D. 219; causal participle. I admit thy bravery, but not thy superior cunning.

θεοφείκελ': an epithet applied only to Achilles. Agamemnon uses the formal address just as Achilles had done (κύνδιστε 122).

132. κλέπτει: attempted action; *do not try to keep me in the dark (do not try to cheat (beguile) me) by thy craft*.

νόψ: D. 64; instrumental. Agamemnon replies that he mistrusts Achilles' offer of a γέρας at a later time, and for the moment makes no answer to φιλοκτεανώτατε.

περελεύσεαι: D. 156; he has the race course in mind.

οὐδέ: see on 124.

μέ: belongs to both verbs.

133. ἦ: D. 238, 8.

ἐθέλεις: the object is *this*, i.e., πείσαι με.

ὄφρ': D. 236, 4.

αὐτάρ: the force of ἐθέλεις goes on.

αὐτως: D. 130; *just so*, i.e., *just as I am, with empty hands*: lit., *dost thou really wish this, in order that thou mayest keep hold on thy prize, but on the other hand that I sit empty-handed and disprized?* A simple form of sentence would be ἦ ἐθέλεις αὐτὸς μὲν ἔχειν γέρας, ἐμὲ δὲ ἦσθαι δενόμενον. Agamemnon's answer to φιλοκτεανώτατε is contained in the ὄφρα clause: Achilles asserts that it is not possible to give me a new prize, αὐτίκα, but his real motive is *covetousness*, because he does not care to risk the loss of Briseis. Furthermore (the αὐτάρ clause), he wishes to dishonor me in the eyes of the army by disprizing me for good and all.

134. δέ: paratactic arrangement (D. 234) for *δενόμενον τῇσδε ἦν με κέλει ἀποδοῦναι*. Thy first thought was one of fear lest thou lose thy prize and of desire to disgrace me.

135. δόσουσι: in the future; he forgets about αὐτίκα.

Ἀχαιοί: the princes.

136. ἔρσαντες: D. 207 bis.

ἀντίβιον: agrees with γέρας: *an equivalent* for Chryseis. The ὅπως clause may be regarded as an object clause with σκοπούντων understood: *if the princes will give me a prize*, let them see to it *that it be an equivalent* for Chryseis. But Homer does not use precisely this form of the object clause, and so it is better to regard the apodosis (*well and good* = καλῶς ἔχει or καλῶς ἂν ἔχοι) as suppressed, and to take ὅπως either (1) as introducing a clause of purpose: *such as, such that, so that*; or better (2) as a simple relative (+ any tense of the indicative), without any reference to purpose (*as, which*): *if the princes will give me a prize ((1) so that it), (2) which shall be an equivalent for Briseis*, I shall have nothing to say against it. When the apodosis is sufficiently obvious, it is omitted in the first of two opposite suppositions. An expressive gesture by Agamemnon probably indicated his meaning in a satisfactory manner.

137. δώσωιν: D. 188.

δέ: D. 238, 7, b.

αὐτός: D. 130; *in person*.

ἔωμαι: indirect middle, *take for myself*. In prose there are two possible futures: (1) the future indicative (*I shall*), and (2) the optative with ἄν (*I should*); but Homer employs four futures: (1) the future indicative, (2) the subjunctive (D. 143), (3) the subjunctive with κέ, (4) the optative with κέ.

138. τῶν: D. 124, 2.

Αἴαντος: after Ἀχιλλεὺς the sturdiest and bravest of the Achaean warriors, son of Telamon (king of Salamis) and Hesione, sister of Priam; he was therefore a nephew of Priam himself, and first cousin of Achilles. He committed suicide in chagrin, because, after the death of Achilles, the arms made by Hephaestus for Achilles were not awarded to him, but to Odysseus. His ashes were buried in a golden urn, and all the chieftains deposited their shorn hair on his barrow, and a temple in his honor was erected in Salamis. Alcibiades claimed descent from him.

ἴων: *i.e.*, to the hut; it belongs to all three, and indicates the hurry of Agamemnon: *I will go in person to your several huts and take for myself either thy prize (Briseis), or that of Ajax (Tecmessa), or I will go and seize and lead away the prize of Odysseus (Laodice)*.

Ὀδυσῆος: D. 41, a; he was the son of Laertes (the king of Ithaca), husband of Penelope (first cousin of Helen), father of Telemachus. He was

the wisest and the wildest of all the Achaean warriors. — Ajax was the cousin and Odysseus the friend of Achilles, therefore Agamemnon suspects that the three have formed a conspiracy with Calchas to take away his prize and disgrace him.

139. *κεχολάσεται*: for *κέ* + future indicative see D. 187. He gloats over the fact that might makes right.

*δν*: accusative of limit (object) of motion, D. 67.

140. *ἀλλ'*: his answer to *θεῶ πρός* (127) begins in a milder tone.

*ἦ τοι μὲν*: emphatic affirmative.

*μεταφρασόμεθα*: D. 157. *Hereafter* (*μετά*), *even at some future time* (*καὶ αὐτίς*).

141. *μάλιναν*: because it was *pitched*; realistic epithet.

*ἐρύσσομεν*: D. 41, a; hortative aorist subjunctive, D. 8; 24; 183 c.

*δῖαν*: decorative epithet (see on 26); verse tag.

142. *ἔς*: D. 222.

143. *θήομεν*: D. 24; 183, b.

*δν*: D. 31; apocope for *ἀνά*; adverb, D. 222.

*αὐτήν*: intensive, *herself* (the cause of Apollo's anger) as well as the hecatomb.

144. *βήσομεν*: in Homer *ἔβησα* is transitive and causative = *ἀναβιβάσωμεν*: *cause to go on board*.

*εἰς τις*: subject.

*ἀρχός*: predicate with *ἔστω*.

*ἀνὴρ βουλευφόρος*: like our *sailor man*; in apposition with *τις*. Of the three men mentioned Homer applies the term as an epithet only to Idomeneus.

145. *Ἰδομενεύς*: — ∪ ∪ —; son of Deucalion, grandson of Minos, great-grandson of Europa by Zeus, king of Crete. There is no caesura, either masculine or feminine, in the third foot (see also 218. 307. 400. 466. etc.), nor is *ῆ* shortened before either *Αἴας* or *Ἰδομενεύς* (which, though apparently connected with *φιδέσθαι*, has no *φ*), D. 35, f.

146. *Πηλεΐδῃ*: D. 88, b.

*ἐκπαγλότατ'*: the honorable epithet is used, not in scorn, but with a touch of surliness.

147. *ἡμῖν*: dative of advantage.

*φικάφερρον*: said of the sun-god's far-sent rays (see on 14). Stock epithet (see on 26) used as a substantive. The variations, seen in 14. 37. 75. 96, are used for convenience of meter.

*ἰλάσσαι*: D. 156; subjunctive, see on 141.

*ἱερά*: — ∪ ∪. D. 43.

*ῥέξας*: participle of means.

Agamemnon's speech consists: (1) of a refutation of Achilles' (132-134); (2) of a renewal of his claims for damages (135-140); (3) of orders in regard

to Chryseis (141-147). The beginning and the end concern Achilles alone, while in 139-140 he aims a dart at others.

148. τόν: depends on προσέφη.

ὀπδρα: always in connection with ἰδών: *with scowling glance*, because of the insult offered to him and to his friends.

149. ὦ μοι: lit., *O to me* = *woe is me*; μοί is the ethical dative. Its origin was forgotten and ὦ μοι is used with any vocative, and even with the nominative (ὦ μοι ἐγών).

ἐπιφειμένε: for ἐφειμένε = ἡμφεισμένε, clad in ἀναιδετή as in armor.

κερδαλέφρον: *crafty-minded*, or perhaps, *greedy-minded*, in that thou dost wish at this juncture to send me off to Chryse and rob me at thy leisure during my absence.

150. πῶς: if thou treat me so, *how can*?

τις: take with Ἀχαιῶν.

τοί: D. 112, 2; see on φοι 104.

πιθῆται: deliberative subjunctive of the 3d person. Notice the alliteration of π as in 165.

Ἀχαιῶν: the princes.

151. ἰδόν: not a military expedition, raid, or foray, but an embassy such as that just proposed to Chryse. Cognate accusative of kindred meaning.

ἐλθέμεναι: D. 164.

ἄνδράσι: *heroes*.

μάχεσθαι: simple infinitive of result, D. 144: *so as to*.

152. οὐ γὰρ ἐγώ: he proceeds to give his reasons for the negation (*no one*) involved in the question πῶς τις: Hitherto *we* (τις) have served *thee* in peace and in war, but we, or to take a concrete instance, *I*, do it no longer, *for I did not come hither*, etc.

Τρώων: the descendants of Τρώς, a people of northwestern Asia Minor inhabiting the city of Ἴλιος (*Ἰλῖος*) situated in Τρωή, or that part of Phrygia of which Τρώς had been king; different from the Δάρδανοι (Τεύκροι), who were also the subjects of Priam.

ἦλθον: D. 196, 10, b.

αἰχμητάων: D. 73. The position calls attention to their efficiency with the spear; in apposition with Τρώων: *by reason of the Trojans, those spearmen*.

153. δευρο: take with ἦλθον.

μαχισσόμενος: D. 201; future participle of purpose. ∪ — ∪ ∪ —, D. 42.

μοι: dative of advantage.

αἵτιοι: they have done me no wrong.

154. βοῦς: D. 89; the herds consisted chiefly of cows, because they gave the increase and were therefore more valuable than bulls.

μῆν: D. 238, 6. In heroic times wars were not of the imperial kind, waged for conquest and expansion, or other political reasons, but were simple forays for plunder or revenge, as among the Arabs and Kurds of to-day (cp. the Scotch *moss-troopers*).

155. Φθίη: ἐριβόλακι shows that in this place Φθίη does not mean a city, but the country afterwards called Phthiotis, the kingdom of Peleus, father of Achilles. It embraced the southern part of Thessaly, extending north nearly to Pharsalus and Pagasae (Hellas proper) and on the south including the valley of the Sperchéus (Phthia proper, the home of the Myrmidons).

ἐριβόλακι: D. 110; the Sperchéus valley is still a deep alluvium.

156. καρπόν: *fruit*, both of trees and the soil.

ἐδηλήσαντ': they have never made a marauding expedition into my kingdom.

ἐπει ἦ: ∪ ∪ —, D. 35, d.

πολλά: is the whole whose parts are given in 157, in which οὔρεα and θάλασσα explain πολλά: *many things lie between Phthia and Troy, to wit, mountains and the sea.*

μεταξύ: supply ἐστίν. Elsewhere μεσσηγύ is used. Probably μεταξύ was used here because πολλά μεταξύ was proverbial and the original form of the later πολλά μεταξύ πέλει κύλικος καὶ χείλεος ἄκρον (= our "there's many a slip 'twixt the cup and the lip").

157. οὔρεα: the mountains north of Thessaly in Paeonia and Thrace.

σκιόεντα: referring to the height and consequent impassability of the mountains rather than to their umbrageous forests.

θάλασσα: the Aegean.

φηχέσσα: the spondaic line calls attention to the awe-inspiring, dangerous character of the sea.

158. σοί: emphatic, as the accent shows; depends on ἄμ'.—For the hiatus, D. 35, d.

μέγ': see on 78.

ἐσπόμεθ': D. 205, 2, a, 24; according to our agreement (συνθεσίησιν B 339). The aorist has the meaning of the perfect (like ἦλθον 207): *we followed thee hither and are here*; it is therefore followed by the subjunctive (χαίρης) rather than by the optative (χαίροις), though even after a pure aorist the subjunctive is quite correct.

ἔφρα: D. 236, 4.

σὺ: very emphatic.

χαίρης: the present subjunctive was preferred to the aorist because the action is still going on.

159. τιμήν: not merely Helen and *her* treasures (carried off by Paris from Sparta), but a war-indemnity as well.

ἀρνέμενοι: conative present participle of means: *by striving to gain (win, earn)*.



**Μενελάω**: dative of advantage. He was a son of Atreus, brother of Agamemnon, and king of Sparta by virtue of his marriage with Helen. He ranked next after Agamemnon.

**κυνῶπα**: the heroes always used plain language. To this day among the Asiatics the dog is the personification of beastliness and shamelessness, and for that reason the Mohammedans call the Christians *dogs*.

160. **τῶν**: D. 126; neuter: *these services*, referring to the contents of 158-159.

**μεταπρέπει(αι)**: D. 156, a.

161. **δῆ**: D. 238, 7, c.

**μοί**: dative of disadvantage with *ἀφαιρήσεσθαι*.

**αὐτός**: reëchoes 137; agrees with the omitted subject of *ἀφαιρήσεσθαι*.

**ἀφαιρήσεσθαι**: takes the accusative of the thing and the accusative, dative, or genitive of the person.

162. **ᾧ ἐπὶ**: = *ἐφ' ᾧ*; D. 224, a: *for which*.

**πολλά**: adverbial cognate accusative, D. 230.

**ᾗ ἔδωσαν**: the object is *ὃ* supplied from *ᾧ*.

**εἰ**: for the abandonment of the relative clause see D. 234. In later speech we should find *καὶ ὃ μοι ἔδωσαν*, or rather *ὃ μοι ἔδωσαν Ἀχαιοὶ, ἐπεὶ πολλὰ ἐπ' αὐτῷ ἐμόγησα*.

**υἱας**: D. 97.

**Ἀχαιῶν**: descendants of the princely men of yore, i.e., *my compeers*.

163. **σοί**: depends on *ἴσον*; the person for the thing, called abridged comparison: *like to thee*, i.e., *like to thy prize*.

**ὅππότε**: *whenever*; with *κὲ* omitted, D. 143.

164. **Τρώων πτολίεθρον**: *a city of the Trojans*; for Troy itself is *Τρώων πόλις* or *Ἰλίου πτολίεθρον*, D. 93; see on *Τροίην* 129.

165. **τὸ πλεῖον**: sc. *μέρος*. Object of *διέπονσι*.

166. **ἀτάρ**: D. 233, 3: *yet*.

**εἰ**: present general conditional sentence without *κε*, D. 143.

167. **τό**: the demonstrative force is obscured here; it is almost, if not altogether, the article.

**ὀλίγον**: *γέρας* omitted; object of *ἔχων*.

**φθον**: virtually *mine own*.

168. **ἔρχομ'**: D. 36, e.

**ἐπεὶ κε**: D. 236, 4, b.

**κάμω πολεμίζων**: is susceptible of two interpretations: (1) *whenever I have grown weary of the fray*, or better (2) taking *πολεμίζων* as a participle of means: *whenever I have toiled myself weary by fighting, fought myself weary, fought to weariness*. Said in bitterness in view of the poor reward for his hard work.

169. **νῦν δ'**: contrasts his present intentions with his former readiness to do battle.

Φθίηνδ': D. 67.

170. ἔμεν: D. 167; 221. The subject is πολ. φερ. ἔστιν.

κορωνίσιν: realistic epithet (see on κολλῆσιν 26) referring to the curvature of the stern or prow. He will take his troops with him.

σ': = σοί, D. 119; dative of advantage.

ὀλω: used ironically here: *I do not propose*.

171. ἀφύξειν: future of ἀφύσσω *to draw off*, i.e., wine from a mixing bowl in order to fill the drinking cups of the revelers, but transferred to our idiom it is *heap up*: I am no slave "hewer of wood and drawer of water" for thee.

173. φεύγε: to *flee* is τρέσσαι, φέβεσθαι, or φοβεῖσθαι.

μάλ': contemptuous.

τοί: possessive dative of advantage.

ἐπίσονται: D. 172.

174. εἰνέκ' ἔμετο: D. 112, 1; 113.

πάρ': D. 36, e.

ἔμοι γε: said in haughtiness: *a man like me*; compare ἔγωγε (173).

175. οἷ κε: *who perhaps, who may* on occasion (potential, D. 142, A, 1).

τιμήσωσι: is said in reply to 159.

μάλιστα δέ: being himself king, Zeus was the especial patron of earthly kings. This is fine irony, for Agamemnon little knows that precisely Zeus will humble him.

μητιέτα: D. 71, cp. Lat. *scriba, poeta*.

176. ἔχθιστος: D. 107.

μοί: see on 153.

ἔσσι: D. 152; 219; preserves both the original ending -σι and the stem ἔσ- also.

διοτρεφέων: standing epithet of kings, who are διοτρεφεῖς (*Zeus-nurtured*) because διογενεῖς (*Zeus-begotten*), i.e., royal power is derived from Zeus by direct inheritance.

βασιλῶν: D. 87; only nine of the heroes bore the title of βασιλεῖς: Agamemnon, Menelaus, Nestor, Odysseus, Idomeneus, Achilles, Diomedes, and the two Aiantes.

177. φῶλη: part of the predicate with ἐστί understood; it agrees with the nearest noun (ἔρις) and is understood with the rest (HA. 616; G. 924 b; B. 421). When analyzed thy virtue will prove to be vice, for war and battle have their origin in the love of strife.

178. καρτερός: said in reply to 165.

θεός ποθι: ironical: *god, I trow (I ween)*. Thou canst not "add one cubit to thy stature," so do not boast of it as a merit. The heaping up of nouns in 177, the asyndeta (178-179, D. 235), and the hissing of the sigmas (178-180), show the speaker's passionate excitement.

179. Resumes 173 and replies again to 170.

ἐτάροισιν: do not attempt to dictate to me, but go and bully *thy followers*, the Myrmidons.

180. Μυρμιδόνεσσι: see on Φθίῃ 155. Emphatic: rule the *Myrmidons*, not the Achaeans. Dative of place (*among*) or advantage (*for, to*).

σθέν: D. 65; 112, 2; 113; depends on ἀλεγίζω. Take with κοτέοντος.

181. τοί: D. 112, 2; English demands the accusative.

ᾤδε: D. 128.

182. ὥς: D. 134; not *since*, but *as, just as*; its correlative is ἐγὼ δέ 184: *so I*.

He intended to say: "As Apollo robs me of Chryseis, so I will rob thee of Briseis." But the mention of Chryseis gives him occasion to make clear that he bows to the will of god (not man), and so he suddenly interposes the clause τὴν μὲν, etc., correlated by ἐγὼ δέ, but equivalent to: "*so I will send her and take*." Practically, though not really, τὴν μὲν etc. is a relative clause: ὥς Ἀπόλλων ἐμὲ ἀφαιρεῖται τὴν Χρυσίδα, ἣν ἀποπέμψω, οὕτως ἐγὼ γε ᾤξω Βρισηίδα.

ἀφαιρέεται: takes two accusatives.

183. σὺν νηὶ τ' ἐμῇ: the ship is thought of as accompanying Chryseis.

ἐτάροισιν: the crew shall consist of my own dependents.

184. πέμψω: Apollo compels him, therefore he is certain (*indicative*) that he will send her.

κ' ἄγω: D. 142, A, 1; he is not so certain about this, as it depends on his own will: I *may* (probably shall) lead.

Βρισηίδα: *daughter of Briseus* (D. 88, c). Homer does not mention her name, which, we are told, was Hippodamia. Achilles killed her husband, Mynes, and her three brothers, at the sack of Lyrnessus, when she became his γέρας and concubine.

185. αὐτὸς ἰών: to show thee how little I fear thee, *I will go in person*, a threat which, on sober second thought, he does not carry out, but sends his heralds instead.

κλισίῃδε: D. 130; properly *a place to recline in* (κλίνω), a *lodge*, or rude *hut*, consisting of upright posts roofed over and interwoven on the sides with leafy branches. Such *lodges* may be seen to-day among the Yuruks of the Troad, and everywhere among the nomads of Turkey.

τέον γέρας: valuable to *me*, because *thine*; in apposition with Βρισηίδα.

ἔφρ': final; implies a threat.

φείδης: D. 214.

186. ὅσσον: D. 53; adverbial accusative (D. 230) instead of ὅσση, the dative of degree of difference, like πολύ for πολλῷ.

φέρετος: D. 108; *braver*, though not as big in body. A deep insult to the recklessly brave Achilles. See 280-281 for the contrast.

στυγέη: a sneer again imputing cowardice to Achilles.

καί: *as well as thou*; another insult.

ἄλλος: *everybody else*.

187. **ἴσον**: is an adverbial cognate accusative, equivalent to **ἴσα**: lit., *say equal sayings with me*, or *ἴσον say an equal saying with me*. If it were an adjective, with **εἶναι** understood after **φάσθαι**, it would be **ἴσος**, agreeing with the omitted subject of **φάσθαι**. *To say that which is equal to me* is an abridged comparison, as in 163.

**φάσθαι**: D. 220; infinitive after **συνυγῇ**.

**ἰμοιωθῆμεναι**: D. 165; here reflexive, as though middle.

188. **Πηλεΐωνι**: D. 88, b; *son of Peleus* (Achilles); dative of the possessor.

**ἐν**: D. 222; adverb defined by **στήθεσιν**: lit., *and inside him his heart in his breast*, or *and within, his heart in his breast*, for *his heart within him*.

**φοι**: possessive dative or better as in 104.

189. **στήθεσιν**: local dative; for the plural see on 83. **ν** movable makes position.

**λασίοισι**: abundant hair on cheeks and chest is regarded as indicative of vigorous animality and manly strength and courage. Homer even speaks of **ἦτορ** (**κῆρ**) itself as **λάσιον** (i.e., *manly*). Modern Greek peasants are fond of displaying their chests if hairy. A very young man does not have a hairy chest, but Achilles, though young, was still old enough to have a big son, Neoptolemus, at Scyrus.

190. **ἦ . . . ἦε** (192): D. 237.

**ὁ γε**: gives especial emphasis to the subject, which it resumes.

191. **τοὺς μὲν** = **τοὺς παρόντας**, *the princes*, who were seated in front of and round Agamemnon, i.e., between Agamemnon and the speaker, who was standing.

**ἀναστήσειεν**: *drive them from their seats, make them get out of his way*, so that he could get at Agamemnon. In direct discourse these deliberative disjunctive questions were in the subjunctive, which was changed to the optative after **μερμήριζεν**.

**ὁ**: is really superfluous, since it gives prominence to Achilles (= **αὐτὸς δέ**) rather than to Agamemnon, for there can be no contrast between the subjects (as they are both Achilles), and we should have expected **τοὺς μὲν . . . Ἀτρεΐδην δὲ ἐναρΐζοι** (without any **ὁ**): *scatter the others, but HIMSELF*, etc.

**ἐναρΐζοι**: conative present; he could only do it after he had slain Agamemnon.

193. **ῆος**: D. 8; 231, c; strictly it should be followed by **τῆος**, as **ῆμος** is by **τῆμος**, but it is followed by the apodotic **δέ** in **ἦλθε δέ**, D. 238, 7, b.

194. **εὐακετο δ'**: *and he was in the act of drawing*. He never finished the act.

**ἦλθε**: of a single action.

**δέ**: D. 238, 7, b.

'Αθήνη: the great patron goddess of the Achaeans.

195. οὐρανόνθεν: D. 65. She returns to Olympus in 221.

πρό: D. 223. πρό is local, as in προΐαψεν 3.

δα: D. 238, 7, d.

ἦκε: D. 218; *sent her forth, i.e., from Olympus*. Athene does not always yield such ready obedience to Hera.

φ': D. 35, j; 112, 3; 118; Athene.

196. ἄμφω: must be taken as the object of both participles, though it is governed grammatically by φιλέουσα alone, since κηδομένη takes the genitive. Instances of two verbs with one case are not uncommon; see on B 27. The most ancient Argos (Argos Pelasgicum) included the kingdom of Achilles (Phthiotis and Hellas), so that the loving care of the chief Argive goddess naturally extended to Achilles, as well as to the Atridae.

θυμῷ: local dative, D. 66, a.

φιλέουσα and κηδομένη: causal participles.

197. ὀτή: the subject is Ἀθήνη; pregnant: *came up behind him and stood there*, from which comes the usual meaning of ἔστη in Homer: *came up, stepped up*.

ξανθῆς: the princes or bluest blooded Aryans, usually have blond hair.

δα: D. 170, e.

198. οἶψ: adjective, agreeing with οἶ understood.

φαινομένη: to see the deity as a spirit in the divine form was accorded to privileged individuals alone, but never to the masses, by whom the god could be seen only when he (or she) had assumed the human form.

ὄρατο: D. 171, a; indirect middle. Of course no one heard her words to Achilles. The scene is strictly an *aside*.

199. ῥάμψεν: = ἐθαύμασεν, because he had been seized by the hair.

μετά: D. 223.

ἐπράπετ': *i.e., so as to face Athene*; found only here in Homer in its literal meaning; in 160 the meaning is a transferred one.

ἔγνων: Achilles was himself half a god, and possibly for that reason could see what was hidden to eyes purely mortal.

200. Παλλὰς': Athene personifies the thunderstorm, and she therefore wears the storm shield (the aegis) and brandishes (πάλλειν) the lightning of Zeus; therefore she is Παλλὰς.

δρεινῶ: D. 59; predicate adjective. As the goddess of strategic war she must needs keep her eyes wide open; and is therefore *gleaming-eyed, fierce-eyed, γλαυκῶπις* (206), an epithet which refers to the wide, staring eyes of the owl, her favorite bird. Such eyes are to be seen on archaic statues.

φοι: D. 112, 3; it refers to Athene.

δα: D. 238, 7, d; we should use a subordinate causal sentence (D. 234).

δσσε: neuter dual (D. 103) with a plural verb.

εφάενθιν: D. 155, a; 209, 6.

201. μιν: D. 112, 3; depends on πρὸς in προσηΐδα.

φωνήσας: D. 148.

φέψα: ∪ ∪ —, D. 39, a; object of -ηΐδα in προσηΐδα.

πτερόεντα: ∪ ∪ — ∪, D. 39, b; properly an epithet of arrows, which were furnished with feathers at the butt end; like feathered (winged) arrows, words fly swiftly through the air straight to the ear of the hearer.

202. τίπτ': D. 34; 131, c; *why, pray? why in the world?*

αὖτ': lit., *again*, marking a sequence or a transition: *why then (now)* art THOU *come*, as a fresh addition to my vexations. He is displeased at her interference.

αἰγίοχος: the aegis was the shield of Zeus and the symbol of his divine power. It was made by Hephaestus of metal, and was supplied with a hundred tassels. In its center the head of Medusa was fixed, and in art the tassels developed into a fringed border representing the snakes of the hair of Medusa's head. The aegis is the symbol of the storm cloud, and by merely shaking it Zeus arouses the storm and inspires terror in men. As αἰγίοχος (= αἰγίδα ἔχων, *keeper of the aegis*) Zeus is the keeper and the ruler of the storm and its terrors. Athene wears the aegis by permission of Zeus, and wields it not as a shield, but as a kind of cloak round her shoulders.

203. ἦ: D. 238, 8; *in sooth, really*, implying emotion; here irony.

ἰδη: as in 56. — The neglected ς in ἰδη and the hiatus after ἵνα show that the verse is corrupt. The hiatus after ἰδη is allowable, because before the caesura of the third foot.

Ἀγαμέμνωνος: Achilles does not acknowledge that he has been guilty of ὕβρις himself.

Ἀτρεΐδαι: D. 88, b.

204. ἔκ τοι φέρω: D. 223.

τό: D. 126; referring to 205.

τελείσθαι: D. 140, a.

205. φῆσι: D. 124, 3.

ὑπεροπλῆσι: ∪ ∪ — — ∪, D. 46. Causal dative. The plural of abstract nouns denotes repeated instances of the quality: *because of his acts of insolence (arrogance)*. Compare the Litany: "That it may please thee . . . to forgive us all our . . . *negligences*, and *ignorances*."

ὀλέσση: D. 142, A, 1. A threat broadly hinting at his murderous intentions.

206. τόν: depends on πρὸς in προσέφηπε.

γλαυκῶπις: see on 200. Similarly Hera is βοῶπις, *ox-eyed*. Stock epithet of Athene.

207. ἦλθον: answers εἰλήλουθας in 202. See on ἐσπόμεθα 158, but the momentary character of the action is also apparent.

παύσουσα: purpose.

πιθήαι: D. 156. The success of her mission depends more on the will of Achilles than on her own action.

210. λήγ': synonym of παύομαι, both of which take the genitive; do not proceed to actual blows, as is thy desire.

ἔλκεο: D. 156; see on ἔλκετο 194.

211. μὲν: D. 238, 6.

ὥς ἔσεται περ: = ὥσπερ ἔσται, object of ὀνειδίσσον: *even as it shall come to pass, i.e.*, cast in his teeth just how it shall be; tell him just what the result of his insolence shall be.

212. ὤδε: and τό both point forward to 213-214. Stock verse, which always introduces a reason for obedience.

γέρ: (thou needest not try to gain thine end by violence), *for*.

δέ: *and*, shows that τό is a demonstrative, and not a relative, pronoun.

τετελεισμένον: D. 140, b; *i.e.*, my words shall not be mere wasted breath. τετελ. ἔσται = τελεσθήσεται.

ἔσται: here, ἔσεται in 211, and -έσεται in 213 show how freely Homer employs varying forms of the same word, D. 202. — The promise 213-214 will go into fulfilment in case of obedience to her injunctions in 210.

213. καί: *even*, goes with τρις τόσσα; a promise intended to prevent Achilles' threatened return to Phthia. — In I 264 ff., in atonement for his insult, Agamemnon offers Achilles: seven tripods untouched of fire, ten talents of gold, twenty gleaming caldrons, twelve stalwart horses, winners in the race, seven women skilled in handiwork, and Briseis (still untouched by him), all to be paid down on the instant, if Achilles will but abate his anger and defend the Greeks. When this offer was made, Achilles refused it, but accepted it later on in T 243 ff. In addition to this immediate payment, Agamemnon promised that after the capture of Troy Achilles should fill his ship full of gold and bronze and choose twenty Trojan women, the fairest after Helen, and should be the son-in-law of Agamemnon, taking his pick of his three daughters, and have therewith a great dower such as no man ever yet gave with his daughter, and seven well-peopled cities abounding in flocks and kine. But Achilles was slain before the fall of Troy, and thus Agamemnon was relieved of the necessity of fulfilling his greater promises.

214. ὕβριος: D. 92.

τῇσδε: in Attic τῇσδε τῆς would be necessary.

ἡμῖν: remain, therefore, here and hearken to *us* goddesses (Hera and Athene) rather than *to thy fury*.

216. σφωλτερόν γε: *of you twain, certainly*, precisely because it is yours. Possessive pronoun from dual σφῶϊ (D. 124, 2) occurring only here.

ἔπος: he does not deign to mention the promised gifts.

εἰρύσασθαι: subject of χρεή. Spondaic verse.

217. καὶ μάλα περ: D. 238, 3, b.

θυμῷ: local dative, D. 66, a.

κεχλωμένον: concessive participle agreeing with ἐμέ, the omitted subject of εἰρύσασθαι.

ἔμινον: i.e., ἢ μὴ εἰρύσασθαι: than to disobey you.

218. ὅς κε: D. 236, 4, b.

τί: D. 233, 2, d. It is equivalent to an unemphatic *also*, but need not be translated at all.

ἔκλυν: D. 141; 205, 1, 6: *are wont to hear*.

αὐτοῦ: is emphatic by position, and is contrasted with θεοῖς. Compare εἰάν τις τὸ θέλημα αὐτοῦ ποιῇ, τούτου ἀκούει (ὁ θεός), John 9. 31.

219. ἦ: = εἶπε, *he spoke*. It is always followed by καί.

ἀργυρή: not in the meaning found in 49, for here it is equivalent to ἀργυροῦλη (*silver-studded*). The *whole* hilt was not of silver. At that time metals were riveted together, for welding was as yet unknown. The rivets (nails or studs), when *capped* with silver, formed for a primitive people the distinctive ornament of the sword. Swords with *gold-capped* rivets (to fasten the hilt to the blade) were found by Schliemann at Mycenae. They antedate Homer.

ῥοχθε: D. 196, c; i.e., he did not continue to draw forth the sword, on whose hilt his hand has been resting ever since 194.

βαρείαν: stock epithet of a warrior's hand.

220. ξίφος: the Homeric sword was two-edged, a dagger-like *bowie knife*.

οὐδ' ἀπίθσεν: D. 244; *and he did not disobey*, is stronger than the affirmative, *he obeyed immediately*. The dactyls indicate the speed with which he plunged the sword back into its scabbard.

221. Ἀθηναίης: is really an adjective, the feminine of Ἀθήναιος. Homer uses the forms Ἀθηναίη and Ἀθήνη, which are parallel with ἀναγκαίη ἀνάγκη.

ἔβεβήκει: D. 217, 1. Achilles would have said more, but Athene's mission is fulfilled, and she starts to go the instant he begins to sheath his sword.

222. δώματ': for the plural see on δώματα, 8; similarly τόξα, 45. — The gods assembled daily in the hall of the palace of Zeus, on Olympus (18), for deliberation or feasting: "*Now the gods sat by Zeus and held assembly on the golden floor*," Δ 1. But still each had his own palace: "*(the gods) went each to his own house to sleep, where each one had his palace made with cunning device by Hephaestus*," 606 ff.

μετά: D. 226, 2, b.

Athene had appeared to Achilles alone, and no one else had heard her words to him: while in her presence he had behaved with self-restraint, but in 225 his fury breaks forth again, and he avails himself of the privilege granted him by the goddess in 211.



223. **ἔαυτις** : the coming of Athene had interrupted him.

224. **προσέφειπε** : the indirect discourse does not follow immediately.

**ἄλλῃ** : in pursuance of the instructions given in 270-277 he ceases from overt acts of hostility, but *not yet* from injurious language. As yet he has made no answer to Agamemnon's speech ending with 187, but now he pours forth his wrath, prophecies of the future, and takes his seat, while Agamemnon is apparently speechless with fury.

225. **φοινοβαρές** : "*Thou sot with eye of dog and heart of deer.*" Drunkenness was unusual among the Greeks, who were true to their principles: "Nothing too much," "Moderation is best." Achilles uses no address of honor this time (see on **κύνειστε**, 122), but begins with a reproachful epithet, which is untruthfully exaggerated by his anger. His charges are: intemperance, utter shamelessness, and cowardice to boot.

**ελάφιοι** : in ancient folklore the deer had no heart at all. Among the Greeks the *deer*, the *dove*, and the *lamb*, were used as types of timidity more commonly than the *hare*. — Notice the crosswise stress, D. 240.

226. **ἐς πόλεμον** : in which the whole army engaged. — ∪ ∪ —, D. 60.

**λαῶ** : D. 76.

**θωρηχθήναι** : D. 165 ; 139, a. Spondaic verse, D. 15.

227. **λόχονδ'** : in N 277 ff. we read : "*chosen for an ambush, wherein the valor of men is best discerned. There the coward and the brave man most plainly declare themselves, for the color of the coward changes often, but the color of the brave man does not change, nor is he greatly afraid.*" For the Homeric hero, therefore, the real test of courage was the ambush, in which, for that reason, only the champion warriors (**ἀριστῆες**) might take part.

**ἔμηναι** : D. 163.

**ἀριστήεσσι** : D. 87, b ; contrasted with **λαῶ** in 226.

228. **τέτληκας** : D. 217, 13 ; with the meaning of the present.

**θυμῷ** : local dative.

**τό** : D. 126 ; to be explained as a neuter predicate accusative.

**δέ** : D. 238, 7, d.

**κῆρ** : ἡ **κῆρ** is death and destruction personified, **Θάνατος** : (1) the genius of death, the death angel (**κῆρες** = Fates) ; (2) doom of death ; (3) death, *i.e.*, *certain death*.

**φείδεται** : D. 58, **φιδ**, c ; = **δοκεῖ εἶναι**. He speaks in scorn.

229. **λώιον** : D. 108. Said with scornful irony.

**ἐστί** : the whole following clause is the subject of **ἐστί**.

**εὐρύν** : refers to the *wide-spreading* camp.

230. **ἀποαιρείσθαι** : the object is **τινά, ἐκείνον, τοῦτον, or ἑκαστον**, to be supplied from the relative clause. The antecedent is often omitted in indefinite or general statements. Homer uses both **ἀποαιρείσθαι** with unelided **ο**,

and ἀφαιρείσθαι (182), showing that the initial consonant of αἰρέω ( $\sqrt{\text{φαρ}}$ ) was already obsolescent.

ὅς τις: D. 143.

σθέν: D. 112, 2; 114; depends on ἀντία.

231. δημοβόρος: not a *people-devouring king*, but *devourer of the public stores*, ὁ τὰ δῆμα κατεσθίων. It was one of the king's prerogatives to be supported by δῶρα, not wholly voluntary gifts, but practically taxes, which might be exacted (see Il. 17. 225 ff.: "*For this end I am wearying my people by taking gifts and food from them*"). The reproach lay in the charge of excessive exactions, consumed by the king himself instead of being expended for the common weal. There was no appeal from such injustice, and Achilles's purpose is to represent Agamemnon as a despot against whom his subjects should rebel. — The nominative is exclamatory or interjectional and has no regular construction.

ἐπεὶ: gives the reason why it is possible for Agamemnon to be δημοβόρος: "It is no wonder that thou dost oppress the public with thine imposts, for thy subjects are too cowardly to resent thine injustice, else they would now avenge their wrongs." A fling at Agamemnon's followers, whom he also threatens, after having failed to incite them to mutiny (240 ff.).

οὐτιδανοῖσι: for the dative, see on Μυρμιδόνεσσι 180.

232. ἢ γάρ: the omitted protasis may be rendered by our *else*; then ἢ γάρ = *for else, surely*.

λωβήσαιο: he does not say ἐλωβήσαιο κέν (ἄν): *thou now hadst done thy last despite*, but, as he is not quite sure of the facts, he says λωβήσαιο κεν (ἄν) (potential optative of the past): *thou mightest now have done thy last despite*. The two are by no means equivalent.

233. ἐπεὶ: D. 222; in tmesis proper the preposition is essential to the meaning of the verb. ∪ —, D. 40.

μέγαν, because it was one which might not be broken. The words of the oath are in 240 ff.

δοῦμαι: D. 204; answering to 181.

234. ναὶ μά: the oath is resumed by ἔσσεται ὄρκος in 239.

σκηπτρον: kings usually swore by their own scepters, but in this case (see on 237) Achilles swears by the scepter which the herald had given to him, as he did to every speaker, at the beginning of his speech in token that he had the floor. At the close of his speech Achilles dashes it with childish petulance upon the ground (245) before he takes his seat.

τό: D. 133.

μέν: is not for μήν, but μέν οὐ ποτε . . . οὐδέ (236) (*never . . . nor yet*) stand for οὐ μέν . . . οὐ δέ (*shall not . . . and shall not*), and are practically = οὔτε . . . οὔτε (*neither . . . nor*): *whith, now that surely and once for all it has left its stump, shall never send forth leaves nor grow green again*.

236. περί: D. 222.

γάρ ῥα: D. 238; *for, you see* (113).

ῥε: D. 112, 3; the scepter.

χαλκός: D. 245; the material is put for the implement (tool), like our *steel*. Iron was rare and precious in heroic times, while bronze was in common use for edged tools, arms, armor, etc.

ἔειπεν: takes two accusatives like verbs of depriving.

237. φύλλα τε καὶ φλοιόν: accusatives of the part of which ῥέ is the whole.

αὐτε: *on the other hand*, almost = αὐτὰρ. νῦν αὐτε, *but now* it is no longer a *tree*, but a symbol of justice in the hands of princely judges.

μὲν: the scepter.

νῆες Ἀχαιῶν: the princes were also judges. This special scepter was public (state) property, whose keepers were the heralds (234; Σ 503). It was the emblem of delegated authority, like the mace and the marshal's baton. Achilles' scepter is stored away in the palace of Peleus in Phthia; Agamemnon's is not mentioned until B 101.

238. δικασπόλοι: adjectival; *with νῆες: lawgiver sons, justice-exercising sons*, like our *sailor-men, fisher-men*.

θέμιστας: D. 101, a; the unwritten laws enforced by every primitive people.

239. πρὸς Διός: may mean either: (1) *who by order (charge, direction, commission) of Zeus uphold the traditions*, or (2) *who uphold the traditions given by Zeus*. Prefer (1).

εἰρύσσει: D. 158; 177; perfect with present meaning.

ῥε: stands for τό by attraction to the gender of the predicate.

τοί: D. 112, 2; calling attention to the dread consequences of the oath for Agamemnon. The sentence is equivalent to οὗτος δὲ ὁ ὅρκος ἔσται σοὶ μέγας ὄρκος.

ὄρκος: originally some impressive object (like the Styx) which, when sworn by, gave great solemnity to the oath; so here.

240. ἦ: D. 238, 8; ἦ ποτ' κτλ. is really the protasis (= ὅταν ἱκηταί ποτε) to the apodosis τότε ὅ οὐ τι κτλ.

Ἀχίλλης: the use of the name instead of ἐμοῦ shows his self-esteem and incites to sympathy. It is either the objective genitive or the causal genitive after ποθί.

νῆας: D. 97; terminal accusative, D. 67.

241. ἀχρύνμενος: concessive.

πέφ: D. 238, 2; intensifies the participle.

242. εὐτέ κε: D. 236, 4, b.

ὄφ: the genitive of the agent is demanded by the combined idea involved in θνήσκοντες πίπτουσι, both of which are passive in sense.

**Ἑκτορος**: the eldest son of Priam and Hecabe, husband of Andromache, father of Astyanax, the most redoubtable warrior and chieftain of the Trojans. His name is thought to mean *protector*, *upholder*, and Homer plays upon the meaning of the name when he mentions Hector as "the bulwark of the Trojans."

**ἀνδροφόνου**: constant epithet of Hector, merely emphasizing his redoubtable character.

243. **πίπτωσι**: anticipatory conditional relative sentence.

**ἐνδοθι**: D. 66, b; *within thee, within thy breast* = *κηρόθι*; frequently recurring descriptive addition to *θυμός*.

244. **ὃ τ'**: stands for **ὃ τε** = **ὅτι τε**, because *ὅτι* never elides its ι, and *ὃ τ'* is always *ὅτε*. For *ὃ* = *ὅτι* because, D. 132; 136; 238, 2.

**ἄριστον**: must be taken literally and not as a decorative epithet. In the mouth of an Homeric hero such language is artless, not boastful.

**οὐδέν**: accusative of specification; used like *οὐ τι* in 241, instead of the simple negative.

245. **ποτί**: D. 225; 223, = *προσέβαλε δὲ σκήπτρον*, an action indicative of anger and disgust, frequently seen in children and childishly passionate persons.

**γαίῃ**: dative of rest following motion.

246. **παραρμένον**: in the case of a sword the hilt of wood, bone, or ivory was riveted to the blade, and the flattened ends of the rivets were plated with gold (or silver), as is abundantly known from Mycenaean daggers. In the case of a scepter the knots or knobs, left after the removal of the branches, were probably decorated with a plating or boss of gold or silver affixed to a nail, which was driven into the wood (see also on *χρυσέῃ* 15). In like manner, the handles of metal goblets were riveted on. Welding and soldering were as yet unknown. In any case, these plated *rivet-heads*, *nail-heads*, *studs*, or *bosses* were marvelous works of art in the eyes of a rude, primitive people.

**αὐτός**: D. 130; his person is contrasted with his action.

247. **ἐμήνι**: when Achilles had taken his seat, the eyes of the startled audience were turned (therefore *ἐτέρωθεν*) in natural expectancy upon Agamemnon, who sat squirming with rage, as is indicated in a vivid way by the use of the imperfect; for that tense shows that Agamemnon was furious all along: *he kept on in his rage*.

**Νέστωρ**: son of Neleus and Chloris, king of Pylos, the oldest and wisest of the Grecian chieftains at Troy. He was distinguished for his knowledge of military tactics and chariot racing; he was fond of giving long-winded advice, in which he dwelt with especial delight upon his own deeds of emprise in ye olden time. Of all the princes, Nestor alone ventures to interfere in the quarrel of the kings, and lines 247-253 are intended

to justify his action and explain why he might dare what others feared to do.

248. ἀνόρουσε: stronger than ἀνέστη (68): he was in haste to interpose.

Πυλίων: there were three cities with the name of Pylos, but probably the one meant here was situated on the western seaboard of Triphylia, south of the mouth of the Alpheus, the ancient Samikon, at the foot of an outlier of Mt. Kaiapha, now Klidhi, see B 77.

ἀγορητής: the characteristic title of Nestor. Homer does not use ἀγορή in the meaning of *market*, the place where things are bought and sold.

249. τοῦ: D. 133; depending on γλώσσης.

καί: is explanatory of what precedes and modifies the whole clause rather than any particular word: *and e'en from his tongue flowed speech sweeter than honey*; there is no English equivalent. Some think that it should be taken with γλυκίων, others with μέλιτος, which is too distant. The flow of the verse, with the added charm of alliteration (γλώσσης γλυκίων), is thought to be in keeping with the thought expressed in it.

ἀπὸ γλώσσης: a finer phrase than "*from his mouth*."

γλυκίων: D. 106; part of the predicate with ῥέεν.

ῥέεν: D. 172, a; unhesitating rapidity of utterance is indicated by the verb used.

250. τῷ: dative of interest with ἐφθίατο.

γεναί: a generation was thirty years according to Herodotus. Nestor began to reign while the first generation was living; he saw it and the second generation die; he now reigns in the middle of the third; he has therefore been king for sixty years or more, and he is therefore between seventy and ninety years old.

251. ἐφθιαθ': D. 160.

οἱ: not αἱ, because the poet is not thinking of the γενεαί, but of the ἄνθρωποι who compose them (construction according to sense).

πρόσθεν: in the olden time, i.e., the earlier period of Nestor's life.

ἄμα: take with γεν.

ἔτραφον: notice the figure called ὕστερον πρότερον, which puts first the idea that seems most important to the man looking back: *bred and born*. Similar are the Homeric phrases: "she dressed and washed," "at his marriage and birth," "she nourished and bore him."

252. ἡγεθῆν: poetical epithet applied to towns, countries, and mountains.

μέτ': D. 220, 2, a.

τριτάτοις: D. 111.

254. ὦ πόποι: not a vocative (which would require ὦ), but a reduplicated interjection like βαιβαι, κικικι, ὄροοι ("O woe, woe"), expressing dismay, anger, sorrow, or pain: *oh woe, woe*.

\***Ἀχαιῖδαι**: the people of course are meant (D. 245).

**γαῖαν**: terminal accusative (object of motion).

**ἰκάνει**: D. 195.

255. **γῆθήσαι**: D. 154. It agrees with **Πριάμος**, the nearest subject. The remark is intended to recall Achilles and Agamemnon to their senses and shame them into abandonment of their anger.

**τε**: D. 233, 2, b.

256. **κεχαροῖατο**: D. 161.

257. **σφῶν**: D. 112, 2; indirect object of **πυθόιατο**.

**τάδε**: direct object of **πυθόιατο**.

**πυθόιατο**: D. 161; **πυθέσθαι τί τινος**.

**μαρναμένοιιν**: D. 68, 2; supplementary participle; an afterthought in apposition with **σφῶν**; = *οἷα μάρνασθον*, or *ὅτι μάρνασθον σφῶν*.

258. **οἷ**: plural referring to **σφῶν** dual.

**περί**: D. 226, 4; each **περί** is in tmesis with **ἔστέ**.

**βουλὴν**: accusative of specification: *as to (in) counsel, i.e., in the expression of counsel*.

**Δαναῶν**: genitive, because of the comparative idea in the **περί** of **περίεστέ**.

**μάχισθαι**: used as a verbal noun; accusative of specification: *as to (in) battle*; compare our "first in peace and first in war."

259. **ἡμεῖο**: genitive after **νεωτέρω**.

260. **ἦδ' ἄρ' ὅτ' ἔπειτα**: his contention is, that if better men than his present associates gave heed to his advice, the present race of weaklings should be all the more ready to hearken to him.

**ἡέ περ**: the construction is *ἡέ περ ὑμεῖς ἔστέ, ὑμῖν* being attracted from the nominative to the case of **ἀρείοισιν**.

261. **γέ**: emphasizes **οἷ**: *and they at least*, though better men; referring to **καὶ ἀρείοισιν**.

262. **ἔιδον**: D. 170 *bis*; = *ἔφιδον*, whence after the disappearance of the **φ** came the Attic **εἶδον**.

**ἀνέρας**: D. 95, d.

**ἴδωμαι**: D. 142, A, 2, a; here the subjunctive expresses the speaker's fear that he *may not see*, etc., while the subjective middle implies *with my own eyes*; therefore the meaning is, *I may never (probably shall never) see such men with these eyes of mine*.

263. **οἷον Πειρίθοον**: *i.e., οἷον εἶδον Πειρίθοον ὄντα*; an attraction to the case of **τοίους** similar to that in 260; = *οἷος Πειρίθοος ἦν*. — The persons named in 263–264 were all chieftains of the Lapithae. Pirithous, bosom friend of Theseus, was the son of Ixion and Dia, and was the king of the Lapithae, a primitive people of Larissa in Thessaly.

264. **Πολύφημον**: a Lapith chieftain, not the famous Cyclops.

265. This line is not found in the best manuscripts and is not mentioned by the ancient commentators (scholiasts). It was inserted at a late period by some patriotic Athenian, who thought that Theseus, the national hero of Athens, should have been mentioned by the side of Pirithous. The interpolation was made before the beginning of the second century A.D., for the verse is quoted by Chrysostom and Pausanias.

266. *κάρτιστοι*: D. 57; 107; used predicatively.

267. *δῆ*: intensifies the superlative (D. 238, 7).

267. *μέν*: intensive (D. 238, 6).

*ἴσαν*: D. 219.

268. *Φηρσίν*: in apposition with *κάρτιστοι*. *φῆρες* is Aeolic for *θηρες*: *wild (savage) men, wild tribes*, lit., *wild creatures* in human form, but so rude as virtually to be *wild beasts*. Homer seems to have known nothing of the monsters, half man and half horse, with which later poetry and art have made us familiar. By the story of the war between Lapithae and Centaurs myth undertakes to chronicle the conquest of a savage aboriginal people by more advanced invaders.

*οἰσκούοισι*: in later poetry their couching places were fixed on the slopes of Mt. Pelion.

269. *καί*: take with *τοῖσιν*.

*καὶ μὲν τοῖσιν*: *yes, in very truth even with them* (the Lapithae), refers back to *ἀρείουσιν* . . . *ἀνδράσιν ὠμίγησα* 261.

270. *ἔξ ἀπῆς γαίης*: explains *τηλόθεν*. *ἄπιος* (ᾶ) is probably from *ἀπό*: *far, distant*. The half verse means then: *from a distant land afar*: the tautology of primitive speech is merely superlative, as in Turkish to-day.

*ῥαλλέσαντο*: *sent for me as their ally*; the middle means *to themselves*, i.e., *to come to them*.

*αὐτοί*: the Lapithae themselves; even in his youth Nestor's fame had spread to distant lands.

271. *κατ' ἐμ' αὐτόν*: D. 122; *fought by myself (on my own account)*, *played my part in the fight*, i.e., either, he fought independent of the control of the Lapithae, or as a *πρόμαχος* in single combat.

*κείνοισι*: D. 68, 2; i.e., *τοῖς Φηρσί*.

272. *βροτοὶ ἐπιχθόνιοι*: taken together form part of the predicate: *who now are mortal dwellers upon the earth*.

*μαχέοιτο*: Homer uses two present forms, *μαχέομαι* and *μάχομαι*, from stems *μαχε* and *μαχ*. Potential optative.

273. *μεν*: D. 112, 1; 113; regarded (more correctly) by some as possessive genitive with *βουλέων* (= *τῶν βουλῶν μου*): *listened to my advice*, but by others as genitive of source: *listened to advice from me*; usually *ξυνίημι* takes the accusative of the thing and the genitive of the person.

**βουλών**: D. 68; 73. — **ων** is usually sounded as one syllable (D. 29).

**ξύνιεν**: D. 155; 218; the subject is *οἱ Λαπίθαι* implied.

**274. ἀλλά**: is hortatory and resumes 259. Three reasons why they should heed his advice have been given, viz.: 1. I am older than you; 2. I have addressed better men than you are; 3. they obey my saying, *so now* do ye, too, listen to my voice.

**καί**: *too*, following the example of better men.

**ἕμμε**: D. 112, 2.

**275. σὺ**: Agamemnon.

**ἀποαίρεο**: is the syncopated form for *ἀποαιρέ(ε)ο*, which rejects one *ε* and throws the accent back. For the unelided *ο* of *ἀπο*- see on 230 (elided in 182). **κούρην** is the direct object and **τόνδε** the indirect object.

**276. ἔα**: = *ἔαε*. There are three interpretations of the verse: 1. supply **τῇν** (= *αὐτήν*) or **κούρην** from 275 as object of *ἔαε*, in which case **γέρας** is in apposition with a second **τῇν** (or **κούρην**), the omitted object of *ῥόσαν*: *leave the maiden just as at the first the sons of the A. gave her to him for a prize, i.e., leave her as his inalienable prize* (see on **γέρας** 118); 2. supply **τόν** (= *αὐτόν*, i.e., Achilles) with *ἔαε*, in which case **γέρας** is the direct object of *ῥόσαν*: *leave him just as at the first the sons of the A. gave him a prize, i.e., leave him with unalienated prize*; 3. supply the objects as in 1, *ὥς* being causal: *leave the maiden (i.e., permit him to keep her), since (because, for) at the first the sons of the A. gave her to him for a prize*. Prefer 3.

**277. ἐριζόμεναι**: D. 164; used here of the strife of words.

**βασιλῆι**: Agamemnon, the king commanding, as in 9.

**278. οὐποθ' ὁμοίης**: *for a sceptered king has never (i.e., no sceptered king has ever) attained to like honor* (with Agamemnon, whose honor is greater because he rules over more men, 281). A common, but less acceptable, interpretation is, *a sceptered king possesses no common honor, i.e., a sceptered king never receives as his share an honor merely equal to that of the rest, but always a greater (not an equal = much greater, understatement [D. 244])*. But this excludes Achilles from the number of sceptered kings, and such he was, in spite of the fact that Peleus was still alive.

**τιμῆς**: royal dignity with all its prerogatives, such as guardianship over the traditions, right to royal demesne, meeds of honor, gifts, etc.

**279. ᾧ τε**: D. 132; 238, 2; refers to kings in general, not to Agamemnon in particular.

**280. εἰ**: introduces a concessive condition.

**θεά**: is Thetis; the clause gives the second reason for pride on the part of Achilles.

**γίνατο**: *γείνομαι* in the aorist is a synonym of *γεννάω*. Both *ἔσσι* and *γείνατο* are members of the protasis, while the apodosis begins with *ἀλλ' ὅδε*.



281. *φέρτερος*: D. 108; *more powerful*, i.e., *higher in rank*; *thy superior*.

*πλεόνεσσι*: D. 68, 3. Either dative of place (*among*) or of advantage (*for, to*).

282. *σύ*: often thus follows the vocative; more natural would be, *σὺ δέ* 'Ατρείδῃ.

*αὐτὰρ ἔγωγε*: introduces not an antithesis to *σὺ δέ*, but the motive for the appeal just made: *Nay, it is I, even Nestor*, the aged companion of heroes. *who entreat thee* = *ὁ δὲ λισσομένος εἰμι ἐγώ*, see 259, 274.

283. *λίσσομ'*: D. 36, c. The object is *σέ* understood, not 'Αχιλλῇ.

'Αχιλλῇ: taken by some as dative of disadvantage dependent on *χάλον*: *relax thine anger against*, but it is better to regard it as dative of advantage dependent on *μεθέμεν*: *abate thine anger in favor of Achilles*; as it were, make a present of thine anger to Achilles, not in his interest, but in thine own, because he is our chief reliance. ∪ — —, D. 40.

*μεθέμεν*: D. 167.

*ὅς*: introduces the reason why Agamemnon should put aside his anger.

284. *πολεμοῖο*: objective genitive after *ἔρκος*, *against*, i.e., *to ward off*. So also a shield is *ἔρκος ἀκόντων*, but *ἔρκος* 'Αχαιῶν, *bulwark of the A.* is different.

286. *ναὶ δὲ*: referring to 284. Agamemnon acknowledges the truth of Nestor's saying, but pleads the insolence of Achilles as an obstacle to reconciliation.

*γέ*: D. 238, 4: all *these* remarks of thine are certainly just, but (*ἀλλά* 287) his arrogance may not be overlooked.

*ἔφειπες*: D. 205, 2, a; the original form was *ἐ-φέ-φ(ε)π-ε*, but when the *φ* ceased to be pronounced, the resultant was *έέεπε*, then by contraction *έειπε*.

287. *ὅς' ἀνὴρ*: *this fellow*; he points in irritation at Achilles, in order to avoid mentioning the hated name.

*περ'*: D. 226, 4.

*ἔμμεναι*: D. 163. These words are said with reference to 258 and 281. The four irritated reiterations of the same thought (*he would fain be above. rule over, be king over, give orders to all the rest of us*, 287-289) show that Agamemnon is still so overmastered by his fury that he can think of no definite charges to bring against Achilles.

288. *πᾶσιν*: see on *πλεόνεσσι* 281.

289. *ἄ*: accusative of specification.

*τιν'*: = *τινα*, is the subject of *πείσεσθαι*, and is either collective: *many an one*, as often, in which case *ἄ τιν' οὐ* is stronger than *ἄ οὐτινα*; or: *one*, corresponding to our own colloquial usage: *and I think that one man* (himself) *will not*, etc.

290. αἰχμητήν: an intentional weakening of Nestor's words in 284.

μιν αἰχμητήν: object and predicate accusatives.

ἔθεσαν: = προσέειπον, with two accusatives.

291. προθέωσιν: the question is deliberative: *will they (i.e., are we to expect that they will), for that reason, suggest to him insults for him to utter?*

μυθήσασθαι: explanatory infinitive.

292. ὑποβλήδην: Achilles' rude interruption is shown by the omission of the title demanded by polite address.

293. ἡ γάρ: see on 232. (It was right for me to revile thee) *for, in very truth.*

οὔτιδανός: said in answer to φανάσσειν 288.

καλεοίμην: mixed condition; though the potential optative is an equivalent of the future indicative: *should be called* = *should be*.

294. φέργον: accusative of specification; it anticipates ὅτι κὲ φείγης, but is not necessary to the sense.

ὑποφείξομαι: probably not aorist subjunctive, but future indicative. We should naturally expect ὑποφείξαιμι, but the harsh form of the anticipatory condition is employed instead: *If I am going to yield to thee in every matter.*

295. δῆ: D. 238, 7, a; take with the imperative.

ἐπιτέλλο: D. 156, 138.

γάρ: refers back to ἐπιτέλλο.

ἔμοιγε: very emphatic. There is an ellipsis: *for* (thou shalt lay no injunctions upon me), *do not* (, therefore, attempt it) *on me*. Translate: "*pray, lay thine injunctions upon others, and not at all upon me.*" — If 296 is read, then omit the period after ἔμοιγε.

296. This line was recognized even by the ancient Greek scholars as a weak interpolation made up from 289, which it sneeringly parodies. The command of Achilles gains in force by omitting the line.

ἔτι: must be taken with οὐ = οὐκέτι.

ὁλω: see on 170; his mind is fully made up.

297. ἄλλο: he does not reach this other thing until 300–303.

βέλλο: D. 156; 223; a pregnant construction: *imprint it upon and let it remain within thy mind.* — This stock verse is used by a speaker when he wishes to change the subject, and it is always followed by a line without a connective (D. 235).

298. μέν: the correlative is δέ in 300. We have here an interlacing of two thoughts. The sentence begins as though the poet intended to draw a contrast between actual blows and passive resistance (words), but when κούρης was reached, he forgot the original contrast, and proceeded as though it lay between κούρης and τῶν ἄλλων (300).

κούρης: D. 55; *i.e.*, Briseïs, not Helen, as Pope has it.

299. ἀφείλεσθε: aorist from ἀφαιρέομαι (τινά τι); one accusative is omitted here (τήν = αὐτήν), see on 230 and 275. The aorist assumes the fact as accomplished, in disregard of Nestor's words in 275-276. The prize formerly belonged to the δῆμος (125), and by the use of the plural here Achilles makes all the Achaean princes sharers in Agamemnon's wrongdoing, because, in their obsequiousness (οὐτιδανοῖσι 231), they do nothing to prevent the wrong.

300. τῶν δ' ἄλλων: partitive genitive depending on τι in 301. See on 298.

παρὰ νηί: because his hut was beside his ship, which was drawn up on the shore.

301. τῶν: resumes τῶν ἄλλων (300) with rhetorical emphasis, but it is not necessary for the sense.

φίροις ἀνελών: similar to ἄξω ἐλών in 139.

ἀφείκοντος: genitive absolute with concealed condition.

ἐμῷ: D. 112, 1; 113.

302. εἰ: D. 238, 9; δ' is for δῆ, D. 238, 7, c.

γνώωσι: D. 188; it refers to the threat in 303.

303. The omission of the connective (D. 235) ἄρα or γάρ in this verse indicates the vigor and speed with which the threat of Achilles will be made good.

τοί: possessive dative of disadvantage after αἶμα.

δουρί: D. 89, b.

304. τῷ γ': D. 126; *these same two*, as in 65.

ἀντιβίοισι: words violently (βία) pitted against words.

μαχισσαμένῳ: D. 201.

305. ἀνστήτην: *i.e.*, from their seats; since 246, where Achilles sat down, the speakers, contrary to heroic etiquette, have been speaking from their seats, and by the act of rising therefrom they dissolved the assembly without having taken any action. — ἀνστήτην is apocope (D. 31) for ἀνεστήτην. The interchange of the dual and plural (λύσαν) is common.

306. κλισίας: see on 185; κλισίας καὶ νῆας: *camp, barracks*.

ἐφίσας: D. 59, a; found only in the feminine as an epithet of νῆός, ἀσπίς, δαίς, and φρένες; when applied to ships it means not so much "with equal walls," *i.e.*, "equally high on both sides," as more generally, "skillfully proportioned," "symmetrically built," so as to be *well balanced* and float evenly.

307. ἦμε: D. 221.

Μενουτιάδῃ: Patroclus, son of Menoetius, king of Opus. Like Agamemnon (7), Patroclus is first introduced by his patronymic, because everybody knew who was meant. — He was the intimate friend and companion (ἑταῖρος and θεραπῶν) of Achilles.

308. ἄρα: D. 238; refers to the proposition made in 141.

ἔλαδε: D. 67.

προφέρουσιν: from its resting-place on the shore; causative like βῆσε 310.

309. ἔκρινεν: is used in a pregnant sense: *he selected for it (i.e., for the ship) and sent into it (i.e., into the ship, νῆα being supplied from 308).*

ἑρεκοσιν: the *ρ* is preserved in Lat. *viginti*. Men-of-war had ten oarsmen on each side, but other ships, as that of Odysseus, κ 207, had twenty or more on each side.

ἑκατόμβην: probably consisted of sheep and goats (66).

310. βῆσε: transitive and causative.

θεῶ: dative of advantage.

καλλιπάρηον: only one of her many charms (115); see on 143.

311. εἶσεν ἕγων: ἀνά goes with εἶσεν, so that Chryseis occupied an elevated seat on the deck, in deference to her rank and to the god.

ἐν: the adverbs ἐς, ἀνά, ἐν are local adverbs not in tmesis, and mean *therefor, thereinto, thereon, therein*, respectively, D. 222.

πολύμητις: standing epithet of Odysseus, who was both wily and wise, and was, therefore, sent on embassies and other important errands.

312. οἱ μὲν: correlative with οἱ δέ 314; the party in the ship.

ἔπειτ': take with ἐπέπλεον.

ὕγρὰ κέλευθα: lit., *wet paths*, i.e., *watery ways*. The Greeks regarded the sea as a highway, as a *bridge* connecting countries, not as a barrier separating them.

κέλευθα: cognate accusative of kindred meaning. The journey to Chryse is resumed in 430, the intervening lines being devoted to an account of the purification of the army, the transfer of Briseis to the hut of Agamemnon, and a scene between Achilles and Thetis.

313. ἀπολυμαίνεσθαι: the whole army had been made unclean by the moral guilt of Agamemnon in the matter of Chryseis, as well as by the physical uncleanness caused by the plague. Physical cleanness, acquired by bathing in the sea, typified ritualistic purity, just as our baptism typifies the washing away of a sinner's guilt. Sometimes the ablution was accompanied by the disinfection of the camp with sulphur (χ 494), hygienic cleanliness and moral purity going hand in hand. To a late day sea water, or strongly mineral water, was preferred in ceremonial purifications (as in the shrines of Asclepius), but any water might be used for lustral purposes.

314. οἱ δ': those who did not accompany Odysseus and Chryseis.

ἱβαλλον: denotes a series of acts of purification by a succession of bathers, not that each man bathed several times. The phrase does not mean that they bathed in tubs on the land and cast the polluted water (offscourings) into the sea, but that they cast the filth of their bodies into the sea by bathing in the sea.

316. ταύρων: genitive of material.

θιν' = θίνα, as accent shows; the dative would be θίν'.

ἀτρυγέτοιο: stock epithet of the sea (and air) as opposed to the fruit-bearing (ζείδωρος) earth.

317. οὐρανόν: D. 67; οὐρ. ἴκε is a stock phrase.

περί: *round about*, in the sense of *amid*, *inside*, a usage occurring elsewhere in Homer, e.g., in X 95 a snake coils himself (round) about his den, but inside it, ἐλυσσόμενος περι χεῖρ. More than one day may have been spent in these purificatory rites.

318. τά: D. 133; i.e., the business of purifying themselves and of sacrificing the hecatomb. Cognate accusative.

οὐδ': marks the transition to a new scene, but one coincident with the last.

319. ἄλγ': see on 210. 224.

ἔριδος: *hostility*, but not a personal encounter.

τήν: D. 133.

ἐπηπιόησε: τί τινι, contrary to English usage. In spite of the purification and the sacrifice Agamemnon is steadfast in his wrath and here carries out a part of his threat in the matter of the seizure of Briseïs (184), but as Achilles has declined a personal encounter (298), Agamemnon does not go in person (185) to fetch the woman.

320. Ταλθύβιον: ταλθύς (from θαλτός, θάλλειν) + βίος = βιοθάλμος, *a man in comfortable circumstances: Highliver*. In later times heralds were often men of noble birth.

Εὐρυβάτην: εὐρύς + βαίνω, *Farstepper*. Although both men are here the personal heralds or squires of Agamemnon, their names were borne by heralds generally, e.g., another Eurybates is the herald of Odysseus in B 184, and at Sparta there was a shrine of the legendary Talthybius, whose descendants, the Talthybiadae, were the hereditary official heralds of Sparta.

προσέφειπεν: frequently used in addresses; here an explanatory statement precedes the direct address.

321. τά: D. 133.

ἔσαν: D. 219; dual subject with plural verb.

κῆρυκε: see on σκήπτρῳ 15. The word varies in meaning from *body-servant* to *herald*. The functions of the κῆρυξ were manifold: he was the official servant of the king; he waited on the king at meals; he was the manager of the king's household; he had the care of sacrifices and festivals; he convoked assemblies, preserved order in the same, and conferred the right to the floor by the temporary gift of his scepter; he acted as ambassador to the enemy and concluded treaties.

θεράποντε: not *servants*, but *companions*, in the way that Patroclus was θεράπων to Achilles, Meriones to Idomeneus, Sthenelus to Diomedes. It is a title of greater honor than the medieval *squire*; perhaps *count* (Lat. comes, companion) is more nearly equivalent.

323. χεῖρός: take with ἐλόντε.

ἀγμέν: D. 145; 167; 235.

324. δώσιν: D. 150; 188.

ῥί: D. 238, 7, b.

ἄλωμαι: see on 137. Agamemnon is still suspicious in spite of Achilles' assurance in 298.

325. πλεόνεσσι: ἀνδράσι understood.

τό: D. 133; my coming in person.

καί: intensifies ῥίγιον, *even, yet*.

ῥίγιον: D. 107.

326. ποίαι: D. 218.

μῦθον: refers back to 322-325, not forward, as in 25.

327. τώ: the two heralds.

ἄρῆκοντε: their reluctance arose from their respect for Achilles (331), or from their sense of Agamemnon's tyranny.

328. Μυρμιδόνιον: see on Φθίη 155. The camp of Achilles and his troops was on the extreme right of the Greek army.

329. τόν: refers to 322; Patroclus was with Achilles in 337.

παρά: *by the side of, i.e., in front of* the hut.

330. ἄρα: D. 238.

τώ: accusative.

ᾔθησιν: inceptive aorist. Understatement (D. 244) for "he was sorely vexed."

331. ταρβήσαντε: the opposite of θαρσήςας; the inceptive aorist indicates that this feeling of confusion was momentary and unfelt before they saw the dread face (δεινός ἀνὴρ Λ 654) of the prince.

αἰδομένω: the present shows that their reverence (respect) for Achilles was habitual, not momentary. *They stood still with sudden awe and because of their habitual respect for the king.*

βασιλῆα: Achilles.

332. ὀστήτην: *stood still* in mute embarrassment, arising from unwillingness to offend either Achilles or Agamemnon. Their bearing is as charming as is the courtesy of Achilles to them.

προσιφώνιον: takes two accusatives, τί depending on ἐφώνεον and μὴν on the πρὸς in composition.

333. ῥ: a real hiatus, D. 35, l.

ἔγνω: has no object (as in 302); supply either *their errand* or *their embarrassment*.

ῥῆσιν: D. 124, 3.

334. Διὸς ἄγγελοι: see on 321; they are messengers (agents) of Zeus in so far as they are the inviolable guardians and executors of the θέμιστες (238-239) of the διοτρεφέων βασιλῆων (176); as such they are Διὶ φίλοι. In Homer, Hermes has not yet become the patron of heralds.

335. ἄσπον: D. 109, bis.

τί: strengthens οὐ.

ἔμμε: D. 112, 2; supply ἐστέ.

ἐπαίτιοι: slightly stronger than αἷτιοι in 153. ἐπί in composition strengthens nouns, adjectives, adverbs, and even verbs (see 319 and 345).

Ἀγαμέμνων: supply ἐπαίτιός ἐστιν.

336. δ: D. 133, a.

σφῶι: D. 112, 3.

κοῦρη: D. 55; both κοῦρη and κοῦρος, like our *damsel* (in its obsolete sense), are almost titular designations of noble birth, and apply primarily only to the unmarried. The title clings to Briseis, though she is now a slave and not a maid, but a young widow. *Lady* is a better equivalent of κοῦρη, because it is titular and applies to both maid and dame.

337. διογενές: applied to Patroclus only in direct address. Menoetius, the father of Patroclus, was a son of Zeus.

Πατρόκλης: Homer uses both Πατροκλῆς and Πάτροκλος, D. 84, a.

338. σφωίν: D. 112, 3.

ἄγειν: D. 144.

τὰ αὐτά: *these twain themselves*, not *these same two*, as in Attic. Achilles is speaking of Patroclus, not to the heralds, who, though the innocent executors of Agamemnon's unjust command, are to bear witness to its injustice before all the world.

μάρτυροι: *i.e.*, of this injustice. The plural in interchange with the dual.

339. πρὸς: *before the face of, in the sight of*, a rare use of πρὸς derived from its original local meaning, *i.e.*, *confronting*. The use of πρὸς in oaths and adjurations is derived from this local meaning.

340. τοῦ: *him, the king*.

ἀπηνής: in apposition with βασιλῆος = καὶ πρὸς τούτου τοῦ βασιλέως τοῦ ἀπηνόυς: *aye, and of him too, that king, the cruel (one)*.

εἰ: D. 143.

δ': D. 238, 7.

αὐτε: *hereafter*, not quite as in 237.

341. χρωή = χρεώ (cp. χρή). The Ninth Book narrates how that the other chieftains, in their distress, send an embassy to Achilles, offering him rich gifts, if he will only renounce his wrath and return to the battle. But they meet with a stern refusal.

ἐμεῖο: objective genitive after χρεώ.

γένηται: see on 81. The object of χρεώ γένηται is Ἀγαμέμνονα implied.

ἀμύναι: depends on χρεώ.

342. τοῖς ἄλλοις: we should have expected to find Ἀχαιοῖς or Ἀργεῖοις here, but it is clear from 341 that it is Agamemnon in particular who is to feel the need of the presence of Achilles to save his *followers* from wreck.

τοῖσ' ἄλλοισ' *those others* (yonder) is emphatic and contemptuous: those cowards who have not had the courage to thwart the injustice of Agamemnon. Achilles points at them or indicates them by a gesture of the head. He implies that he will withhold his services on that day, and the heralds are to bear witness that his inaction in the face of disaster is justified.

ἦ γάρ: introduces that to which the heralds are to testify.

γάρ: gives the reason for the adjuration in 338 ff. γάρ is false quantity; the length is due to the ictus.

ὁ: *this fellow*.

ἄλοιήσι: D. 23.

343. οὐδέ τι: = ἄλλ' οὔτι.

φοῖδε: D. 217, 7; followed by the infinitive.

πρόσω καὶ ὀπίσω: our feeling is that the stream of events advances toward us and that the future lies in front of us, but the Greeks thought that the stream of events overtakes us from behind, passes us, and comes in that way into our range of vision. Accordingly the past is always in front of us and always perfectly visible, whereas the future, lying behind us, is hidden from our ken. πρόσσω then means *before*, only it is *the past* which is before one. Agamemnon looks only πρόσσω, at what lies open before his gaze. Ὀπίσω means *behind, after*, but it is *the future, the hereafter* which is behind one. Agamemnon does not look ὀπίσω into the hidden future; he has not the characteristics of the clear-headed reasoner. — When temporal, ὀπίσω always means *hereafter* in Homer.

344. ὅπως: D. 54.

φοι: Agamemnon; dative of advantage.

μαχέονται: the future indicative in a final (object) clause has nearly the force of the subjunctive; it implies an assertion.

345. ἐπεπειθε': ἐπί strengthens the verb, though in the main metrical convenience decided for the choice of ἐπειθεο or ἐπεπειθεο.

347. ἔτην: D. 221.

παρὰ νῆας: because Achilles' ship was drawn up on the beach at the extreme right (south): *to* or *along*.

348. ἀρέκουσ': resigned, but sorrowful, like the heralds; only in her case sorrow springs from her love for Achilles. Homer does not waste words in farewell scenes, and here he characterizes Briseis's feelings in one word.

γυνή: in apposition with ἡ δέ: *but she, the woman*.

349. δακρύσας: inceptive aorist; *fell to weeping*, not for the loss of Briseis, but in anger at the insult put upon him. Tears did not disgrace the Homeric hero.

ἑτάρων: depends on νόσφι, D. 228.

ἄφαρ: take with λιασθείς, *withdrew at once*.

350. πολίης: either because the water near the shore is discolored (grayish) when disturbed, or because of the foaming breakers.



351. πολλά: D. 230.

μητρί: Thetis, daughter of Nereus, "the old man of the deep." She was wooed by Zeus and Poseidon, but against her will and though a goddess she was forced by Zeus to marry Peleus, a mortal, because Themis had foretold that Thetis was destined to bear a son greater than his father. Eris (strife), angered because unbidden to the wedding, which was attended by all the other gods, threw among the guests a golden apple inscribed *to the fairest*, an act which was the remote cause of the Trojan war. Because prevented by Peleus from making Achilles immortal, Thetis abandoned her husband at the opening of the Trojan war and returned to her home in the sea, whence she followed the fortunes of her son with passionate interest.

ὀρεγνύς: he stretched his hands, not as usual toward heaven, but toward the sea, the home of his mother.

352. γέ: intensifies ἔτεκες, thou didst *bear* me, therefore thou shouldst see that honor is mine.

μινυρθάδιον: a thing not to have been expected in the case of the son of a goddess, and therefore the gods should let honor at the least crown that brief span. A short life with imperishable fame, rather than a long one without fame, was of his own choosing (I 410 ff.).

353. περ: intensifies τιμὴν in contrast with μινυρθάδιον. There is no real difference in the meaning of πέρ in the two verses, since in both cases it intensifies the words, *to the utmost*, D. 238, 3.

355. ἡ γάρ: *for in sooth* (he hath permitted that).

356. ἔλδον γὰρ ἔχει: emphasis is laid upon the retention, otherwise it is equivalent to our periphrastic *he hath taken*.

αὐτός: D. 130, *i.e.*, without consulting others (hence εὐρυκρείων) he caused Briseis to be taken away.

ἀποφράς: D. 206, 2, 4; 58, 57.

357. δάκρυ: used collectively.

ἔκλυε: D. 205, 1.

πότνια: found only in the nominative and vocative, is properly the feminine of πόσις (originally πότις), *mistress, lady: revered, exalted lady*.

358. βένθεσσιν: the sea deities dwelt in the depths of the sea and were regarded as aged.

πατρί: Nereus, see on 351. Homer always mentions him as "the old man of the deep" (ἄλιος γέρων), but never calls him Nereus. The exact location of the abode of Nereus was between Samothrace and Imbrus.

359. ἀλός: genitive of separation.

ἦέτ': D. 232, 16.

ὀμίχλη: *i.e.*, swiftly, lightly, silently, and indistinctly. Supply *rises*, D. 246.

360. πάροιθ': D. 228; the meaning of the ending -θε(ν) is not felt here, and adverb and preposition are not sharply distinguished in Homer.

χέοντος: temporal.

δάκρυ: used in a collective sense for the plural.

361. κατέρειε: D. 172, a; the original meaning of the verb is in some doubt. In form (but not in meaning) it is from καταρέζω, whereas in meaning it would seem to be connected with καρ-ορέγω (reach out with the hand). *Stroked, caressed, patted* him, to indicate her sympathy.

ἐκ: D. 223; tautology similar to that in the last half verse is frequent in Homer and the Bible.

362. φρένας: accusative of specification in explanation of σέ; usually explained as accusative of the part of which σέ is the whole (partitive apposition). The latter construction is most frequently found after verbs of hitting and wounding.

363. ξαύδα, κεῖθε: D. 235.

νόφ: see on 132.

φειδομεν: D. 24; 183, d; 217, 7; the clause expresses tenderer sympathy than if she had said ἵνα εἰδῶ καὶ ἐγὼ or ἵνα μὴ σὺ μόνος εἰδῇς.

364. βαρύ: cognate accusative used adverbially with στενάχων.

365. φιδυίη: D. 217, 7; agrees with τοί.—ταῦτα πάντα may be taken (1) as the object of ἀγορεύω and φιδυίη as intransitive; or (2) as the object both of ἀγορεύω and φιδυίη, in which case φιδυίη may be said to get its object from the connection (*it, it all*); or (3) ταῦτα may be taken as the object of ἀγορεύω and πάντα as the object of φιδυίη. Because of the preceding φοῖσθα it is perhaps neater to adopt (1): *thou knowest (it); why should I tell all this to thee who knowest?*

ἀγορεύω: deliberative subjunctive.

366. Θήβην: a city of the Κίλικες, situated on the confines of Mysia in the neighborhood of Adramyttium, at the foot of Mt. Placus (hence it is called ὑποπλακίη), an eastern foothill of Mt. Ida.

ιερὴν: *holy, sacred*, for the reason that every city had its protecting god to whom it was consecrate or sacred. It is almost equivalent to our slang word "*blessed*." The idea of *strong* was not present to the mind of the poet.

Ἡετίωνος: Achilles attacked and killed Eetion and his seven sons, probably because Eetion was the father of Andromache, the wife of Hector.

367. τήν: Θήβην.

διεπράθομεν: the first person lays stress upon Achilles' own share in the expedition and in procuring Chryseis for Agamemnon.

ἐνθάδε: to the Grecian camp.

πάντα: the booty, consisting chiefly of women and children for slaves, as ἥγομεν and the following two lines show (though ἥγομεν might also include cattle).

368. τὰ μὲν: the women.

σφίσιν: D. 112, 3.

369. ἐκ δ' Ἰλίου: the γέρας (see on 167), or chosen prize of the king, was set aside before the booty was divided into shares, one of which also fell to the king (see on 118). Lyrnessus (the home of Briseïs) and Chryse (the home of Chryseïs) were sacked during the course of the same marauding expedition.

Ἀτρεΐδῃ: *i.e.*, Agamemnon; dative of interest.

371. χαλκοχιτώνων: is thought by Reichel to be a picturesque expression, referring, not to a corslet or coat of mail, but to the long bronze-covered shield, which appeared as a garment when the warrior was standing behind it. But it must refer to the cuirass of bronze, which fitted the body like a shirt (χιτών).

381. Φοί: Apollo.

ἦεν: D. 219; the subject is *he* (ὁ γέρων, not Ἀπόλλων).

382. ἐπ': as in 51 with the idea of hostility.

κακόν: *deadly*, decorative epithet as in 10.

βίλος: singular used collectively as in 51.

νύ: *in consequence, therefore, so*.

383. ἐπασσύτεροι: D. 109 *bis*; *thicker and thicker*.

384. ἔμμι: D. 112, 1.

385. θεοπροπίας: see on 87. 109. The god inspired the seer, but the seer *spoke* the message revealed to him by the god (εὖ ρειδώς).

φεκάτοιο: short pet name for ἑκατηβόλος (370).

386. αὐτίκ': D. 235.

ῥεῖδμεν: he concedes the fact that he was the cause (59-67) of the declaration of Calchas (74-83 and 93-100).

Ἰλάσκεσθαι: D. 191; by surrendering Chryseïs to her father.

387. Ἀτρεΐωνα: D. 88, b.

ῥάβην: the words picture graphically the great fury of Agamemnon.

ἀναστάς: *i.e.*, Ἀτρεΐωνα.

388. ἤπειλῃσεν: the single word of two spondees in the first two feet gives great heaviness and solemnity to the first half-verse, and pictures to us the fact that the speaker is choking with anger and sullenness.

δ': D. 133, a.

δῆ: D. 238, 7, c.

τετελεσμένος: the *word* has gone into *action* accomplished.

389. τὴν μὲν: Chryseïs, as contrasted with Briseïs (τὴν δέ (391)).

390. Χρύσην: the city, not the man.

πέμπουσι: they are *at this moment escorting* her. The use of the plural insists that the whole army, and not merely Agamemnon, is blameworthy in the sight of the speaker.

ἔγουσι: notice the crosswise stress (D. 240).

ῥάνακτι: = Apollo; see on 36.

391. τὴν δέ: Briseïs.

νέον: D. 230; take with ἔβαν ἄγοντες, which form the one idea of "leading away."

ἔβαν: D. 155; the abduction of Briseïs is completed action, whereas the escorting of Chryseïs to her home is still in progress.

κήρυκες: it is now unimportant again to emphasize the fact that there were *two* heralds, 336. 338.

392. Βρισηΐος: Briseus, father of Briseïs and priest in Lyrnessus.

τῆν: D. 133.

393. εἰ δύνασαι γε: *since indeed thou canst*, not "if indeed thou canst."

394. Δία: ∪ —, D. 40; the only appeal against a decision of the king was to Zeus.

τι: *any service*, that is, because of which thou canst conjure him.

395. καρδίην: D. 57. "The heart of Zeus" is a periphrasis for Δία or αὐτόν, like "the might of Heracles," for "the mighty Heracles."

396. σέο: D. 112, 2; 113; it depends on ἄκουσα.

πατρός: supply ἐμοῦ; of *my* father (Peleus), not of *thy* father (Nereus).

ἐνί: ∪ —, D. 40.

μεγάρουσιν: connected with μέγας. μέγαρον (singular) was the great or main hall in the Homeric house. μέγαρα (plural) means a great house or palace, because a collection of chambers made a house or palace.

397. εὐχομένης: supplementary participle agreeing with σέο.

ἔφησθα: D. 153; she told the story but once, hence not the optative.

398. οἷη: nominative because the subject of ἀμύναι and ἔφησθα is the same.

399. ξυνδῆσαι: nothing further is known of this episode.

Ὀλύμπιοι: the inhabitants of Mt. Olympus, the hierarchy of heaven. Thetis, being an inferior divinity, was not one of them. In apposition with ἄλλοι: *when others*, (even) *Olympian deities*.

400. Ποσειδάων: son of Cronus and Rhea, brother of Zeus and Hades, husband of Amphitrite, lord of the sea or one-third of the universe. He dwells in the sea, though he is an Olympian deity.

401. Notice the change to direct discourse.

τόν γ': D. 126; 238, 4; *this particular (self-same) god*, if no other.

θεία: the formal address calls attention to her ability to serve him.

ὑπέλυσας: D. 156; ὑπό in composition usually impresses the idea of secrecy or stealth upon the action of the verb, but here it merely intensifies the action of the uncompounded verb.

δεσμῶν: genitive of separation.

402. ἑκατόγχειρον: probably a mythical enlargement on the octopus. Still the adjective is not to be conceived of as describing a monster with a hundred physical arms, but merely as a hyperbolical epithet expressive of infinite (hundred-fold) power; see on 403.

καλέσας': circumstantial participle of manner.

μακρόν: here perpendicularly long, *lofty, high*.

403. Βριάρευν: D. 29; there were three such giants: Cottus, Gyas, and Briareus, each with fifty heads, fifty stomachs, and one hundred arms. Similar double names are mentioned in three other passages of the Iliad, and in all cases the divine name is an obsolescent word found in the ancient ballads composed before the time of Homer. Βριάρῃος is from βριαρός, *strong*.

δέ τε: the sentence is elliptical for θεοὶ μὲν — ἄνδρες δέ (τέ being a conjunction): *the GODS call him, — and (τέ) MEN, on the other hand (δέ)*.

404. Αἰγαῖον': *the Stormy One*, because from αἰγίς (hurricane). The word may even be connected with αἶξ, because great waves were called αἶγες (billy-goats).

γάρ: refers back to καλέσας' and gives the reason why this particular monster was summoned.

αὔτε: *i.e.*, Poseidon (conjointly with others) was stronger than Zeus, but Briareus *on his part* (αὔτε) is stronger than Poseidon.

βίη: dative of respect, closely allied to the accusative of specification (βίην).

τοῦ: D. 124, 3; here a reflexive possessive pronoun = τοῦ αὐτοῦ πατρός.

405. ὅς: D. 126.

κίδοι: dative of cause; rejoicing in the sense of his power.

406. τόν: Briareus.

Ἔ: D. 112, 3; 118.

ἔδωκεν: Cronion is the object. Note the play on ἔδωκεν.

407. μιν: object of μνήσασα.

παρέβη: on his footstool, touching his chin with one hand (see 500) and his knee with the other.

γόνων: D. 89, b; supply μιν.

408. ἐθέλησιν: D. 150.

ἐπὶ: D. 223; for ἐπί in composition see on 345.

409. πρόμας: the *camp* by the ships, which were drawn up on land sterns foremost, so that the observer from the land would see the sterns first. Hitherto the fighting had been in the plain between Troytown and the Greek camp, but as Achilles now no longer desires mere satisfaction from Agamemnon, he wishes to have his importance and their helplessness brought home to the entire army by their utter defeat and humiliation.

ἀμφ' ἄλα: the bay between the promontories of Rhoeteum and Sigeum.

ἔλθαι: D. 207 *bis*.

Ἀχαιοὺς: in apposition with τοὺς.

410. κτεινομένους: lit., *hem them in while they are being slaughtered*, a kind of *hysteron proteron*, where our idiom would require κτεῖναι εἰλομένους, *i.e.*, *slaughter them when hemmed in*.

411. *καί*: contrasted with *πάντες*; not merely the time-serving and good-for-nothing (231) Achaeans, but especially Agamemnon himself.

*εὐρὺ κρείων*: here sarcastic.

412. *ἔτην*: in T 84-114 Agamemnon confesses and dwells at length upon his infatuation, making repeated use of this word which he defines and personifies as the goddess of mischief.

*ὅ τε*: = *ὅτι τε*, *in that, because*, D. 136; 238, 2.

414. *νύ*: seeing that thou art dishonored.

*αἰνά*: neuter adjective used as an adverbial cognate accusative: *not, to a terrible fate, to sorrow, but, under an evil fate, in an evil hour, to MY sorrow*, see on 418.

415. *αἶψ'*: D. 236.

*ὀφελει*: unattainable wish. *εἴθε* or *ὥς* may be expressed or omitted.

*παρὰ νηυσίν*: the place is unessential; she does not wish that he were *sitting by the ships*, but that his lot were tearless and griefless.

416. *νύ*: *now* that thou art disgraced and hast prayed for the success of the Trojans, since that involves thine own death.

*μῖνυνθα*: the omission of *ἐστὶ* when an adverb is part of the predicate is unusual. *μίνυνθα* and *δρήν* must be translated as adjectives (*μινυνθαδίη* and *δρηαίη*).

*δρήν*: D. 232, 9; the negation parallel with an affirmation (as in 406 and often in the Psalms) does not merely repeat, but enriches, the idea of the affirmation.

418. *ἔπλεο*: D. 205, 2, b, 40: *thou wert (and art), art made, hast come to be*, by reason of thy disgrace.

*τῷ*: D. 127, a: *in this way, therefore*.

419. *τοῦτο*: goes with *ἔπος*: *that wish of thine* (407 ff.).

*τοί*: dative of interest, *i.e., to please thee*.

*φρέουσα*: participle of purpose.

420. *ἀγάννιφον*: D. 41; it is 9574 feet high, but "no part of Olympus is within the limit of perpetual snow" (Tozer, who says that "*white as Olympus*" is a comparison used in modern Greek ballads).

421. *σὺ μὲν*: the correlative is concealed in *καὶ τότ' ἔπειτα*, 426, which is preceded by the reason why she must defer her visit to Zeus for twelve days. The interposed explanation (3 lines) causes the regular correlative (*ἐγὼ μὲν*) to be lost sight of.

*νῦν*: *i.e., for the twelve days that must elapse before she can visit Zeus*.

*νησί*: in his wooden lodge or hut (185) hard by the sterns of the ships.

*παρήμενος*: in the meantime he must hug his wrath in idleness.

*ὠκυπόροισιν*: decorative epithet of actual, not inherent, speed.

422. *μήν'*: imperative present: *keep up thy wrath*, advice similar to that in 211.

**Ἀχαιοῖσιν**: the Achaeans, because of their cowardly servility in not restraining Agamemnon.

**πάντων**: = *pân pân*, *absolutely*; used only in negative or essentially negative clauses. Primitive languages are fond of forming a superlative by doubling or reduplicating the positive.

423. **γάρ**: gives the reason for *vûn* 421.

**Ὠκεανόν**: not the god, but the stream, Oceanus, which surrounded the world. The world was a circular plane poised in Oceanus, of which the rivers were mere arms running inland.

**ἀμύμονας**: see on 92.

**Αἰθιοπῆας**: the Ethiopians lived on the banks of Oceanus on the uttermost confines of the world (*ἔσχατοι ἀνδρῶν*), and were divided into two tribes, one of which faced the rising (southeast, Arabians), and the other the setting, sun (southwest, Libyans).

424. **χθιῆς**: translate as adverb.

**ἵκοντο**: D. 170, e; *accompanied* (followed *with*, not followed *after*). This contradicts 48 (where Apollo is near the Greek camp), 195 (where Hera and Athene are busied about the assembly), and 221-222 (where apparently all the gods are on Mt. Olympus). But the hearers of the ballad were not minute critics and would find no fault with the poet for such lapses from sustained accuracy.

425. **δωδεκάτῃ**: supply *ἡμέρῃ*. On the twelfth day from *now*, not from the day of Zeus's departure. An indefinite time, see on *ἐννήμαρ* 53, and on 54.

**τοί**: ethical dative of interest: *I assure thee*.

**λείπεται**: the poet represents the gods as absent in order to gain time for the events that are to take place in the immediate future, events that will demonstrate the helplessness of the Greeks without Achilles.

426. **χαλκοβατές**: an epithet expressive of the solidity and magnificence of divine mansions. In pre-Homeric times, abundant use was made of metal in princely mansions and even tombs, some of whose interiors were actually covered with plates of copper or bronze. These plates were held in place by nails whose heads were ornamental rosettes. Sword hilts were covered with precious metal, and even furniture was partly veneered, so to speak, with beaten bronze. This bronze was mostly copper, the admixture of tin being but slight.

**δῶ**: D. 103.

427. **μίν**: object.

**γυνάσσομαι**: refers back to 407.

**μίν**: subject of *πείθεσθαι*. The repetition of *μίν* gives animation to her words.

428. **ἀπιβήσεται**: D. 207, 2.

**τόν**: Achilles.

**αὐτοῦ**: *there*, where he was.

429. *εὐλόνοιο*: an epithet of noble women.

430. *ἄρεκοντος*: by some held to be genitive absolute, the subject *ἔθεν* (*αὐτοῦ*) being understood = *and her they have taken by violence because he was unwilling*, objected to because of the omission of *ἔθεν*; by others as the objective genitive after *βίη*: *in despite of him unwilling*, but this usage is of later and Attic origin; still others (in view of *Ἀχιλλῆος γέρας αὐτὸς ἀπέφραον* T 89) regard *ἄρεκοντος* as dependent on the *ἀπό* in *ἀπέφραον*, which ordinarily takes two accusatives. Choose the genitive absolute and translate, *by violence and in spite of his reluctance*. For *ἀπέφραον* see D. 206, a, 4.

*αὐτάρ*: D. 233, 3. The lines (430-489) which narrate the episode of the home-taking of Chryseis (interrupted at 311) are regarded by some as spurious. If so, then in the original poem line 490 followed immediately upon line 429. In sense the fit is admirable, but the interpolator made more skillful use of the absence of Zeus in Ethiopia than the original poet did to fill in the twelve days' wait.

431. *ἐς*: *i.e.*, to the neighborhood of, distinguished from the entrance to the harbor in 432.

*Χρύσην*: see on 11.

*ἄγων*: appropriate because the *ἐκατόμβη* (see on 65) consisted of live animals. Of course they took Chryseis, too.

432. *ὁ δ'*: Odysseus and his company.

433. *ἑστέλλαντο*: lit., *furled for themselves the sails* = *furled their sails*; the indirect middle gives a possessive sense.

*νηῖ*: the Homeric ship was of very modest dimensions, being more properly a boat or skiff with no deck and with one mast, which was always lowered at landing.

434. *ἔπλεσαν*: transitive, as often in Homer.

*προτόνοισιν*: ropes extending from the masthead to each side of the prow. The mast was lowered or raised by means of these stays. Dative of means.

*ὑφέντες*: *ὑπό* in composition in the sense of *down* is rare, but is found elsewhere (Γ 217. X 491).

435. *πρόερχσαν*: the *σ* is doubled here for metrical reasons. After furling the sails they rowed the boat to her anchorage so near the shore that the stern cables could be fastened on land. The prow was held in position, pointing seaward, by means of another cable at whose end was fastened a mooring-stone (*εὐνή* 436) to serve as anchor.

*πρόερχσαν ἑρπεμοῖς*: Homer was fond of repetition of every kind, but especially of the recurrence of similar vocables, the so-called "etymological figure," seen, *e.g.*, here, in 434, and in 70.

436. *ἐκ*: D. 223.

*εὐνᾶς*: the anchor was unknown in the time of Homer. The repetition of the prepositions is a rhetorical figure called *anaphora*, D. 243.



437. ἔβαινον: imperfect of a series of actions; they came out at intervals one after another. The aorists in 438-439 show that the sheep and goats (66) were driven out all at once, and that Chryseis came out alone.

438. ἔβησαν: transitive (and causative) in the future and 1. aorist.

ἐκηβόλω: the  $\epsilon$  in ἐκηβόλος is not neglected elsewhere in Homer. This verse is therefore suspected.

439. νηός: depends on the compound verb.—The four spondees in the first half-verse call attention to Chryseis, the central and important figure in the picture; it is even thought that they mark the caution and dignity with which she treads the gangplank, and that the dactyl in the fifth foot indicates her spring from the plank, and the final spondee her landing with a thud on the ground, D. 14.

440. ἐπὶ βωμόν: a religious act to symbolize the fact that the god of the altar is made a witness of the formal restitution of Chryseis.

πολύμητις: see on 311.

Ὀδυσσεύς: is spokesman because he is the captain of the expedition.

441. πατρί: prolepsis of case, where we should expect the genitive after χερσί.

φίλῳ: is pronominal; see on 20.

ἐτίθει: is usually said of lifeless objects. The whole phrase is a pregnant construction for "*he put her into his arms and surrendered her to her father.*" so that πατρί φίλῳ is the indirect object of the verb of giving involved in ἐτίθει. and ἐν χερσὶ becomes εἰς χεῖρας ἐτίθει.

442. πρό: not temporal, but local.—The speech, short and to the point, is divided into four heads: (1) "Agamemnon sent me hither, (2) to bring thy daughter to thee and a hecatomb to Apollo, (3) to propitiate him, (4) because he hath brought sorrow to the Argives."

443. ἀγόμεν: D. 167; here infinitive of purpose, D. 144.

Φοίβῳ: in spite of τε . . . τε, the second clause is so turned as to give the impression that a contrast between σοί and Φοίβῳ had been intended from the start. This is effected by the chiasmic arrangement of the words. D. 240.

444. Ἰλασόμεσθα: D. 24; 183; 184.

445. νῦν: angry as he now is.

446. χαίρων: the rites of religion must be observed, and the father does not give free rein to his joy.—At this point Chryseis disappears finally from the story.

447. τοί: Odysseus and company.

448. ἐξείης: D. 232, 4.

ἔστησαν: transitive; see on βῆσαν, 338.

449. ἑρνήψαντο: lustral purification (see on 313) in or with consecrated water preceded all religious acts. The holy water of the Catholic Church and

the lustral washing of the Mohammedans are derived directly from this pagan practice.

**οὐλοχύτας**: the modern *bulghur*, from which *pilaf* is made. The barley is first boiled, dried (often on cloths), and then crushed with mortar and pestle. It is then ready for use and may be stored away for an indefinite period. When required for food it is again brought to the boiling point in a little water; this causes it to swell; when all the water has been absorbed the Oriental liquid butter is stirred in, and the dish of *pilaf* is ready to be served. Each participant in the sacrifice took up a handful of this cracked and salted barley from baskets on the ground (*ἀνέλοντο*, and γ 442) and sprinkled it (hence proleptically "*poured-out barleycorns*") between the gilded horns of the unslaughtered animals and upon the altar. Notice that the Achaeans conduct the sacrifice, while Chryses offers the prayer. The word is defective in number and is formed contrary to analogy (it should be *χυτουλαί*).

**ἀνέλοντο**: D. 170, e; so as to have it ready for immediate use at the proper moment.

450. **τοῖσιν**: dative of advantage.

**μεγάλ'**: adverbial; *aloud, in a loud voice*.

**ἤρχετο**: imperfect, *continued instant in prayer*.

**ἀνασχών**: in praying to the gods of heaven the arms were raised and the palms turned upward; in prayer to the infernal gods the gestures were reversed; see on *ὄρεγνύς* 351.

451-452. See on 37-38, where he uses the same form of address (*παλινψδία*) in praying for vengeance upon the Achaeans.

453. **ἡμέν**: D. 233; correlative with *ἥδέ* (455); parataxis (D. 234) where English prefers *even as . . . so*.

**δῆ**: D. 238, 7, c.

**πάρος**: D. 232, 8.

**ἐμείο**: D. 112, 1; 113.

454. **τίμησας**: asyndetic and parenthetic verse (D. 235) in apposition with 453, which it explains and expands, thus: *even as thou didst hear me—didst honor me and smite the A.—so now, too, etc.*

**ἴψας**: we are not informed just when Apollo ceased to smite the Achaeans.

455. **καὶ νῦν**: in contrast with *πάρος* 453.

458. **ἤξαντο**: aorist where we should expect the pluperfect.

**προβάλοντο**: = *προυβάλοντο*, *cast forward, sprinkled*, between the horns of the animals and upon the altar, *i.e.*, into the fire. — By comparing this passage with *Od.* iii. 418-472, the complete sacrificial ritual will be found to consist in the following ceremonies: (1) the hands are washed; (2) the cracked barley is taken into the hands; (3) the prayer is offered by the priest; (4) the victim is brought forward; (5) the barley is sprinkled on its head; (6) the hair is clipped from between its horns; (7) and is cast into the fire; (8) the head

of the victim is drawn up and back; (9) its throat is cut; (10) it is skinned: (11) the bones of the hindquarters (with the adhering sacrificial collops) are cut out; (12) and are wrapped with fat; (13) slices of lean meat cut from all parts are placed on this fat; (14) the heap is burned on the altar; (15) drink-offerings of wine are poured out; (16) youths with forks see that the whole heap is consumed; (17) the small intestines are eaten; (18) the rest of the victim is roasted on spits for the sacrificial feast; (19) the sacrificial banquet takes place; (20) accompanied by universal jollification; (21) the singing of hymns; (22) and the consumption of much wine. — St. Paul had to reprove some of the early Christians for profaning the Lord's Supper by treating it as similar in character to the pagan sacrificial feast, or religious banquet. "What? Have ye not houses to eat and to drink in? . . . And if any man hunger, let him eat at home" (i Cor. 11. 20-34). The Corinthian Christians were puzzled to know if they might eat of meat that had been "offered in sacrifice unto idols" (i Cor. 8). The residue of meat not consumed at sacrificial banquets was often sold to the butchers of the meat markets.

459. ἀνφέρουσιν: aorist of ἀνέρνω, D. 172; ἀναφέρουσιν became by apocope ἀνφέρουσιν (D. 31), then, by assimilation ἀφφέρουσιν (D. 32), then, ἀφέρουσιν, and finally ἀνέρουσιν, in which the *φ* is vocalized (D. 9). They drew up the head of the victim in order to stiffen the throat and thus make it easy for the knife to sever the arteries and windpipe. It was not difficult to *lift up* the heads of sheep and goats, of which this hecatomb consisted (66), but oxen were felled with the ax before their throats were cut. — The object of all three verbs is missing; the hearer could readily supply it.

460. μηρούς: see on 40.

τε: D. 233, 2, b.

κατά: D. 223. It was regarded as a good omen if the sacrificial parts were completely consumed by the fire, and the fat helped to bring this about.

κνίσῃ: here *fat, suet*, the fat web or caul; the word often means *savor, i.e.*, of the burning sacrifice. Dative of means.

461. δίπτυχα: for the more common δίπτυχοι. Supply κνίσῃν.

αὐτῶν: the μηροί with the enveloping fat.

ὀμοθέτησαν: = ὀμὰ ἐτίθεισαν, *placed morsels of raw (i.e., lean) meat (collops) thereon*; the collops were cut from all the limbs of the victim to symbolize the offering of the whole animal to the god. The gods got the offal, and the sacrificers held a banquet on the good parts of the victim, thanks to a trick practiced on Zeus by Prometheus (cp. Levit. 3. 9, and 6. 16; also i Sam. 2, 12-17); see on πύονα 40.

462. καὶ: the burning required considerable time and coaxing (hence the imperfect); the object is the "rump pieces" with their accessories.

σχέζησ' : D. 68.

ἐπὶ: D. 223.

463. λαίβε: drink-offerings were poured *at intervals* (the imperfect).

νέοι: whose function it was, not to roast the meat for the sacrificial banquet, but to attend to the altar fire, to adjust the burning meat with their forks, in order to induce it to burn, and to hold it in position on the fire and prevent it from falling to the ground (a bad omen).

παρ' αὐτόν: D. 130; *by the old man himself* (Chryses), pregnant construction.

ἔχον: they held the forks continually (the imperfect) in their hands, so as to be ready for any emergency.

πεμπόβολα: not unlike a hand with the fingers spread wide apart and bent downward at the second joints; an ideal instrument for raking the meat into position and for holding it there.

χερσίν: instrumental dative.

464. αὐτὰρ ἐπεὶ: unpleasant repetition, see 458. 467. 469. 484; it denotes that the narrative of one episode has been completed and that of another important one begun.

κατά: D. 223; we usually say *burned up*, but we also use *down*, e.g., "when the house had burned down," referring to the collapse of the structure; so here.

μήρ: = μηρία (40), a metaplastic form for μηροί, the parts of the rump accepted by the gods in lieu of the whole animal.

ἐκάη: D. 208, 3.

σπλάγχνα: usually explained as the heart, liver, lungs, and kidneys, but it must be remembered that these animals were sheep and goats, whose smaller intestines are rightly regarded to this day, in Greece and the Orient, as delicious titbits, the actual eating of which was symbolical of participation in the feast offered to the gods.

465. τάλλα: D. 30; *all the rest*; i.e., most of the victim.

ἀμφ' ὀβελοῖσιν ἔπειραν: pregnant construction for "*they thrust the spits through the slices so that the flesh stuck out round about the spits.*" Numerous ancient vase paintings depict young men holding the spits in their hands over the fire, which is represented as a *flamie* on the altar. To-day the spits are made to revolve over a slow fire or bed of coals, the ends of the spits resting in forks driven into the ground on opposite sides of the fire.

466. περιφραδίως: i.e., they kept the spits revolving, so that the meat would not scorch.

ῥεῦσαντο: D. 172, a; 170 *bis*; drew the meat, when done, off from the spits.

467. παύσαντο: see on ᾠξαντο 458.

πόνου: the toil connected with the sacrifice and the banquet.

τετύκοντο: D. 205, 2, a, 28.

δαίτα: the sacrificial banquet that followed on the sacrifice to the gods.

468. 'δαίνυτ': the imperfect shows that they took time in which to enjoy the feast.

ἐπίσης: D. 59, a; *fair*, i.e., *proper* (not *equal*) *share of the meal, duly apportioned meal*. A sacrifice was more especially a *free* banquet in which the invited gods and the participating men received each the measure due to his importance. The gods were served first in the sacrifice proper, while the kings and distinguished persons received larger or more delicate portions. The sacrificial banquet still lives in the Easter feast of the Christians and in the Mohammedan Bairam, the details of which bear a startling resemblance to the sacrificial banquet as described here, even to the free and ungrudging hospitality. In both cases the religious feast comes after a prolonged fast, and all gorge themselves on meat.

469. ἔπον: D. 77.

ἐξ... εἶντο: D. 206, a, 17; 170, f. Note the force of the indirect middle: *put away from themselves the desire* = *put away their desire*, see on 433. The verse which recurs frequently, elsewhere marks the end of a banquet and the beginning of an action not connected therewith, but here the beginning of other postprandial joys.

470. κοῦροι: D. 55; compare the old English *damsel* (see on κούρης 336); they were not servants, but young men of noble birth, here presumably the fighting young men. The function of wine-pourer was an honorable one, and Ganymede was the prototype.

κρητῆρας: the Greeks always diluted their wine, hence the need at banquets for large mixing-bowls (like our punch-bowls), in which to mix the wine and water before it was ladled into the πρόχοος, a kind of decanter from which it was poured into the individual beakers, here called δέπα (plural in 471), but usually called κύλικες.

ἐπεστέφαντο: lit., *surround with a crown*; i.e., they filled the mixing-bowls so full that the wine rose above the rim, forming, as it were, a crown: *filled to the brim* (to the crown). The word contains no reference to the actual crowning of the mixing-bowls with wreaths (crowns) of flowers, as Vergil imagined (*Aen.* 1. 724).

471. 'νώμεσαν: the subject is κοῦροι, the object ποτόν.

ἐπαρχόμενοι: a word belonging to any sacred preliminary ritual, and meaning *to make the sacred beginning* (ἀρχεσθαι) *in succession* (ἐπί).

δεπάσσειν: probably local dative, though some regard it as instrumental dative. Taken as local dative, the sense in full is: *after they had gone round (ἐπί) and first poured the sacred drops (ἀρχεσθαι) into the beakers*, i.e., *after the drink-offering had been poured into the beakers*. Taken as instrumental dative, the sense in full is: *after they had gone round (ἐπί) and made the hallowed beginning (ἀρχεσθαι) with the beakers*, i.e., *after the beakers had been filled for the drink-offering*, and hence, *after they had begun with the drink-*

*offering.* We have to do with a ceremonial drink-offering (libation) in celebration of their deliverance from the plague. The wine-pourer (οἰνοχόος) first poured with the πρόχοος a few drops of wine into the beaker held by each worshiper. The beakers were then emptied in libation (perhaps in concert). The wine-pourers then *filled* the beakers (ἐνώμηνσαν) with a draught to be quaffed by the worshipers.

472. οἱ: *i.e.*, κοῦροι Ἀχαιῶν.

πανημέριοι: *i.e.*, all the rest of the day until dark; predicate adjective where we use an adverbial expression.

μολπῇ: μέλπω θεόν = celebrate the god with *song and dance*; here probably with *song* alone.

473. καλόν: D. 230; cognate accusative.

παίηονα: a song (*paean*) of *thanksgiving*.

κοῦροι Ἀχαιῶν: occurs only at the end of a verse (verse tag); in apposition with οἱ δέ.

474. ῥεκάφεργον: *i.e.*, Apollo; here = "who keepeth afar" the plague: *the Averter*, now that he has been propitiated, see on 147.

φρίνα: accusative of specification (here the *seat of feeling*).

ἀκοῦων: Apollo was in distant Ethiopia.

475. ἥμος: D. 231.

κνέφας: akin to νέφος (cloud); *darkness* comes shortly after sunset in southern climes.

476. δὴ τότε: introduces the apodosis of the ἥμος clause, D. 231.

παρὰ πρυμνήσια: pregnant construction: they went *to* the stern cables and laid them down to sleep *beside* them. They slept on the land where the stern cables were fastened (436), probably to guard the cables from being tampered with by the unfriendly.

477. A new day begins here.

ἡριγένεια: the birth in the twilight is followed immediately by the red of the morning.

ροδοδάκτυλος: in reference to the five (often more) pale red rays (five fingers) which in the south precede and announce the rising of the sun.

Ἥως: = Ἔως, personified; the goddess of the dawn (Aurora), daughter of Hyperion and Theia, sister of Helios and Selene, wife of Tithonus, from whose bed on the banks of Oceanus she arose to announce the coming of her brother, the sun. Her own coming had been previously announced by Εωσφόρος (Lucifer), the morning star.

478. καὶ τότε ἔπειτα: where we should expect τῇμος, see on δὴ τότε 476.

479. τοῖσιν: take with ἔει.

ἔκμενον: D. 205, 2, b, 23. Always with οὔρος, lit., a breeze that *went* or *followed with* the ship (*ventus secundus*), hence a *favorable breeze*, that came

as a sign that Apollo had been appeased. Although Aeolus was the wind-god proper, a favorable breeze could be sent by any Olympian deity.

ἔει: *kept* (imperfect) the breeze blowing during the voyage.

480. 'στήσαν': transitive, *set up for themselves, i.e., set up their sails.*

ἱστία: the Homeric ship had but *one* sail (433), so that ἱστία is an adjective meaning "the things that belong to the mast (ἱστός)," *i.e., the sail and all its accessories*, but the presence of λευκά shows that the *sail* was in the poet's mind as the thing of greatest moment.

ἀνά . . . ἐπέτασσεν: D. 223; 41, a.

481. μέσον: *middle of (μέσον τὸ ἱστίον): filled full the sail, filled the belly of the sail.*

ἀμφί: D. 222.

κύμα: collective singular.

482. στείρη: connected with στερρός, στερεός (stiff, firm, solid), the *great main stem*; then the *false stem*, which curves upward at the prow, and is called the *cutwater*: *freely stem.*

πορφύρεον: the primitive meaning of πορφύρω is *to be agitated* ( $\sqrt{\phi\upsilon\rho}$ , Lat. *fervere*), hence πορφύρεος means *foaming, boiling*, no idea of color being inherent. She merely "had a bone in her teeth."

νήος: really depends on στείρη: *of the onward-speeding ship*, but it may be translated as genitive absolute (to which it is near of kin): *as the ship sped on.*

ἔφραξε: D. 190.

485. νῆα μὲν: emphatic position, in contrast with αὐτοὶ δέ 487.

ἡπίριοι: pregnant construction: *drew it up so that it was on the dry land* (and rested high on the sand 486).

ἐφέρυσαν: D. 170 *bis*.

486. ἐπὶ ψαμάθοισι: pregnant: *high*, so that it rested on.

ἔρματα: can hardly mean *props, stays, shores, braces, struts*, in the technical sense of these words, which designate slanting beams of wood extending in a row along the ship's sides from stem to stern, but because both of ὑπό and τάνυσσαν (τανύω = τείνω, *stretch*, not merely to make something longer than it is naturally, but also to lay down or put in place any long object) the word must mean *supports* laid on either side of the keel, in a line with it, and lengthwise of the ship, both to hold it in an upright position and more especially to keep it dry: *put long supports in place beneath her.*

487. αὐτοὶ δ': correlative with νῆα μὲν 485.

ἔσκιδναντο: D. 60, a; imperfect of a series of acts; they did not all go at the same time.

488. μῆνι: Achilles remains, hugging his wrath, by his ships during the events about to occur. He reappears in books IX, XI, and XVI, but does not arm himself for battle until the XIXth book.

**παρήμονος**: merely indicates his inactivity in obedience to the command of his mother (421).

489. **διογενής**: his grandfather Aeacus was a son of Zeus by Aegina.

**υἱός**: D. 37; 97; the entire verse is taken up with the designation of the hero.

490. **οὔτε**: explanatory asyndeton (D. 235), in which the following sentences expand and explain **μήνι** 488.

**ἀγορήν**: assemblies must have been held and battles fought during the twelve days that intervened between the quarrel and the return of the gods to Olympus.

**ᾠωλίσκετο**: D. 194.

**κυδιάνειραν**: elsewhere used only of **μάχη**, which was the chief field of the hero's activity and gave him the greatest opportunity for deeds of high emprise, though in the **ἀγορή** he might distinguish himself as orator and statesman.

491. **πόλεμον**: ∪ ∪ —, D. 42.

**ᾠθυύθεισκε**: D. 196, b; 194; usually intransitive, but here transitive: *consumed his heart (away)*.

**κήρ**: not accusative of specification (as in 44).

492. **αὐθι**: D. 66, b; *right there* where he was, *i.e.*, in his lodge or hut by his ships (see on 185).

**ᾠθεύεισκε**: in spite of his anger he was galled by his compulsory inactivity, for his chief delight was in the battle-fray.

**πτόλεμον**: D. 62.

493. **τοῖο**: = **τοῦ χρόνου ἐκείνου**, from the time of his conversation with his mother (421-425). If lines 430-489 be omitted (see on 430), this point becomes much clearer.

**δυωδεκάτῃ**: *for the twelfth time*; see on 425.

**ἡώς**: the gods returned at daybreak.

494. **ἦσαν**: D. 221; back from Ethiopia, 423-424.

495. **ἤρχει**: Zeus "ranked" them all, and therefore *led the way*. It is evident that in official ceremonies of human society in heroic times the order of precedence was fixed by gradation of rank, and this point of etiquette is ascribed to the ceremonies of divine society.

**ᾠλήθει**: epic imperfect of **λανθάνομαι** for **ἐλανθάνετο** = **ἐπελανθάνετο**; the uncompounded middle is rare in prose.

496. **ἔφοθ**: D. 124. 3.

**ἀνεδύετο**: D. 207. 3. Here, unlike 359, **ἀνεδύετο** takes the accusative and may be explained either as *rose up from and left the waves*, or as *rose up to the waves, i.e., to the surface*. Trans. *rose up from*.

**κύμα**: collective singular.

497. **ἠερίῃ**: adjective (**ἀέριος**) for adverb. **ᾠήρ** (from which the word may be derived) has two meanings: *air* and *mist* (thick, hazy atmosphere);



and so *ἀέριος* would mean, *clad in a mist*, i.e., *in the mist of the morning*. But it is better to connect *ἀέριος* with *ἤρι* (*early*, see on *ἡριγένεια* in Vocabulary): *in the early morning, at the break of day*.

498. *εἰρόφρα*: accusative, D. 71; 101.

*ἄτερ*: D. 228.

499. *ἀκροτάτη*: the interview took place on a peak which overlooked the palace of Zeus and the city of the gods; Zeus is made to *return* to his palace in 533.

*κορυφή*: dative of place, D. 66.

*πολυδαιράδος*: from *δαίρη* (neck); lit., *with many necks* (saddles), which necessarily imply peaks, therefore *with many peaks or ridges*. Olympus was supposed to have 900 peaks.

500. *γόνων*: D. 89, b.

501. *ἀνθεῖωνος*: connected with *ἀνθίω*, *blossom*, originally *flower-field*; said of the beard, hence *chin*.

*δοῦσα*: the object is *μῖν* understood.

502. *φάνακτα*: of heaven.

503. *Ζεῦ πάτερ*: so addressed, even by a goddess, because he was thought of as father of gods and men, see on 534. 544.

*δῆσα*: D. 206, a, 16; *help*, referring to the Briareus episode 396 ff.

505. *τίμησον*: in emphatic position and in strong contrast with its opposite *ἡτίμησεν* 507.

*μοι*: often retains its length before *νίος*.

*ὀκυμωρότατος*: of *speediest death* as compared with other men. It is equivalent to an emphatic comparative.

*ἄλλων* = *τῶν ἄλλων* = *πάντων*, which is employed whenever the connection will allow it (not the case here). Not the partitive, but the genitive of separation after the comparative: *ὀκομωρότερος τῶν ἄλλων*.

506. *ἀτὰρ νῦν γέ*: *for* (he was already doomed to early death, but) *now*, in addition to short life, etc.

508. *πέρ*: D. 238, 3; *do thou at least* honor him, even if Agamemnon has done him despite.

*μητέρα*: D. 71. Thetis chooses the word deliberately, as a bit of delicate flattery: honor him, for thou canst.

509. *τόφρα . . . ὄφρα*: *so long a time, until; till such time as*; or better, leave *τόφρα* untranslated: *until*.

*ὄφρα κέ*: D. 236, 4, a. The victory is to be conditional.

510. *ὀφείλλωσιν*: the construction *ὀφείλλειν τινά τι* is found only here: *exalt one (make one rich) with something*. The present after the aorist here is possible because the exaltation is to be enduring.

*φε*: D. 112, 3; not reflexive here.

*τιμῇ*: as in 159. Achilles' own wish (408-412) is different and detailed.

511. *νεφεληγερέτα*: D. 71. Zeus makes no reply because he fears to arouse the anger of Hera, as will appear in 518.

512. *ὥς ὥς . . . ὥς* = *as . . . so*: *as she had clasped his knees, so she held them, clinging close*. She knew her Zeus.

513. *ἔχετ'*: supply *αὐτῶν* (= *γούνων*).

*ἐμπεφυκτα*: as it were, *having grown into him, grown fast to*, i.e., *closely embracing his knees*.

*εἴπετο*: whether or no he would assent to her prayer; as 514-515 show, she wanted a straightforward yes or no.

*δεύτερον αὖτις*: pleonasm (D. 247), common in our *again for the second time*.

514. *νημερτές*: D. 230.

*μὲν δὲ*: D. 238, 6-7.

*κατάνευσον*: we, too, give assent by a downward nod of the head, but the Greeks and the Italians of Magna Graecia nod dissent also (*ἀνανεύειν*, lit., *nod up*) by tossing the head back. The gesture is often accompanied by sneering grimaces of the face and mouth, a shrug of the shoulders, the elevation of the arms, and the expansion of the fingers. At first it is offensive to strangers.

515 *ἦ*: might have been inserted before *ὑπόσχεο* also, i.e., *either yes or no*.

*ἀπόφασις*: equivalent to *ἀνάνευσον*.

*ἐπι*: D. 226, 6.

*δῆλός*: i.e., thou art free to do as thou wilt, since thou hast no cause to fear me, for I can appeal to no higher tribunal, if thou flout the suppliant.

*φαίω*: D. 214.

516. *ὅσσον*: D. 53; adverb. We should have expected a positive adjective with *ὅσσον* here (*ὅσσον ἄτμος θεός εἰμι*), or else *ὅτι ἄτμοσάτη θεός εἰμι*.

517. *μὲν*: D. 230.

*ὀχθήσας*: because Thetis, his benefactress, had reproached him with ingratitude, whereas, during the long time he sat in silence (511), he had been weighing the pros and cons with a view to granting her prayer.

518. *ἦ*: D. 238, 8.

*ἔργ'*: supply *τάδ' ἔσσεται* as in 573: *it will be a sad (nice, fine) mess, a sorry matter*.

*ὃ τε*: D. 136; 238, 2.

*ἐχθροποιήσας*: Zeus foresees that Hera, an earnest champion of the Achaeans, will be angry if he makes the Trojans victorious, and that he will be forced to treat her as an enemy, for which sorry state of affairs he makes Thetis responsible.

519. *ἐρίθουσιν*: D. 150; 196, a.

520. *δέ*: resumes, = *I say, for*.

*καὶ αὖτως*: D. 130; *even as it is, even now*, i.e., without the fresh provocation of making the Trojans victorious over her protégés.

521. **καί τε**: **καί** adds a new fact that expands **νικεῖ**, while **τέ** shows that this new fact is in agreement with the preceding statement (**νικεῖ**), D. 238, b. **μάχη**: dative of place.

522. **μή**: introduces negative purpose.

**τι**: *aught*, i.e. thy visit to me.

523. **μλήσεται**: found only here instead of **μλήσει**, probably because of the meter.

524. **εἰ δ' ἔγε**: D. 238, 9.

**κεφαλῇ**: instrumental dative, D. 64.

**κατανεύσομαι**: elsewhere the future is **-νεύσω**; the indirect middle supplies the force of the possessive pronoun: lit., *nod for myself with the head* = *nod with my head*.

**ὄφρα**: D. 236, 4.

**πιπλοῖς**: D. 214; 217, 9; intransitive: *mayest be of good courage*.

525. **τοῦτο**: i.e., **κεφαλῇ κατανεύεσθαι**; the statement refers to Thetis's words in 514.

**ἐμέθεν**: D. 65; 112, 1; 114.

**ἐξ ἐμέθεν γε**: *when done by me, at least*, whereas other gods have to take an oath.

**ἀθανάτοισι**: my mere nod is an inviolable promise when I have to deal with immortal gods; mortals might exact an oath from me.

526. **ἐμὸν**: either = **τῶν ἐμῶν τι**; *anything of mine, anything that comes from me*; or = **ἐμὸν τέκμωρ**: *any pledge of mine, anything fixed by me*; or = **ἐμὸν ἔπος**: *any word (promise) of mine*.

**παλινάγρετον**: D. 147.

527. **ἀτελεύτητον**: the fulfilment was long in coming.

**ὅτι κέν**: D. 236, 4, b; *whatsoever I confirm with*, etc., i.e., without the nodding of the head his promise might be retracted. Hera declines to accept his naked promise and exacts a firm oath from him (T 108 ff.).

528. **ἦ**: as in 219.

**κυανέησιν**: the adjective is from **κύανος**, which, when a natural stone, was *lapis lazuli*. Homer knew only the artificial **κύανος**, which was an enamel or glass paste colored *blue* with copper ore or cobalt. Here simply *dark*.

**ὀφρύσι**: instrumental dative. In art he is represented with heavy eyebrows. Of course he nodded with his head.

529. **ἀμβρόσιαι**: makes no allusion to ambrosia, the food of the gods. Everything connected with the gods in any way (what they wear, — sandals, clothes, veils, — their dwellings, utensils, oil, hair, voice, song, the fodder and mangers of their horses) is *ambrosial*. The word is connected with the Semitic *ambar*, *ambergris*, and the idea of *fragrance* is always suitable to **ἀμβρόσιος** and **νεκτάρεος**.

**χαίται**: the long locks seen in his statues and busts.

**ἐπεπτώσαντο**: from *ῥόομαι*, which is related to *ῥέω* (flow): *fell waving (streaming) to (ἐπὶ) his nod, i.e., fell down beside his cheeks as his head sank in the nod.*

530. **κράτος**: not the *κράτος* of 509, but the genitive of *κάρη*, D. 98. Homer has just painted Zeus as sorely and childishly troubled by his fear of Hera's anger (the gods of Homer are human), but this feeling of impotence at once gives way to a display of divine majesty so exalted that a mere movement of his head makes Olympus quake. According to a tradition, current from antiquity to the present, Phidias based on verses 528-530 the conception of Zeus which he embodied in the gold-and-ivory statue made by him for the Zeus-temple in Olympia in 448 B.C. It was of colossal size and one of the seven wonders of the world. The face of the god was characterized by infinite sweetness, and showed forth a gentle and benevolent deity, the giver of life and all good things, the father, savior, and protector of mortals. The statue was "august and perfectly beautiful," and it was reckoned a misfortune to die without having seen it. Caracalla tried to remove the statue to Rome, but the god burst into peals of laughter which so confounded the workmen that the undertaking was abandoned, and the ship was destroyed by lightning. It was afterward taken to Constantinople and disappeared about 475 A.D.

531 to the end narrates the quarrel between Hera and Zeus and the intervention of Hephaestus.

**τῷ**: *i.e., Zeus and Thetis*; dual subject with plural verb.

**διέμαγεν**: D. 155, a; 208, 7; lit., *were separated*, but here in a middle sense: *they parted* (from each other). In point of fact Thetis went away.

532. **ἄλτο**: D. 206, b, 1; 10; 60.

**ἀπ'**: *from a position on.*

533. **Ζεύς**: supply the verb *ἔβη* from the idea of motion in *ἄλτο*. The zeugma (D. 246) implies that Zeus went quickly.

**ἔφθν**: D. 35, j; 60, 4; 124, 3; 125.

**δῶμα**: as in the case of earthly kings, the palace of Zeus was the center of the social gatherings of the gods, where they ate, drank, and made merry until sunset, when each god went to his own palace in the heavenly city.

**ἀνίσταν**: D. 155. From this passage it may be assumed that great respect was shown to persons of rank and age in the society of mortals in heroic times, for Homer merely transfers the customary usages and etiquette of his day to the gods.

534. **ἵδων**: from *ἕδος*, connected with *ἕζομαι* (*sit*), here: *places*, since *ἕδρα* (not *ἕδος*) is the proper word for *seat*. The word is used generally only of temples (*ἕδη θεῶν*).

**σφοθ**: D. 124, 3.

**πατρός**: he was the actual father of many of them, but the word is to be taken here as in the title *πατὴρ ἀνδρῶν τε θεῶν τε* (544), see on 503.

ἔτλη: as in 228; *i.e.*, to remain *seated* as Zeus approached.

535. μέναι: *i.e.*, seated; the object is μὴν understood.

ἐπερχόμενον: *him coming* = *his coming*.

536. ὅς: *i.e.*, all standing.

μὴν: object of *ῥιδοῦσ'* (537).

537. ἡγνόησεν: D. 23; understatement (D. 244); for "*she knew well that*"; see on 220.

συμφράσσατο: D. 41, a.

538. ἀργυρόπεζα: a fixed epithet of Thetis (see on κοίλῃσιν 26) and more suitable for a sea-goddess than Milton's "*tinsel-slippered*."

ἄλκιον γέροντος: Nereus, one of the lesser gods and not a peer of the Olympian deities.

539. αὐτίκα: without a conjunction (D. 235) indicates the speed with which Hera's words followed her discovery, and indirectly, too, her anger.

κερτομίοισι: neuter adjective, used here as substantive (but *ἔπεισιν* may be understood).

προσηύδα: the subject is Ἥρη. Hera desired to be *informed* in regard to the plans of Zeus; neither she nor Zeus was omniscient. — "The scene between Zeus and Hera is typical of the spirit in which Homer treats the deities of Olympus. It is, to say the least, not reverent, and far removed from any conception of primitive piety. It is, indeed, one among many signs that the civilisation of the heroic age was old and not young — a civilisation which was outgrowing the simple faith of its ancestors. It has often been pointed out with truth that the humour of Homer is almost entirely confined to the scenes in Olympus, which seem to be treated as a fit opportunity for the display of passions which would be beneath the dignity of heroes. Even in morality the tone of Olympus is distinctly beneath that of earth. Mr. Gladstone has well remarked that not one of the gods can be called as distinctly *good* as the swineherd Eumaios." — *Leaf and Bayfield*.

540. αὖ: like αὖτε in 202, expressive of vexation.

δολομήτα: vocative of δολομήτης, which is found only here for the common δολόμητις (epithet of Odysseus). Hera is guileful herself; she pretends that she does not know who Zeus's visitor was, but in 556 she knows quite well.

541. φίλον: part of the predicate.

ἐμεῖ: D. 112, 1; 113.

έόντα: in the accusative, though τοί precedes; it is attracted to the case of the subject of *δικαζέμεν* (σε understood), with which it forms part of the predication: *thou ever lovest to give thy judgments apart from me in secret meditation*; whereas έόντι would give a different meaning: *thou ever lovest, when thou art apart from me, to give thy judgments in secret meditation*.

542. κρυπτάδια: adjective, neuter plural as cognate accusative after φρονέοντα.

δικαζέμεν(αι) : D. 164 ; used absolutely, *i.e.*, to decide quarrels and disputes.  
οὐδέ τί πω = οὐδέ πώ (τι) : *and not yet ; not as yet (τι at all)*.

543. πρόσφρων : see on 77. Like ἐκών, ἀέκων, etc., it is always used predicatively, here with τέτληκας.

ὅττι : D. 143.

545. δῆ : *I pray thee*.

μύθους : unspoken *plans*.

546. χαλεποί : *i.e.*, to understand (εἰδέναι) ; agrees with μῦθοι ἐμοί understood, where English idiom requires the impersonal construction.

τοί : a mere *female*.

ἔσονται : D. 36, c ; 219.

547. ὄν : object of ἀκούμεν ; supply μῦθον. We should have expected οὗς.

548. οὔτε : strengthened negation.

549. ἀπάνευθε : D. 228 ; *i.e.*, without the knowledge of.

ἐθλωμι : D. 150. Notice the caesurae, especially the audible trithemimeral (after ἐγών) and the hepthemimeral (after θεῶν), D. 19.

550. ταῦτα φέκαστα : for τοῦτου ἕκαστα : *the details of this plan*. The neuter plural after the masculine singular (ὄν) is to be explained by the fact that ὄν κε, being a general relative, is collective in sense and virtually = αἱ ; the sense rather than the form of ὄν is followed.

551. βοῶπις : stereotyped epithet of Hera, and used only of females : lit., *ox-eyed*, *i.e.*, *large-eyed*, with the calm, fearless, gentle, rounded eyes of the ox. Large eyes were considered a prime requisite of beauty among the Greeks, and the epithet conveys no idea of depreciation. The epithet is probably a reminiscence of an old *cow-goddess*, *i.e.*, an ancient idol with the head (or face) of a cow, like Io. In later times the idea of the cow's eye was entirely lost, being supplanted by the idea of largeness, *e.g.*, βούπαις, lit., *cow-boy*, but actually *big boy*.

552. ποῖον : *of what sort, what kind of* (not, *to what end*) ; predicate, as the position of τόν indicates. It is an exclamation expressive of angry surprise and indignation ; no answer is expected ; = ποῖός ἐστιν οὗτος ὁ μῦθος ὄν εἶπες.

553. εἶρομαι : present : *have not been in the habit of*.

554. εὐκηλος : from ἐρέκηλος, whence by syncope ἐφεκηλος and by vocalization of the digamma εὐκηλος (D. 9) ; it agrees with the subject of φράζεαι (σύ understood).

μᾶλ' εὐκηλος : *i.e.*, free from interruption or anxiety.

φράζεαι : D. 156.

ἔσσε' : D. 135.

ἐθλησθα : D. 153. Subjunctive in conditional relative sentence without κε, D. 143.

555. δέδοικα : D. 59 ; 217, 3.

παρείπη: the aorist subjunctive here expresses a fear that something may prove to have happened already contrary to ordinary usage. — The neglect of the  $\rho$  in a word so strongly digammated shows that the text is corrupt; perhaps μὴ παρέπεισε.

556. Θέτις: Hera does know, after all, who had visited Zeus; see on 540.

557. ἡρίη: see on 497.

σοί γε: γέ resumes σε in 555.

558. The verse is asyndetic (D. 235), since it is but an explanatory amplification of δῖδρουκα μὴ σε παρείπη.

τῇ: Thetis.

ἐτήτυμον: D. 230.

559. πολὺς: D. 102.

Ἀχαιῶν: to be taken with νηυσίν.

ἐπὶ νηυσὶν Ἀχαιῶν: is a stereotyped phrase for the Greek camp.

561. δαμονίη: used only in the vocative: lit., *possessed with a δαίμων*; used either favorably, i.e., in the tone of affectionate expostulation or tender pity for the unfortunate one: MY *good sir* or *madam*; or unfavorably, i.e., in a tone of censure of the insensate, *fool*; here, *infatuate, insensate, presumptuous, perverse one*, or even *madam* with a scornful tone of voice. Mohammedans treat crazy people and even senseless idiots with kindness and respect because they are *under the influence of God*, or "*because God has touched them.*"

όλαι: D. 156; I cannot escape from thy everlasting όλω.

λήθω: the many vowels make the line liquid and musical.

562. ἔμπης: D. 232, 14; strictly ἐν πᾶσι: *in all that* = Eng. *for all that*.

563. ἐμοί: dative of interest.

τό: i.e., this estrangement.

ρίγιον: i.e., than that wherewith thou now findest fault; see on 325.

564. τοῦτο: i.e., thy opinings in regard to a conference between Thetis and me.

οὔτω: correct.

μᾶλλαι: *it is probable that; it is probably because; thou mayest be sure that.*

φίλον εἶναι: *I will have it so; it is my good pleasure.* The utterance is that of an autocrat, but full of the severity and passion of a mortal man who has been provoked by his wife's meddlesomeness (anthropomorphism; see on 539). — The harshness of the spondees in the first part of the verse is in keeping with the sentiment.

565. ἀκέουσα: see on 34; here an adjective.

κάθησο: in English *remain*. For the hiatus, D. 35, a.

566. οὐ: as in 28.

τοί: dative of advantage: lit., *for thee*, but with χαλίσμωσιν: *keep off from thee my visitation, avail thee against my visitation.*

χραιομῶσιν: D. 205, 2, b, 58; its object is ἐμέ inferred from ἰόντα. We usually find χραιομῆν τινί τι, and χραιομῆν τινί τινα is found only here.

θελ: is incorporated into the relative clause.

567. ἄσσον: D. 109 *bis*; ἄσσον ἰόντα: *come near*, is a euphemism for *chastise*.

ἐφῆω: D. 188.

569. καθῆστο: hiatus as in 565.

ἐπιγνάψασα: like our *bend one's will*.

570. ὄχθησαν: the harsh autocratic tone of Zeus was displeasing to all the other gods.

ἀνά: *throughout* the great reception or banquet hall in the palace of Zeus.

Οὐρανῶνες: in form a patronymic from Οὐρανός, the god Uranus, *the children of Uranus*, here: *inhabitants of heaven*.

571. τοῖσιν: dative of place.

Ἥφαιστος: son of Hera and Zeus, though his parentage soon became obscured and forgotten, for Hesiod makes Hera beget him by herself in order not to be outdone by Zeus, who begat Athene without the assistance of Hera.

ἤρχε: *spoke first, began* (in advance of others).

572. ἔφηρα: object of ἐπιφέρων. ἦρα ἐπιφέρων = χάριν φέρων (or χαρίζομενος).

573. τάδ': *lo, here*.

ἀνεκτά: predicative.

574. σφῶ: D. 112, 2; Zeus and Hera.

θνητῶν: in contemptuous contrast with ἐν θεοῖσι 575: 'tis a sorry thing for *gods* to quarrel about such pitiful things as mortals.

ἐριδαίνετον: D. 24; 183.

ᾤδε: *as ye do*.

575. ἐν: pregnant for εἰς.

ἐλαύνετον: D. 24; 183.

δαιτός: which was interrupted by the entrance of Zeus from his conference with Thetis in 533 ff. But we are not told until now that the gods were holding a feast on that occasion.

576. ἥδως: related to ἡδوماί, D. 58. The root is σφαδ (Lat. suad-vis, *suavis*, English *sweet*), but both the initial letters have been lost, as has also the rough breathing which replaced the σ.

ἐπεὶ: causal, not temporal.

τά: as in 106-107: (*the things that are*) *the thing that is*; generalizing plural.

χερίσθω: D. 108, a. — A humorous and vague euphemism for *wrangling*; he did not like to speak of his father's *brawling* in distinct phrase.

577. παράφημι: the verb is usually found only in the aorist middle with the meaning *outwit, delude*; here: *give counsel to, advise*.



νοεούση: here intransitive; the participle is either concessive: *though she is herself ready-witted* and does not need my advice; or causal: *because she is herself ready-witted* and can appreciate my advice. The last is too harsh for the somewhat jocular tone of Hephaestus.

578. αὐτε: as he did just now and often before. For his own experiences along that line, see 590-594.

579. νεικέησι: D. 150.

σύν: *together*, in the sense of *helter-skelter*.

ἡμῖν: dative of disadvantage.

συνταράσσειν: equivalent to συγχεῖν: *throw into disorder* (*confusion*); like *cum* in *conturbare*, *confundere*.

580. εἰ περ: the apodosis is suppressed for rhetorical effect and might be simply *he can do so*, or *who can tell what the consequences will be*, or, as the aposiopesis (D. 248) is of a comical nature, *the jig will be up with us*, *for*.

581. ἰδέων: see on 534.

γάρ: *he can do it, for*.

φέρτατος: D. 108.

582. καθάπτεσθαι: D. 145: *I advise thee to*.

583. ὤλαος: D. 76; predicate adjective.

Ὀλύμπιος: is the subject.

584. ἀμφικύπελλον: adjective from ἀμφί + a supposed κυπ-έλη (cp. νεφ-έλη) from a supposed κύπη (connected with κώτη) *handle: goblet with handles on both sides, double-handled beaker*. Such cups were common at all periods in Greece.

585. μητρὶ φίλῃ: dative of advantage.

ἐνί: pregnant for εἰς.

χειρὶ: i.e., δεξιτερῇ, singular as in 596; usually χερσὶ when both hands were employed. Lit., *placed in the hand for* = Eng. *placed in the hand of*.

ἐτίθει: for the interchange of aorist and imperfect, see on 'τεῦχε 4.

586. τέτλαθι: D. 217, 13.

κηδομένη: concessive participle.

πέρ: D. 238, 3, a; intensifies κηδομένη (not καί, which means *and* here, D. 234): *for all thy vexation*.

587. μή: fear is involved.

ἰοῦσαν: not concessive, but, *who art so dear*.

ἐν ὀφθαλμοῖσι: *before my eyes*; the simple dative is more common in this sense.

φιδωμαι: the middle implies *with mine own eyes*.

588. θεινομένην: supplementary participle after φιδωμαι.

δυνήσομαι: I am a cripple, and Zeus is πολὺ φέρτατος any way.

589. χραισμεῖν: the object is σοί understood.

**ἀργαλός**: supply *ἐστίν*. The personal, where we should employ the impersonal, construction, *i.e.*, *ἀργαλέον ἐστίν*.

**ἀντιφέρεσθαι**: depends on *ἀργαλός*. *Ἀντιφέρεσθαι* may be regarded as the accusative of specification: *in the matter of wrestling Zeus is a tough customer*.

590. **με**: object of *ῥῖψε*.

**ἦδη καὶ ἄλλοτε**: apparently Hephaestus was dashed from heaven on two different occasions: once, as narrated here, by Zeus, but Hera herself hurled him from heaven immediately after his birth, because he was lame (Σ 395 ff.; cp. also O 18 ff.).

**ἀλεξέμεναι**: D. 164; *save thee*, lit., *keep him off from thee*, the object being understood.

**μεμαῶτα**: D. 217, 8; 216; agrees with *μέ*.

591. **ῥῖψε**: Hephaestus is the son of Zeus and Hera, both gods of the storm, and he is himself the lightning-fire which fell from the storm clouds, *i.e.*, was hurled from heaven by Zeus (or Hera).

**πεταγόν**: D. 205, 2, a, 25; its object is *μέ* understood from 590.

**βηλοῦ**: from root of *βαίνω*, *threshold*, *i.e.*, of the palace of Zeus.

592. **πᾶν ἡμᾶρ**: accusative of duration of time, *all day long*, *i.e.*, all the rest of the day, reckoned from the time of the hurling forth, like *πανημέριοι* 472.

**ῥερόμεν**: often said of ships, *was borne along*, involuntarily as a ship is driven by the wind and waves.

**ἄμα**: adverb; with the dative.

**καταδύντι**: D. 148; 206, a, 25; the conjunction of noun and participle where we should expect *ἄμα τῷ τὸν ἥλιον καταδύναι*.

593. **κάππεσον**: D. 31; 32.

**ἐν**: in a pregnant construction.

**Δήμῳ**: Lemnos is a wholly volcanic island formed by Mt. Mosychlus, a volcano now extinct. It is apparent, therefore, why the fire-god fell precisely on Lemnos when cast forth by the cloud-gathering lord of the lightning.

**ἐνέην**: D. 219. Supply *ἐμοί*, *in me*.

594. **Σίντιες**: connected with *σίνομαι* (*damage*), the savage and piratical inhabitants of Lemnos, which Homer (Ω 753) calls *inhospitable*. They were hospitable to Hephaestus because their occupation of miners and producers of metal was akin to his own. When hurled forth by Hera at his birth he fell in the sea and was cared for by Thetis and Eurynome.

**ἔφαρ**: construe with *κομίσαντο*.

**κομίσαντο**: indirect middle: *took me up for themselves*, *i.e.*, bore me into their house.

596. **μειδήσασα**: the repetition emphasizes the change of feeling among the gods. For the aorist participle, D. 148; it is not inceptive.

παιδός: genitive of separation.

χειρί: *with her hand*, instrumental dative; not, *at the hand of her son*.

597. τοῖσι: is almost the article; dative of advantage.

ἐνδεξία: adverb: *on to the right, i.e.*, beginning on the left and proceeding to the right. The practice had its origin in the religious belief that to turn toward the right was a favorable omen and toward the left the contrary. The custom is universal to-day in passing dishes, but wine is served from right to left, in each case the convenience of the server or served is consulted, so that the practice is perhaps not a survival of ancient customs. The observance of the established custom gave the server the appearance of experienced *dexterity*, and ἐνδεξία might therefore be paraphrased by *deftly, skillfully*.

598. ῥοινοχόαι: D. 170. *bis.*; imperfect of a series of acts. *To wine-pour nectar* is a bull like "golden candlestick," "weekly journal," "aedificare naves," οἰκοδομεῖν πάλιν, βουκολεῖν ἵππους, βουθoteῖν τράγον. The word has become generalized, and means here simply *poured out, served* the nectar. The gods were as temperate as mortals and took their *red* (ἐρυθρόν) nectar mixed (ἀπὸ κρητῆρος) with water according to the usage prevailing on earth.

ἀφύσσων: with the πρόχοος; for further particulars see on 471.

599. ἄσβεστος: lit., *inextinguishable*, our *immoderate, horse-laughter*, hence the proverbial phrase "*Homeric laughter*," especially common among the Germans. The contrast between the graceful movements of a Hebe or a Gany-mede, the usual tapsters of the gods, and the awkwardness of the limping, puffing Hephaestus caused the explosion of good-natured, and not derisive, laughter. Plato (*Rep.* 389) is offended by this laughter: "Persons of worth, even if only mortal, must not be represented as overcome by laughter, and still less . . . must we suffer such expressions to be used about the gods" as that used by Homer here.

ἐνῶπιο: D. 206, b, 8.

γάλας: D. 77.

θεοῖσιν: D. 66, a; *among them*.

600. ποιπνύοντα: D. 192, b; intensive of πνέω, and involves the idea of great exertion, as in *puffing, panting, gasping* for breath, caused here by the speed and alacrity with which the lame god served the guests. But this primary meaning has already been lost here or toned down into the secondary sense of *bustling*.

601. μὲν: D. 238, 6.

πρόπαν: strengthened form of πᾶν: *the livelong day, i.e.*, all the rest of the day, as in 592.

καταδύντα: see on καταδύντι 592.

603. ἔχ': D. 170, e.

Ἀπόλλων: in art he frequently carries the lyre, as the leader of the Muses

(Μουσαγέτης), for song and a "joyful noise" are pleasing to the sun-god, the giver of light and brilliancy.

604. Μουσάων: see on θεά 1'; construe as δαιτός 602.

ἀμειβόμεναι: lit., *who answering one another sang with sweet voice*. It is best to paraphrase ἀμειβ. adverbially: *sang alternately (responsively) with sweet voice* to the accompaniment of Apollo's lyre. This is the earliest mention of composition and song in responsive stanzas, afterwards known as strophe and antistrophe. Here it approaches more nearly to the responsive singing in the idyls of Theocritus, and its best modern representative is to be found in the responsive singing of the improvisatori of Italy and Greece, especially of Crete.

605. αὐτάρ: correlative to μέν (μήν) in 601, D. 233, 3.

606. κακίλοντες: D. 31, 32; *in order to lie down to rest*, or simply *to sleep*.

φοικόνδε: accordingly each god had his own palace in the heavenly city.

φέκαστος: in partitive apposition with οἱ μέν. They went out one by one, as was convenient to each.

607. φεκάστω: dative of advantage.

608. φιδύησι: D. 217, 7; used here without an object and in a purely adjectival sense.

πραπίδισιν: for the unused πραπίσιν = φρεσίν: *with knowing mind*, i.e., *with cunning skill, with artistic feeling*.

609. Ζεὺς δ': introduces the completion of 606.

φόν: D. 124, 3; *his own*.

ἦι(ε): D. 221.

610. 'κοιμᾶθ': *always used to sleep, was ever wont to sleep*.

μίν: Zeus.

611. παρά: D. 222.

χρυσόθρονος: an epithet applied only to goddesses. The throne was not of solid gold, but was adorned with gold plaques, see on χαλκοβατής 426, χρυσέω 15, and πεπαρμένον 246. Homer probably had in mind a seated statue of Hera, who is represented as seated on her throne on ancient coins of Samos and Argos.

Thus with consummate skill the poet has introduced us to both the heroes and the gods, who are to take leading parts in the events narrated in the sequel as the result of the Wrath of Achilles.

## SECOND BOOK OF THE ILIAD.

Book A introduced to us the most important chieftains and gods, and Book B will give a picture of the army. In order to fulfil his promise to Thetis Zeus sends a baneful dream to Agamemnon to incite him to folly. The

events narrated in Book B occupy not quite one day. The opening scene is in the Achaean camp, but shifts to Troy at the end of the Book.

1. ἄλλοι: = οἱ ἄλλοι, i.e., all except Zeus, a contrast further emphasized by μέν . . . δέ.

ῥά: D. 31; 238, 1.

ἵπποκορυσταί: an adjective of one ending (HA. 246; G. 343) and passive in meaning; therefore: not *horse-equipping*, but *horse-equipped*, *equipped with horses*, i.e., *equipped with war-chariots*, and hence *chariot-driving*. There was no cavalry in the heroic period. Horseback riding was not much practiced until a time posterior to Homer (though in a lost epic poem called the Cypria, which narrated the events of the war prior to the opening of the Iliad, Troilus disported himself on horseback), and the only use made of the horse in war was to draw the war-chariots of the chieftains and nobles. In point of fact ἵπποι (plural = a span) in Homer means not merely *chariot and horses*, but simply *chariot*, when the chariot itself is distinctly meant. Ἴπποκορυσταί may therefore be translated by, *who fight from chariots*. The epithet is applied only to the heroes proper, not to the soldiery. The warrior usually stood in the chariot by the side of the charioteer and fought from it, but he leaped down when occasion demanded, and frequently ran by the side of the chariot or fought at some distance from it.

2. παννύχιοι: translate as adverbial phrase; personal construction where English idiom usually employs the impersonal construction.

ἔχε: D. 170, e. The imperfect of continued sleep is thought to be slightly inconsistent with A 610-611; Zeus really fell asleep, but his sleep was fitful and broken.

3. ὁ γὰρ: *this same*, as in A 65.

φρένα: Hiatus, D. 35, c.

ὥς: for ὅπως; the direct discourse was πῶς τιμήσω; πῶς ὀλέσω, referring to the request of Thetis A 505-510 and his promise A 523 (558 f.).

4. τιμήσει: optative in indirect discourse for the deliberative subjunctive of direct discourse.

ὀλέσαι: D. 154.

πολύς: D. 102.

5. ἦδε: subject of φαίνετο, attracted from the neuter to the gender of βουλῇ in the predicate; *and this seemed*, etc.

6. πέμψαι: explanatory infinitive in apposition with ἦδε: *this . . . namely, to send*.

ἐπ': followed by the dative, where we should expect the accusative; it is the pregnant construction. There is no tmesis.

οὔλον: D. 55; is used in the sense of ὀλοῖόν, or ὀλέθριον from ὄλλυμι, and has direct reference to ὀλέσαι, 4.

"Ονειρον: in A 63 we are told that dreams come from Zeus. Homer does

not know of a Dream-god (*\*Ονειρος*), but particular individual dreams were personified and received from Zeus the appearance of life for a season. We are not informed as to how Zeus called the Dream into being, nor where the conference between them took place. — That the great god of Olympus should condescend to practice deceit upon a poor mortal was in nowise offensive to the moral sense of the time, for whenever anything went wrong with the Greek, he was prone to say, “a god deceived me.” Indeed, we find something, startlingly similar, in some of the writers of the Old Testament: “And the Lord said, Who shall persuade Ahab that he may go up and fall at Ramoth-gilead? . . . And there came forth a spirit, and stood before the Lord, and said, I will persuade him. And the Lord said unto him, Where-with? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt persuade him, and prevail also: go forth, and do so” (i Kings 22. 20–22). The Lord also hardens Pharaoh’s heart that he might not let the Israelites go (Ex. 4. 21; 7. 3; 14. 4; 14. 17), but in i Chron. 21. 1 it is Satan.

8. *βάσκι' θι:* is hortative, *υπ'* lit., *go, go!* i.e., *υπ, go: go quickly*. The asyndeton expresses haste and excitement, D. 235. — On *βάσσω*, D. 191.

*οἶλος:* vocative in the form of the nominative. He is baneful, not inherently, but for the Achaeans.

9. *ἄθῶν:* here, too, the absence of the conjunction *δέ* (asyndeton) indicates that Zeus is uttering his commands rapidly and excitedly.

10. *μάλ':* modifies *πάντα*.

*ἀτρεκέως:* i.e., in exactly the same words; a command followed strictly by *\*Ονειρος* 28 ff.

*ἀγορευμέν':* infinitive for the imperative in a mild command, D. 145.

*ὥς:* as though *οὕτως* preceded.

11. *κἄνευ:* again asyndetic, D. 235.

*κάρη κομάοντας:* a stereotyped epithet of the Achaeans.

*κάρη:* D. 98; accusative of specification.

In most ancient times men usually allowed their long hair to fall in loose, well-combed locks down upon their shoulders; sometimes it was gathered at the nape of the neck and tied (as on one of the Vaphio cups), but curled or crimped locks occur much more frequently. Up to a period immediately preceding the time of Thucydides the back-hair was braided into two queues which were twisted around the head and held in position on the crown by a golden pin in the form of a cicada. But the fashion underwent so thorough a change that four hundred years later St. Paul could write: “Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him?” (i Cor. 11. 14.)

12. *πανσυνδίη:* adverb, really dative of manner. One old Greek grammar-

rian paraphrases it by πανστρατί, i.e., with all his troops, in full array; another by μετὰ πάσης σπουδῆς, i.e., with all speed.

κὴν ὁλοι: change to direct discourse, as in A 401.

13. ἀμφίς: D. 226, 3, 2; some favoring, some opposed to the destruction of Troy.

14. ἐπέγνωμψεν: a part of the message to Agamemnon.

γάρ: for the third time; in each case giving the reason for the last sentence.

15. λισσομένη: participle of means.

ἐφήπται: D. 175; implying the inability of the Trojans to avoid the sorrows.

16. ἔρ': D. 238, 1: then.

18. τόν: Agamemnon.

19. εὐδοντ': supplementary participle.

περί: D. 222; with 'κέχυθ'.

ἀμβρόσιος: sleep is usually γλυκύς, and it is sent by a god, for Ὕπνος himself is a god.

'κέχυθ': = ἐκέχυτο, in the sense of the imperfect.

20. ὑπέρ: he bent or leaned over, i.e., stood at the head of the bed.

Νηληϊφ: D. 88, α; adjective used instead of the regular patronymic substantive (Νηληϊάδης) or the genitive case (Νηληϊός); the usage is common in Greek; less common, but used, in English, cp. *Hegelian*, *Jeffersonian*. Compare Lat. Titus Sextius = Titus Sexti filius.

νῆ: D. 97.

φευκοῦς: D. 178; 217, 6; he assumed the form of Nestor to avoid giving alarm to Agamemnon, and also because Nestor's words were wont to carry weight. In Homer dreams and apparitions always assume the figure of some person.

21. τόν: D. 133.

γερόντων: the term denotes dignity (οἱ ἔντιμοι), not age; it included all who were members of the Βουλὴ 53 (ἄνδρες βουλευφόροι [cf. 24], γέροντες βουλευταί), and consequently such youngsters as Achilles and Diomedes.

'τί: = ἔτιε.

22. τῷ: Nestor; depends on φεισάμενος.

μίν: i.e., Agamemnon; object of προσεφώνεεν.

23. εὐδεις: a reproach in the form of a question.

Ἀτρεΐος: D. 87, c; son of Pelops, brother of Thyestes, reputed father of Agamemnon and Menelaus.

ἱπποδάμοιο: see on ἱπποκ. 1; a common epithet of warriors.

24. βουλευφόρον: an active determinative compound. βουλ. ἄνδρα is the subject of εὐδεις, and βουλευφόρον is in predicative apposition with ἄνδρα (a man who is a counselor).

25. ἐπιτετράφαται: D. 162.

τόσσα: D. 53; so many weighty matters.

μέμηλεν: "Uneasy lies the head that wears the crown."

26. νὺν δ': here he abandons the rôle of Nestor, with its tone of reproach, and addresses himself to the business in hand.

ἐμμένειν: D. 65; 112; 114.

δέ: parataxis for γάρ, D. 234.

τοί: ethical dative: lit., *for thee* = *know that*; *I assure thee that*.

ἄγγελος: he speaks in accordance with his own nature, *i.e.*, as the Dream and not in the assumed character of Nestor.

27. σί: D. 113; depends on κήδεται, and σέ must be supplied as object of ἐλεαίρει.

ὅν: concessive participle. Zeus, unlike Agamemnon, does not sleep (2), and thus carries into effect the principle enunciated in 24.

ἐλεαίρει: perhaps a bit of flattery intended to incite Agamemnon to instant action. But as there was no special reason for Zeus's pity for Agamemnon, an old Greek grammarian thought this verse had been put in here by some interpolator (from Ω 174, where it is quite appropriate when said to the wretched Priam).

33. ἐκ: Zeus is the source whence spring the sorrows.

ἔχει: D. 170, e; the object is τοῦτον τὸν μῦθον understood from the context. The Dream was not commissioned to say this; he is independent enough to give instructions on his own responsibility.

34. μελίφρων: originally an epithet of wine.

ἀνήη: D. 189; 188.

36. τά: cognate accusative, object of φρονέοντα.

φρονέοντ': in apposition with τόν 35.

ἀνά: used for metrical convenience instead of the more common κατά.

τελέσθαι: D. 140, a.

ἔμελλον: D. 149. The plural avoids ambiguity, since ἔμελλεν might mean "which Agamemnon was not destined to accomplish."

37. 'φή: *expected*.

γ': intensifies ὅ, to contrast it strongly with Ζεὺς 38.

καίῃ: D. 129; *that very*.

38. νήπιος: an exclamation, in apposition with ὁ: *fond fool*, that he was.

οὐδέ: parataxis for οὐ γάρ, D. 234.

τά: *the things which as labors (plans) = the plans which*.

'φείδε: D. 151; 217, 7.

ῥά: the hearer *did* know well what happened subsequently.

φέργα: attraction into the relative clause gives emphasis to ἔργα.

39. γάρ: long, as in A 342.

ἐπ': D. 223; the position after the verb is rare, D. 224, a.



41. ἤγγετο: D. 205, 2, b, 1.

ἀμφέχυντ': lit., *poured itself about him* = *resounded in his ears*.

ὀμφή: i.e., of the Dream.

42. ἔξετο: the imperfects ἔξετο, ἔνδυνε, and ἔβαλλετο do not differ in meaning from ἐδήσατο (44), ἔβαλετο (45), and εἵλετο (46).

ὀρθωθείς: with middle meaning (D. 139, a): *raised himself upright and sat* = *arose and seated himself* on the edge of the bed.

μαλακόν: because it was made of wool.

ἔνδυνε: has the force of a middle. Apparently the heroes slept entirely nude, as many Italians do to-day.

χιτῶνα: a sleeveless woollen undergarment or shirt. It was worn next to the skin, was bound by a belt at the waist, and reached nearly to the knees.

43. δέ: has its vowel lengthened, D. 40.

ἔβαλλετο: the indirect middle, here and in ἐδήσατο. ἔβαλετο, εἵλετο, gives a possessive sense: lit., *threw on the mantle for himself* = *threw on his mantle*.

φᾶρος: a mantle corresponding to the ἱμάτιον or χλαῖνα of later times.

44. ποσσί: D. 78, a.

ὑπό: ὡς, D. 40.

λιπαροῖσιν: from λίπα oil: lit., *oily*, referring to the practice of anointing the body with oil; then transferred to the flesh color of the healthy human body.

ἐδήσατο: the poet describes the several actions of Agamemnon rather than the articles of his dress.

45. ἀμφί: in tmesis with ἔβαλετο.

ἄμοισι: D. 66. He did not throw the sword itself over his shoulder, but the baldric (τελαμών) from which the sword hung.

ἔβαλετο: indirect middle: *cast for himself* = *cast his*.

ἀργυρόηλον: the hilt of the sword was riveted to the blade, and the exposed facets of the rivets were plated with silver. The blade of the sword was of bronze. See on ἀργυρέη A 219, and on πεπαρμένον A 246.

46. σκήπτρον: see on A 15. He took no spear, as he carried the scepter in the spear-hand.

ἄφθιτον: *imperishable*, both because it was made by the god Hephaestus (see 101-108) and because, being a gift of Zeus through Hermes, it was symbolical of god-given authority, and hence had ever remained a sacred heirloom in the family of Pelops. — "When Homer wishes to tell us how Agamemnon was dressed, he makes the king put on every article of raiment in our presence: the soft tunic, the great mantle, the beautiful sandals, and the sword. When he is thus fully equipped he grasps his scepter. We see the clothes while the poet is describing the act of dressing. An inferior writer would have described the clothes down to the minutest fringe.

and of the action we should have seen nothing." — Lessing's *Laocöon*, xvi, trans. Frothingham.

47. κατὰ νῆας: *i.e.*, to the place of assembly (ἀγορά) in the center of the camp; see on A 54. Here it meets by the ship of Nestor (54).

48. Ἥως: = Ἔως; see on A 477.

προσβήσεται: D. 207, 2; *i.e.*, topmost Olympus caught the first glimmerings of the Dawn, as she preceded the Sun, bringing light to gods and men.

μακρόν: *lofty, high.*

49. Ζηνί: D. 96.

φάος: = φῶς, see on φάος A 605. The gods, too, need the light of day. Agamemnon slept most of the night after all, as the dream came to him toward the dawn.

50. αὐτάρ: marks the transition to a new scene, as in A 430.

δ: Agamemnon.

ἔκλυσεν: here with the dative, contrary to the Attic usage.

51. ἀγορήνδε: to a general assembly of the entire army (see on 21 and A 24), whereas the βουλή (53 below) was a privy council consisting of the principal chieftains (elders), probably Agamemnon, Achilles (absent on this occasion), the two Aiantes, Diomedes, Idomeneus, Menelaus, Nestor, and Odysseus.

52. οἱ: the heralds. Asyndeton for καὶ οἱ μὲν, D. 235.

ἐκήρυσσον: imperfect of a series of actions.

τοί: the Achaeans.

53. πρῶτον: the privy council meets *first* to fix upon a plan of action (73-75) to be submitted to the general assembly (139-141), which convenes immediately after the adjournment of the βουλή (87 ff.). The general assembly (on earth, as in heaven) was usually held about sunrise.

μεγαθύμων: elsewhere used only as an epithet of peoples (as in A 123. 135), but here applied to the elders because of their high rank and acknowledged bravery.

ἔξε: lit., *he caused the* (βουλή) *to sit* = *he convened a session of the* βουλή.

γερόντων: see on 21.

54. Νεστορέη: adjective for the genitive Νέστορος, see on Νηληΐω 20.

βασιλῆος: in apposition with the genitive involved in Νεστορέη; it is the construction according to the sense, on the principle of Ἀθηναῖος ὢν, πόλεως τῆς μεγίστης.

55. τοὺς: the members of the βουλή.

δ: Agamemnon, who stood up to address the βουλή, since he resumes his seat at the close of his speech (76); see on A 58 and often.

ἡρπύνητο: indirect middle.

βουλήν: *counsel, plan*: compare the Lat. *concilium* and *consilium*.

56. **θείος**: asyndeton (D. 235); he is excited.

**ἐνύπνιον**: adverb formed from a prepositional phrase (ἐν ὕπνῳ): *in my sleep*; it modifies ἦλθεν.

57. **ἀμβροσίην**: see on 19; fixed epithet of night, like the Italian *santa notte* (sacred night).

**διὰ νύκτα**: the night is regarded as a country, *through* which the Dream journeys as through space. But some regard διὰ as temporal, *i.e.*, *during*.

**μάλιστα**: really belongs with ἀγχιστα in 58, yet it must be taken closely with Νέστορι: lit., *and it was closest (exactly) like chiefly to goodly Nestor in*, etc. = *and it was very closest (most exactly) like to goodly Nestor in*, etc.

58. **φείδος**: accusative of specification.

τέ: D. 40.

**φύην**: the difference between φείδος and φύην is verbal rather than actual.

**ἀγχιστα**: D. 109 *bis*.

**ἐφεοίκει**: D. 217, 6.

59. **πρός**: in tmesis with ἔρειπεν.

**ἔρειπεν**: = προσείπεν με μῦθον with two accusatives instead of the dative of the person addressed, as in 7.

71. **ἔχει**: the moment his message is delivered, Ὀνειρος is off and away, like Athene in A 221.

**ἀποπτάμενος**: D. 206, a, 9. The participle contains the leading idea: *flew away and was gone* = *was flown away*.

72. **αἰ κέν πως**: see on A 66.

**θωρήξομεν**: D. 24; 183.

**νίης**: D. 97.

73. **πειρήσομαι**: understand νίης Ἀχαιῶν as object.

**ἥ**: the relative is attracted from the neuter to the gender of the predicate substantive, θέμις; lit., *which is the custom and right* = *a procedure sanctioned by custom*. — The object of his proposal to abandon the enterprise and return home (see on πρῶτον 83) was to sound the temper of his army, for in view of the length of the war, the recent plague, and that unwise selfishness of his which had deprived the army of the services of its Achilles, he had reason to fear that the troops had become disaffected.

74. **φεύγειν**: he proposes not merely a retreat, but a *flight*, hoping that the proposition would be rejected with indignation and have the effect of inciting the troops to a spirited renewal of hostilities.

**πολυκλήϊσι**: κλήϊδες were *rowing-benches*, not *tholes*, nor *rowlocks* (which to this day are not used in Greece): *many-benched*.

75. **ἄλλος**: is in partitive apposition with ὑμεῖς. ἄλλοθεν ἄλλος, lit., *one from this side and another from that* = *each from his individual place*.

**ἐρητύειν**: D. 145; a request rather than a command. Some of the old Greek grammarians thought that the object of ἐρητύειν is ἐμέ ταῦτα λέγοντα,

but it is better to understand αὐτοῖς (*i.e.*, νῆας Ἀχαιῶν) as the object. Agamemnon says, "I shall propose to the troops to retreat, but you chieftains must try to prevent *them* from acting on my proposition." He evidently feared that the result of his venture would not be what he desired.

77. ἡμαθόεντος: long for ἡμαθόεντος (ἄμος, ἄμμος), *sandy*, a realistic epithet applied only to Pylos, probably because the coast was sandy; however, the epithet refers not merely to the city of Pylos, but to the whole kingdom of Nestor. The adjective is masculine in form (Πύλος is feminine), but in Homer some adjectives of three terminations are used as though they had but two, the masculine standing for both masculine and feminine.

Πύλοιο: Pylos cannot be located at Sphacteria, since that site would make the journey of Telemachus from Pylos to Sparta absurd, because of the impossibility of crossing the pass of Mt. Taygetus in the time mentioned in the Odyssey. From Klidhi (see note on A 248) in Triphylia, there is a natural trade-route to Sparta, which crosses no mountains, and makes the journey of Telemachus easily feasible. Klidhi also has a broad sandy beach, so necessary for beaching the small ships (boats) used by the ancients.

79. The verse recurs frequently in Homer, because it is the polite form of address to princes. The form of address to the ordinary soldiery is seen in 110 below.

80. εἰ: introduces a mixed condition, of which the protasis itself is condensed, the full thought being, "if this dream had appeared to a less trustworthy man and he had told us of it, then we might," etc.

81. ψεύδος: supply εἶναι, = τὸν ὄνειρον ψεύδος εἶναι: *a false thing*.

κεν φαίμεν: potential optative.

μᾶλλον: *rather* (than give it credence and try the issue of war in the absence of Achilles).

82. ἔριδ': D. 170 *bis*; 205, 2, b, 20. The antecedent of ὅς is the omitted subject of ἔριδε = νῦν δὲ ἐκεῖνος εἶδεν τὸν ὄνειρον ὅς. The implication is that the word of the king, God's vicegerent, precludes the possibility of deceit. Nestor is polite, but unconvinced.

85. 'πείθοντο: *i.e.*, one by one (imperfect of a series of acts) they left the council of the chieftains in order to set about making trial of the temper of the army.

ποιμῆνι λαῶν: a patriarchal epithet applied both to Agamemnon and Nestor, but probably Agamemnon is meant here.

86. ἐπισσεύοντο: D. 172; after the sceptered kings as they came forth from the council and proceeded to the agora.

87. ἱασι: D. 221; *go, fly*.

ἀδινάων: *thronging, busy, thickly swarming*; used in Homer not only of bees, sheep, and flies, but also of the beating heart, of vehement grief, and the passionate song of the Sirens. The thronging ending -αων is descriptive

of the thronging bees that unceasingly and in quick succession pour forth from (and return to) their hive in a hollow rock.

88. νέον: D. 230; *ever in fresh numbers, afresh*.

89. βοτρυδόν: adverb: *in clusters, clusteringly*. The simile is not wholly correct, for bees do not fly in clusters and only form themselves into a cluster like a bunch of grapes when they swarm, whereas the mention of *flowers of spring* (rather than trees) seems to indicate that the poet had in mind bees plying their business of honey-gathering. And yet lines 92-93 seem to show that the point of the comparison is that as bees hurry from their hive and arrange themselves in a cluster at the spot chosen for swarming, so the Achaeans hurried from their ships and huts and seated themselves in the place of assembly. Bees cannot swarm on flowers of spring, unless budding trees and shrubs be reckoned as flowers of spring, in which case the comparison would be more appropriate and ἐπ' ἀνθεσι ρευαρνοῖσιν would be a pregnant construction: *fly to and remain on*.

90. γάλις: *in throngs, in swarms*.

πεποτήγασιν: D. 158; *are on the wing, are in flight*.

τε ἔνθα: a real hiatus, D. 35, 1.

91. ἄπο: D. 224.

92. προπάροιθε: D. 228; *along; i.e., with their backs to the sea*. See on A 360.

βαθείης: *low-lying*.

93. φόσσε': = ὄσσα; the soldiery did not know why the assembly had been convened, but a rumor that a return home would be proposed by Agamemnon *had spread like wild-fire* (δαίω): lit., *was ablaze*. Rumor is here personified as a goddess, who is said to be a Διὸς ἄγγελος (*i.e., ἐκ Διὸς*), because the rapid and mysterious spread of rumor cannot be traced to any human agency, and must therefore be from God.

94. ὀτρύνουσα': urged them, *i.e., filled them with eagerness to go to the assembly in order to hear the news and the truth*.

ἄγέροντο: D. 170, e; 205, 2, b, 1; *and they gathered* at the ship of Ulysses.

95. ἐτεπρήχει: D. 213.

96. ἰζόντων: genitive absolute; reflexive in sense = when the people took their seats.

97. ποτέ: expresses impatience and indicates that former attempts to induce the soldiery to refrain from clamor had been in vain.

ἀντῆς: genitive of separation.

98. σχολαί': D. 161; equivalent to παύσαινο.

βασιλῆων: kings other than Agamemnon would be likely to address the assembly. See on A 176.

99. ἐρήτυθεν: D. 155, a. Lit., *were restrained, i.e., quieted down*, remained quietly seated on their benches. The verb is plural in the con-

struction according to sense, *i.e.*, its pronoun subject, standing for the collective noun *λαός*, is plural.

*καθ* : local, *ον*.

101. *σκήπτρον* : in the time of Pausanias (9. 40. 6) this scepter was still shown at Cheroneia, where it was worshiped as a god to whom sacrifice was regularly made (about 180 A.D.).

*τό* : D. 133; object of *τεύχων*.

*ῥάμει τεύχων* : = *ἔτευξε καμών*; as in A 168 the principal idea is in the participle : lit., *grew weary in making*, *i.e.*, *fashioned with labor, wrought with toil*.

104. *Ἑρμείας* : = *Ἑρμῆς*, son of Zeus and Maea, a daughter of Atlas; while still an infant he invented the lyre and stole the cattle of Apollo, who finally accepted the lyre in exchange for the cattle. He also invented the flute, which he traded to Apollo for the golden caduceus (herald's staff). He was the herald and peace messenger of the gods, in which capacity he brought the scepter, Zeus's symbol of empire, to Pelops; he was the guide of the souls of the dead to Hades; he invented weights and measures; he taught men how to gain wealth by commerce and how to lie and steal; ready with his tongue, he was the patron of orators; he also invented language, mathematics, astronomy, and writing, and was the patron of gymnastics and athletics; he was the promoter of fertility in plants and animals, and he was the god of chance. In art he is represented with the caduceus, the petasus (winged hat), and winged feet. Busts of Hermes were placed everywhere, especially in the gymnasium, palaestra, agora, at the city gates, and by the roadside. His best statue was by Praxiteles, the *original* of which has come down to us and is preserved in Olympia.

*Πάρις* : son of Tantalus, brother of Niobe, father of Atreus and Thyestes. Driven from Phrygia, he came to Olympia, where he overcame Oenomaus, the king of Elis, in a chariot race, thus winning Hippodameia, daughter of Oenomaus, as his wife, and with her the kingship over a large part of the Peloponnesus, to which he gave his name.

105. *Πάρις* : in apposition with *δ*.

*Ἀτρέας* : D. 87, c; son of Pelops. Homer evidently knows nothing of the horrible feud between Atreus and Thyestes, nor of the Thyestean meal, for here he makes Thyestes the faithful guardian of Agamemnon, to whom he transmits the royal insignia and the kingdom (see 106-107), thus disinheriting his own son Aegisthus.

106. *πολύφαρμι* : heteroclite dative (D. 103), as though from a nominative other than *πολύαρμος*.

107. *Θυίστ'* : D. 71.

*ῥαίπε* : imperfect, apparently used precisely as is the aorist in 106.

*φορῆναι* : the infinitive is partly that of purpose and partly that of result, D. 144; 163, a.

108. Ἄργει: D. 66; Agamemnon's own kingdom comprised Corinth, Achaea, Sicyon, and a part of the Argolis; Diomedes was king of Argos itself. But under Ἄργος we must understand certainly the whole Peloponnesus and probably even all continental Greece, which at this time seems to have been under the hegemony of Agamemnon. See on A 2 and 30.

φανάζειν: D. 144; as though ὥστε preceded.

"How does" Homer "manage when he desires to give a more full and minute picture (see on 46) of the scepter? . . . Does he paint for us, besides the golden nails, the wood, and the carved head? He might have done so had he been writing a description for a book of heraldry, from which at some later day an exact copy was to be made. Yet I have no doubt that many a modern poet would have given such heraldic description in the honest belief that he was really making a picture himself, because he was giving the painter material for one. But what does Homer care how far he outstrips the painter? Instead of a copy, he gives us the history of the scepter. First we see it in the workshop of Vulcan; then it shines in the hands of Jupiter; now it betokens the dignity of Mercury; now it is the baton of warlike Pelops; and, again, the shepherd's staff of peace-loving Atreus. . . . And so at last I know this scepter better than if a painter should put it before my eyes, or a second Vulcan give it into my hands."—Lessing's *Laocoön*, xvi, trans. Frothingham. See on σκήptron 101.

109. ἐρυσάμενος: manner or means.

Ἀργείοισι: depends on μετά in μετῆδα.

110. ἦρως: a most courteous and flattering stock form of address to the whole body of warriors, whereas ἦρως (singular) is applied only to nobles.

θεράποντες Ἄρης: i.e., brave warriors.

Ἄρης: D. 85. Ares is the god of war, but probably originally a god of the storm. He is the son of Zeus and Hera. His greatest delight is in the toil of war; blood and murder are his joy; he is therefore hated by all the gods, even by his parents, but most especially by Athene, the patroness of strategic war, of states, and of the peaceful arts and sciences.

111. μέγα: D. 230; modifies ἐνέδησε.

ἄτη: depends on ἐν in ἐνέδησε. In several places in the Iliad Agamemnon does not hesitate to throw upon Zeus the blame for his folly in quarreling with Achilles. But in the present case his complaint is only a ruse whereby to discover the feeling of the army. He therefore makes no reference to the quarrel, but to the pretended fact that Zeus, after having led him to believe that he could take Troy, now bids him to return to Argos in dishonor and with a decimated army.

113. ἐκπέρσαντ': = ἐκπέρσαντα; although μοί precedes, ἐμέ must be understood as the subject = ἐμέ ἐκπέρσαντα Φίλιον οὕτως ἀπονέεσθαι = ἐμέ μὴ

ἀπονέεσθαι πρὶν Φίλιον ἐκπέρσαι; the chief feature of Zeus's promise is contained in ἐκπέρσαντα.

ἀπονέεσθαι: — ∪ ∪ —, D. 45; 203, c.

114. ἀπάτην: Agamemnon does not have in mind the baneful Dream, but the alleged deceitful promise of Zeus that he should sack Troy before his return to Greece, ὑποσχόμενος γὰρ ἐμὲ Ἴλιον ἐκπέρσειν κακὴν ἀπάτην ἐβουλεύσατο.

βουλεύσατο: corresponds in time with ὑπέσχετο, but the recognition of its action by Agamemnon is present; in other words, the clause is abbreviated and stands for νῦν δὲ οἶδ' ὅτι κακὴν ἀπάτην ἐβουλεύσατο: *but as it turns out, I know that he*. But strictly speaking νῦν δέ belongs to κελεύει = νῦν δὲ κακὴν ἀπάτην βουλευσάμενος κελεύει μὲ Ἄργος ἰκέσθαι. He speaks the truth about the deceit of Zeus, but he does not know it.

115. δυσκλεί': = δυσκλέα (accusative of δυσκλείης), D. 86.

Ἄργος: D. 67.

116. ὑπερμένει: ∪ — ∪ ∪ —, D. 44.

117. πολλῶν: D. 102.

πολλῶν: D. 93.

κάρηνα: D. 98.

119. αἰσχρὸν γάρ: the influence of δυσκλέα is still felt.

ἔστί: refers to the future with especial assurance.

ἔσσομένοισι: dative of interest.

πυθέσθαι: depends on αἰσχρὸν.

120. λαόν: D. 76; subject of πολεμίζειν and μάχεσθαι. The clause beginning with μάψ is in apposition with τόδε (119).

121. ἀπρηκτον: adverbial.

πολεμίζεσθαι: D. 164; the action extends into the present.

122. τέλος: i.e., πολέμοιο. The clause, being an expansion of μάψ (120), should have been construed with αἰσχρὸν ἔστι and should have had πεφάνθαι instead of πέφανται: *and that the end of the war doth not yet at all appear*. Instead of that we have a coördinate clause (D. 234): *and the end of the war doth not yet at all appear*.

123. γάρ: explains and justifies ἀνδράσι πανροστέρουσι.

124. ὄρκια: properly speaking *signs (symbols) of the oath*, i.e., the *sacrificial animals* themselves, which were slaughtered (by *cutting* their throats) in the ratification of a solemn treaty: *oath-offering*; then in a derived sense it also means *armistice, truce, treaty*.

πιστά: *firm, inviolable*, because the gods have been called on to witness the solemn rite. ὄρκια πιστὰ ταμεῖν = ὄρκια στομάχους ἀνῶν ἀποταμόντες ποιέσθαι.

ἀριθμηθήμεναι: D. 155, a.

125. Τρῶες: supply κ' ἐθέλοιεν.



ἐφίστοιοι: *at their own hearth, i.e., in the city, native inhabitants*; equivalent to οἱ ναίουσι κατὰ πτόλιν 130. Emphatic by position.

ἔασιν: D. 199, a; 219.

126. ἡμεῖς: D. 121; supply εἶπερ from 123.

διακοσμηθήμεν(αι): dependent on ἐθέλομεν (123).

128. δευότατο: D. 161.

129. πλέας: D. 109; originally a positive form π(ο)λέας (*many*), which is made a comparative (*more*) by the context; π(ο)λέας is to πλέοντας as χέρη is to χερεῖονι (A 80). Others regard it as a doubly syncopated plural. πλέοντας, πλέας, πλέας, in which the comparative termination is sacrificed to metrical convenience.

130. Τρώων: genitive after πλέας.

πτόλιν: D. 93.

ἐπικούροι: predicate; ἄνδρες is the subject.

131. πολλῶν: —, D. 29; 73; 102.

ἑχέσπαλοι: the accentuation is contrary to the rule, HA. 582 c; G. 885.

132. The Greeks have been reckoned at from 120,000 to 140,000; the Trojans at 12,000, and the Trojan allies at 38,000. The stress laid upon the presence of the latter is mere pretense on the part of Agamemnon.

ἰθὺλοντα: concessive participle.

134. βεβάασι: D. 217, 1.

Διὸς ἱνιαντοί: because as the god of the heavens he was the dispenser of the seasons, of day, and of night.

135. δή = ἦδη.

δοῦρα: D. 89, b.

σίσηπι: intransitive.

σπάρτα: probably made of hemp.

λέλυνται: D. 149. He probably hints that as the ships are unseaworthy it would be foolhardy to set sail for Greece.

136. ἡμέτεραι: agrees with the nearest noun, HA. 620 a; G. 923.

τέ: in strict correlation τέ should follow ἄλοχοι.

νήπια: (1) *young*, (2) *foolish, unreasoning*. Greek parents of to-day still speak of their baby as *our fool* (μωρός).

137. ἦατ': D. 158.

ποτιδόμεναι: D. 163; 206, b, 1; it agrees with ἄλοχοι, the most important word. The verse is corrupt; probably μεγάρουσι δεδεγμέναι should be read.

ἔμμι: D. 112, 1; 115.

138. αὐτως: D. 130; strengthens ἀκράαντον.

κεκλήσε': D. 156, a.

139. φείπω: D. 142, A, 1.

πειθώμεθα: hortative subjunctive: *let us all obey* the saying (command) which I shall utter.

140. πατρίδα: here used as an adjective.

141. οὐ γὰρ ἔτι: for we may no longer hope (as we formerly did) that we shall capture: *for there is no longer a chance (possibility) for us to capture.*

Τροίην: *the city of Troy*, as in A 71. 129, but see below 162.

142. τοῖσι: dative of interest.

143. πᾶσι: in apposition with τοῖσι.

μετὰ πληθύν: the dative is more common; there seems to be a confusion of ἀνὰ πληθύν and μετὰ πληθύν; *i.e.*, the common soldiery, who were ignorant of Agamemnon's ruse to test their sentiments.

δοσι: is stronger than οἷ, which is the natural relative after πᾶσι.

οὐ: not μή, because no idea of condition is involved, as the relative clause is merely an explanation of πᾶσι μετὰ πληθύν.

βουλῆς: (the decision of the *council*): *plan, scheme, ruse.*

ἐπάκουσαν: elsewhere with the accusative.

144. φή: D. 232, 17; *as, like*; distinguished from φῆ (ἔφη) by the accent. Its origin is uncertain.

μακρά: *i.e.*, stretched out (in long rows).

κύματα θαλάσσης: is one conception: *sea-waves* of the Icarian deep. There should be no comma after θαλάσσης.

145. Ἰκαρίοιο: the Icarian sea was named from the island of Icaria, in the Aegean sea, west of Samos. There it was that Icarus fell when the sun had melted the wax from his wings.

Εὐρὸς τε Νότος τε: Homer knows only of four Winds; so when he wishes to speak of the Southeast Wind, he is forced to mention the East Wind and the South Wind, the resultant of whose forces makes the Southeast Wind.

146. ὄρορ': D. 180; 141; its object is *τά*; it is singular because the resultant of the two winds makes one wind, see on 145 (but the verb is usually explained as agreeing with the nearest subject).

πατὴρ Διὸς ἐκ νεφελῶν: because Zeus is the *cloud-gatherer* (A 511) and the sender of all the varying kinds of weather, just as he regulates the divisions of time, see on 134.

147. ὥς δ': *but (or and) as* (is wont to happen).

ἔτε: D. 143.

Ζέφυρος: in Homer it is the rough and strong (*δυσαής fierce-blowing*) West Wind that brings hurricanes and is the most dangerous after Νότος. With us the Zephyr is a gentle breeze, a conception due in part to the fact that on the western seaboard of Asia Minor the West Wind, coming directly from the sea, is a *refreshing* wind. The Zephyr is known nowadays as the *Imbad* (Turkish corruption for ἐμβάτης *Incomer*, cp. ἵκμενος *oὔρος*). It rises shortly after noon and blows steadily, strongly, and even boisterously until after sunset, making life endurable even in midsummer in places like Smyrna. At Troy

the Zephyr comes from the mountains of Thrace and is also refreshing. Schliemann calls attention to the fact that Troy is still *windy*, see on Γ 305.

148. **λάβρος**: adjective with adverbial force.

**ἐπὶ**: *i.e.*, when the Zephyr strikes it.

**ἡμῖν**: supply **βαθὺ λήιον** as subject. The dependent construction is often abandoned in similes when a new picture is added to the comparison, see 210.

**ἄσταχύεσσιν**: elsewhere **σταχύεσσι**, from  $\sqrt{\sigma\tau\alpha}$  *stand* (here with the prothetic *a*): *standing ears*, because the heads of wheat stand vertically on the stalks. *With its ears*, dative of means.

149. **τῶν**: the Greek soldiery, 142-143.

**κινήθη**: recalls 144. They have left the place of assembly.

**ἀλαλήτῳ**: from the war-cry **ἀλαλά**. Among the Kurds and Arabs the war-cry and the cry of alarm is still *lu-lu-lu*, repeated *ad infinitum*. Dative of manner: *with a shout, i.e.*, shouting *la-la-la*.

150. **νήας ἐπ'**: not **νήας ἐπ'** (anastrophe), because the final vowel of the preposition is elided; but exceptions occur, especially when the elided preposition stands for a verb, like **πάρ'** (A 174) for **πάρευσιν**.

**κονίη**:  $\cup$  — —, though the *i* is short.

151. **ἰστατ' ἀειρομένη**: the participle contains the prominent idea.

**τοὶ δ'**: the soldiery upon their arrival at the ships.

152. **δλκμέν(αι)**: supply **νήας** as object.

**δλα**: D. 10, 60.

153. **οὐρούς**: probably related to **δρύσσω**, *dig*; **ταφροειδῇ δρύγματα**, *i.e.*, *trenches* dug to facilitate the launching of the ships: *launching-ways*.

**ἐξεκάθειρον**: imperfect of endeavor. The launching-ways had become filled with sand and seaweed in the course of the years and had to be cleared out.

154. **φιμένων**: lit., *of them sending themselves homewards* = *of their hurrying homewards*.

**ἔρματα**: see on A 486.

155. **ὑπέρμορα**: Fate had willed it that Troy should be destroyed by the Achaeans. The phrase is purely rhetorical, for though the decrees of Fate may be imperiled, they cannot be nullified by human agency. However, the moment is full of peril for the cause, the danger that the army may actually set sail for home and wreck the expedition becomes more and more imminent; the soldiers are so passionately intent upon getting the ships ready for launching that they have no ears for the exhortations of their chieftains; God alone (the *deus ex machina*) can avert the impending disaster, save the situation for the ambitious chieftains, and reinstate Fate in her rights.

157. **αἰγίωχοιο**: see on A 202.

**ἀτρυτάνη**: commonly derived from *a-priv.* + **τρίω**, *rub* (*wear out, waste*) = **ἀτρυτος**, *ἦν οἱ πόνοι οὐ τείρουσιν*. But its origin is uncertain, because it is

a word of the most venerable antiquity, of whose priestly or secret meaning Homer himself was ignorant.

158. *δη* : irritation or pained surprise put in the form of a question to which no answer is expected ; the thought is *οὕτω δὴ φεύγονται καταλιπόντες Ἑλένην*.

159. *νότα* : the plural is used for metrical convenience as in 308.

160. *καδ δὲ* : D. 31 ; 32. Join *καδ* with *λίποιεν*.

*εὐχολήν* : explanatory accusative, a kind of predicate.

161. *Ἀργεῖην* : though queen of Sparta in her own right, Helen is here called Argive, because most of the Peloponnesus was under the hegemony of Argos, see on 108, A 2 and 30. Equivalent to *Peloponnesian* or *Greek*, as contradistinguished from the Trojan women. It is a standing epithet of Helen even in the *Odyssey*, when she is once more in Sparta as the wife of Menelaus.

*Ἑλένην* : the first mention of Helen, the proximate cause of the Trojan war.

162. *Τροίη* : here in the usual sense of *Troyland*, the country, not the city.

164. *ἀγανοῖσι* : a decorative epithet. The words are more suitable as Athene's instructions to Odysseus in 180, because Athene herself does not act as suggested here. — The asyndeton between two imperatives denotes haste, D. 235.

165. *ἴα* : supply *Ἀχαιούς* or *αὐτοὺς* (= *σφᾶς*), implied from *φῶτα φέεαστον*, as the subject of *ἐλκέμεν*.

*νῆας* : — —, because *ἄλαδε* originally began with *σ*, D. 10, 60. — Hera is unconsciously doing precisely what Zeus earnestly desires.

169. Asyndeton, D. 235.

*ἔπειτα* : *i.e.*, after her arrival.

*Δίῃ* : — — ; D. 40.

*μήτιν* : — —, because the initial consonant of *ἀτάλαντον* has been lost, D. 10, 60.

*ἀτάλαντον* : followed by the dative of likeness and the accusative of specification.

170. *ἑσταότα* : D. 217 ; 5. Odysseus had been a passive and sorrowful spectator of the stampede to the ships.

*ἑσέλμοιο* : said of a transport ship. The Lexicon (L. & S.) is wrong. The assembly met at his ships, see on *ἀγορήνδε* A 54 and 300.

*μελαίνης* : gives the characteristic color of the ship as a whole, whereas *μυλοπαρῆος* (637) gives a detail.

171. *ἄχος* : because of the shame of the retreat.

*κραδίην καὶ θυμόν* : accusative of specification, as in A 362.

173. *διογενής* : standing epithet of Odysseus, whose father Laertes was a son of Arcisius, a son of Zeus.

175. *ἐν* : pregnant construction, rest after motion.

πισόντες: *tumble into*; indicative of a complete stampede.

182. ξυνέηκε: D. 171; 206, a, 17; *understood*, not as in A 8.

φόρα: object of ξυνέηκε.

φωνησάσης: intransitive.

183. 'βῆ δὲ θάιν: D. 144, a.

ἀπό: goes with 'βάλε.

χλαῖναν: after having cast from him his mantle (worn over the χιτῶν), which prevented him from putting forth his full speed, he was clad in his shirt (χιτων) alone, an indecorous garb for a king. But the scepter of the commander in chief, which Agamemnon placed in his hands (185-187), conferred plenipotentary power upon him and saved his dignity.

τήν: the χλαῖνα.

184. κήρυξ: for the duties of the herald see on A 321.

Εὐρυβάτης: the herald of Odysseus; not to be confounded with Agamemnon's herald of the same name; see on A 320.

Ἰθακήσιος: *native of Ithaca*, the island of which Odysseus was king.

185. 'Αγαμέμνωνος: was standing in front of his tent.

186. φοί: dative of advantage; it was in the interest of Agamemnon that the scepter was to be used, but practically φοί is almost equivalent to παρ' αὐτοῦ.

188. ἔρχον ἄνδρα: namely, one of the ἀριστῆες, who were not βασιλῆες, but ἀρχοί, ἡγεμόνες, κοίρανοι, such as Patroclus, Sthenelus, Meriones, Antilochus, Alcimedon, Phoenix, and others, none of whom were independent generals, though all were of princely blood. — As is plain from the words of Odysseus (190-197), reference is here made to those kings and persons of rank who had not been present at the meeting of the Council (βουλῇ).

189. δ': D. 238, 7, b; *then*, though often it cannot be translated.

190. δαιμόνι: see on A 561; here in a good sense: *My good Sir*.

κακόν: —, because ὥς originally began with a consonant, D. 58. It is accented, D. 224. In Homer κακός means either *cowardly* (*coward*) or *low-born*. In later times the low-born peasantry (οἱ κακοί) were disreputable persons in the eyes of the high-born aristocrats (οἱ ἀγαθοί), and hence the moral quality is a derived or secondary meaning in the case both of κακός and ἀγαθός.

δεδρίσσεσθαι: D. 59; usually transitive, but here intransitive.

191. ἔδρευε: causative.

λαούς: the common soldiery to which the person addressed did not belong. ἄλλους λαούς: *the soldiery besides*.

192. σάφα: D. 230, a.

οἷος νόος: supply ἐστί. Odysseus hints, what he knows well, that Agamemnon had only been testing the sentiments of the soldiery.

'Ατρείωνος: D. 88, b.

193. *πειράεται*: refers back to 73.

*τάχα*: always temporal in Homer.

194. *ἐν βουλῇ*: take with *ἔφειπεν*: *in the council*.

*ἀκούσαμεν*: Odysseus might have said *ἀκούετε*, but in courtesy to his hearers he includes himself in the number of those who, though kings, had no seat in the council of the kings; see on 21 and 51. The innate politeness of the Greeks is visible in their literature in a variety of ways, *e.g.*, in the use of the generalizing plural, in the softening down of a brutal imperative or indicative to some more courteous equivalent, in their euphemistic periphrases, etc.

195. *μή τι*: *beware lest*; see on *χραίσμῃ* A 28 and on A 26; must not be taken with *κακόν*.

196. *δέ*: D. 238, 7, d; 234.

*βασιλῆος*: is to be taken in a general sense without special reference to Agamemnon.

197. *τιμή*: the kingly dignity.

*δ'*: as in 196.

*ἐκ Διός*: the kingly dignity was conferred on the king by Zeus (see on A 176) therefore all others must obey him.

*μητιέτα*: D. 71.

198. *δήμοι(ο)*: D. 74.

*ἦτοί*: past general conditional sentence.

199. *σκήπτρῳ*: the scepter is here employed in its primitive use, which was that of a scourge wherewith to bring the recalcitrant to terms. It afterwards became a mere symbol of royal power, as at present.

*ἐλάσασκεν* and *ὀμοκλήσασκε*: D. 194.

200. *δαιμόνι*: *Sir*, but the tone of voice expressed scorn and contempt.

201. *σέο*: D. 112, 2; 113; it retains its accent because it is emphatic, *i.e.*, it is contrasted with *οἷ*.

*σύ*: supply *εἰ, εἰς, or ἐσσί*.

*ἀπτόλεμος, ἀναλκις*: "the men behind the guns" were not rated highly in those days, and had to submit tamely to insult from their chieftains, who claimed all the credit and glory even of a victory for themselves.

202. *βουλῇ*: here = *counsel* (not *council*). Or else *βουλῇ* is here equivalent to *ἀγορῇ*, for the common soldier was not a member of the *βουλή*. — The swift rhythm of the verse is in keeping with the irritation of the speaker.

203. *οὐ . . . πως*: *πώς* adds to the irony (*methinks*).

*βασιλεύομεν*: toned down from *βασιλεύετε*; see on *ἀκούσαμεν* 196. Odysseus is not wholly impolite. The sense is, "the common herd cannot command here, as ye would have it, but we must all obey the one king." In point of fact the common soldiers, so far from being mutinous, were actually obeying the letter of Agamemnon's commands, but Odysseus does not hesitate

to employ even disingenuous methods to turn them aside from their present purpose. They were indispensable to the chieftains, for all their scorn and contempt of them.

204. The verse gives the reason for 203, therefore the explanatory asyndeton, D. 235.

ἀγαθόν: neuter predicate adjective used as a substantive; supply ἐστί.

πολυκοιρανίη: this and the next verse have been much quoted from the times of Plato down to the present. Aristotle (*Pol.* iii. 14) says, "in the heroic ages the monarchies were with the good-will and consent of the people, by descent from father to son, and according to law." In other words, they were constitutional monarchies, as contradistinguished from despotisms. But the conduct of Telemachus in the *Odyssey* proves that the status of the monarch and his heir was very vague, and the impression we gain from the whole of Homer is that the form of government in heroic times was an aristocracy rather than a constitutional monarchy. A distinct line is always drawn between the people and the nobles, and the king is king "by the grace of God," not by that of the people. Plutarch's parody of the verse (*Ant.* 81) reads πολυκαισαρίη: "*a multitude of Caesars is no good thing.*" "Many cooks spoil the broth."

206. θέμιστας: D. 101, a.

σφίσι: D. 112, 3; the Achaeans.

βασιλεύη: really ∪ ∪ — —, but here wrongly used as — — —. The verse is spurious, however.

207. κοιρανίων: participle of manner.

ἀγορήνδε: near the ships of Odysseus; see on A 54.

209. ῥηχῇ: there is no hiatus; see on κακόν 190.

κῆμα: collective singular.

210. αἰγιαλῷ: D. 66.

βρέμεται: D. 24; 183.

σμεραγεῖ: onomatopoeic word.

δέ: introduces parataxis (D. 234), for which English demands *so that*. — Notice the chiasmic arrangement, D. 240.

211. ἄλλοι μὲν: see on 1; contrasted with Θερσίτης δέ in 212.

ἔζοντο: imperfect of a series of acts. The hiatus, D. 35, a.

212. Θερσίτης: from the Aeolic θέρσος = θάρσος, θράσος, so that his very name means *Insolent, Impudent*. He was the ugliest in body and the most hateful in soul of all the Greeks. He was, therefore, utterly detestable in the eyes of the Greeks, who adored beauty of body, even when unaccompanied by beauty of soul. He is introduced here to make the popular cause odious in the minds of the hearers (readers). After the death of Hector the Amazons came to the aid of the Trojans, and their queen Penthesilea was slain by Achilles. Thersites gouged out the dead queen's eyes, and was killed there-

for by Achilles with a blow of his fist. After his death he became an ape. He is the only common soldier mentioned in the Iliad. In Shakespeare's *Troilus and Cressida* he is still the uncontrolled of speech.

213. ἄκοσμά τε πολλά τε: *disorderly (indecorous, unbecoming) things to say and many of them*. The phrase is not the equivalent of πολλά τε καὶ ἄκοσμα.

εἶρει: D. 151; here εἶδέναι means not merely *to know*, but *to employ, to express in words: was ready with*.

214. ἐριζόμεναι: D. 144; infinitive of result, giving a particular of his readiness with indecorous speech.

215. ἄλλ': after ἄλλ' supply λαλεῖν (or λέγειν, εἰπεῖν, κολωᾶν) involved in ἐριζόμεναι. The sense is οὐ κατὰ κόσμον, ἀλλὰ γέλωτος χάριν. He was not merely a buffoon, but he employed ridicule as a weapon against those whom he hated.

216. αἰσχιστος: D. 107; predicate adjective.

δε ἄνθρω: hiatus, D. 35, a.

217. φολκός: occurs only here, therefore its derivation and meaning are uncertain. The ancient Greeks themselves thought it meant *squint-eyed*, i.e., *he squinted with one eye and was lame of one leg*. But modern editors give it the conjectural meaning of *sickle-legged* (cp. Latin *falx*): *bow-legged, bandy-legged*, i.e., *he was bow-legged in both legs and lame in one*. The explanatory asyndeton, D. 235.

ἔην: D. 219.

φοι: ethical dative.

218. συνοκωχότε: D. 179, 21.

219. φοξός: originally said of earthenware vessels warped in the burning, and hence useless.

ἐπανήνοθε: the perfect of a conjectural present ἐπανέθω (connected with the root of ἄνθος, D. 179, 1): *blossomed (sprouted) thereon*. Though one of the flowing-haired Achaeans, he was himself not κάρη κομίων. We are told that Thersites played the coward in the Calydonian boar-hunt, that in anger Meleager tossed him over a precipice, and that his many deformities were due to the injuries he received in the fall. We are also told that he had been the guardian of Homer and had robbed him of his property. In revenge therefore Homer caricatured him.

220. ἔχθιστος: passive.

μάλιστα: forms with ἐχθιστος a double superlative, each of which has its own force.

Ἀχιλῆϊ Ὀδυσῆϊ: Achilles was distinguished for his bravery, and Odysseus for his prudence. Their antipathy for Thersites was natural, since for the one he was a coward and for the other a fool.

221. τό: accusative.

γάρ: introduces the reason for their hatred of him.



ἐνικέλευκε : D. 194.

Ἀγαμέμνονι : dative of interest.

222. ὄξια : neuter plural used as adverb.

κακλήγες : used with ὄξια chiefly of the screams of birds or the barking of dogs.

ἄλλ' : elsewhere in Homer λέγειν does not mean *to say*, so that it is best to retain here also the Homeric meaning : *enumerated, rehearsed, recounted, told off*.

ὀνειδεα : either the *reproaches, upbraidings*, spoken by Thersites, or else *disgraceful acts*, i.e., *he told off Agamemnon's dishonorable acts*. The latter meaning might be justified because in the following speech Thersites accuses Agamemnon of avarice, sensuality, cowardice, and injustice.

τῷ : refers to Agamemnon. Thersites was the spokesman of the Achaeans in their anger at Agamemnon because of his behavior towards Achilles and because of the disappointment he had brought them by his unsuccessful ruse ; but their very champion humiliates them by the unbridled license of his foolish tongue, so that in the end they are ashamed to own that his rantings express their true sentiments.

223. (ἐ)κοτόντο : imperfect of continued action ; they hugged their wrath.

ἐνεμέσσηθεν : D. 155, a ; the σ is doubled D. 41, a. The aorist points to the moment when their indignation was aroused.

224. μακρά : said of penetrating cries. — From this point on it seems to be assumed that the army knew that the true purpose of Agamemnon's speech (110 ff.) was to incite the soldiery to renewed activity against Troy, but the poet does not indicate the manner in which they had come into possession of this knowledge.

225. Ἀτρεΐδῃ : for the omission of the formal title of address, see on A 122.

τίο : D. 131. Genitive of cause. Hast thou not yet had enough of meeds of honor ? Wilt thou continue the war for private gain alone ?

δ' : D. 238, 7, c.

αὐτ' : referring to his quarrel with Achilles.

ἥδε : introduces parataxis (D. 234) for τίνος χατίζων ἐπιμέμφει.

226. πλείαι : D. 109.

χαλκοῦ : not raw metal, but works of art in the shape of arms, armor, vessels, etc.

κλισίαι : supply εἰσί.

227. ἐξαιρέτοι : more narrowly defined by the relative clause.

228. πρωτίστῳ : for the double superlative see on A 105.

δίδομεν : a reference to 162 ff. Thersites arrogantly assumes the rôle of spokesman for the army and includes himself in the number of those who do noteworthy things.

229. ἥτι : belongs to the whole clause.

καί : belongs to χρυσοῖο, *gold also*, in addition to χαλκός and γυναῖκες. He wants to raise a laugh by this charge of avarice.

ἐπιδεύειαι : D. 156.

κέ : D. 142, A, 1 ; *may bring to thee*, in case we do not return home, but continue the war.

οἶσσι : D. 207, 6.

230. υἱός : D. 97.

ἄποινα : in apposition with ὄν.

231. ἐγώ : said in mockery of the words of Achilles, in A 166. The lame and cowardly braggart vainly arrogates warlike prowess to himself.

232. γυναῖκα νήν : like Chryseis and Briseis. The grammatical case would be the genitive after ἐπιδεύειαι in 229. Some make the accusative depend on ποθεῖς supplied from ἐπιδεύειαι, but the ridiculousness of the boaster's words is heightened, if it is made to depend on δήσας οἶσω, supplied from δήσας ἀγάγω.

μίσσηται : — ∪ ∪, D. 37 ; 185.

233. ἦν : introduces a relative clause of purpose whose mode is influenced by the ἵνα clause in 232. In prose relative clauses of purpose take the future indicative. Translate as though it were ἵνα κατίσχηται.

ἀπονόσφι : supply τῶν ἄλλων.

φέροιεν : Thersites springs from the subject of Agamemnon's sensuality to that of his responsibility as commander in chief, although the reference is still to the trouble caused by his seizure of Briseis.

234. ἀρχὸν ἰόντα : supply τινά.

ἐπιβασκόμεν' : transitive and causative ; lit., *make to go upon (tread upon)*, i.e., *bring one into misfortune* ; referring to the misfortunes incident upon the dishonoring and withdrawal of Achilles.

νῆας Ἀχαιῶν : Thersites makes use of the title of honor (like the παῖδες Ἑλλήνων of Aeschylus, *Persians* 402) in use from antiquity to the present day ; compare Δεῦτε παῖδες τῶν Ἑλλήνων, the Modern Greek war-song of the Revolution.

235. πέπωνες : was originally used of *ripe* fruit, which is *soft*. The idea of *softness* is retained in the transferred use of the word as employed either in affectionate or contemptuous address. As a petting word it means "my *gentle* men," but sarcastically used it means (as here) *weaklings, soft (fond) fools*. It is chiefly used in the singular, ὦ πέπων.

κάκ' ἐλέγχε(α) : the abstract for the concrete, as often (e.g., κῦδος, πῆμα of the Greeks). Lit., *base shames*, i.e., *cowardly caittifs, contemptible milksops*. Thersites expands the οὐτιδανοί in A 231 and affects anger, because, in spite of all their troubles, the Achaeans are still obedient to Agamemnon, instead of defying him to his face.

236. He has reached the point he has been driving at all the while.

τόνδε : *istum* ; he points contemptuously at Agamemnon.

237. *πιστόμεν*: lit., *cook his honors, i.e.,* prepare them to suit his taste, let them agree with him, hence *digest, enjoy to the full*. Thersites speaks ironically; he means, "Agamemnon will find his honors hard to digest, will reap the reward of his avarice." Compare Shakespeare's "Chew the cud of sweet and bitter fancy."

238. *τι*: adverbial accusative, D. 230.

*χήμεις*: D. 30. *We too* (the common soldiery). *Whether in sooth we too are of avail to him in aught, or whether we are even not.* — Achilles' withdrawal has brought trouble, but when Agamemnon is left alone with his princelings, he will find out what it means to be deserted by the common soldiery too, as well as by Achilles.

239. *ἐς* is causal: *since he*.

*καὶ νῦν*: *on this occasion also*, not to mention former instances.

*ῥέο*: D. 112, 3; 113. *υ* —, D. 40. — Though the physical superiority of Achilles (*καρτερός*) is admitted by both Agamemnon and Nestor (A 178 and 280), they both insist (A 187 and 281) that Agamemnon is *φέρτερος*, but here Thersites declares that Agamemnon has committed a new crime by insulting Achilles, *a far better man*. He really hates Achilles, but praises him in order to incite the soldiery against Agamemnon.

240. Thersites quotes the very words of Achilles (A 356) in order to embitter the common soldiery, who had not heard these words before, for the reason that Achilles uttered them when alone and in prayer to his mother. But everybody had heard Agamemnon's threats in A 137 ff. and 184, as well as Achilles' reply in A 230, so that the army now has the whole story of the quarrel.

241. *μεθήμεν*: *sc. ἐστὶν Ἀχιλλεύς*, change of subject. We should have expected the abstract noun *μεθημοσύνη* (remissness) to match *χόλος*. Thersites cannot deny himself the pleasure of a fling at Achilles, who is by no means *forgiving (is slack)*. The implication is, Achilles is not the man for the occasion, but if I were in his shoes, matters would be very different.

244. *Θερσίτης* is strongly emphasized by its position at the end of the clause, at the beginning of the verse, and because followed by a full stop. So spake THERSITES.

*παρίστατο*: *came up and stood by his side*.

*Ὀδυσσεύς*: contrasted with *Θερσίτης*.

245. *ἡνίκαπε*: D. 180, a.

248. *οὐ*: belongs to *φημί*.

*σέο*: genitive after the comparative.

*χειρότερον*: D. 108.

*ἄλλον*: supply *πάντων* as the antecedent of *οἷοι*.

250. *τῷ*: D. 127, a; dative of cause.

*ἀνὰ στόμα*: there is a confusion of *ἀνὰ στόμα λαβών* and *ἀνὰ στόματι ἔχων*.

ἔχων: contains the principal verbal idea.

κὲν ἀγορεύοις: the potential optative is equivalent to a mild imperative. But in this case the politeness is ironical.

251. σφιν: D. 112, 3; dative of interest.

ὄνειδρα: see on 222.

προφέροις: the οὐκ ἂν of 250 belongs also to προφέροις and to φυλάσσοις.

φυλάσσοις: to the end that it fail not, as though thou hadst the departure in thy keeping.

252. ὅπως: how.

ῥέργα: explained by 253, namely, as to whether the return be disastrous or propitious.

253. ἦ . . . ἦ: D. 237.

254. τῷ: see on 250.

255. ἦσαι: Thersites is *standing* and remains so until 268, so that ἦσαι must not be taken in its literal sense, but freely or colloquially in the sense of *persist in (reviling), continually revile*.

ὅτι: causal.

διδούσιν: D. 199.

258. κίχῃσομαι: D. 183, c.

259. Ὀδυσῆι: emphatic for ἐμοί. Odysseus lends impressiveness to his words by speaking as it were of another person.

ᾧμοισιν: apposition of the part with the whole.

ἐπιείη: optative of wish.

260. Τηλεμάχοιο: the only child of Odysseus and Penelope. He is mentioned only twice in the Iliad, but a large part of the Odyssey is devoted to the story of his adventures. Among the Arabs, the father of a distinguished son loves to be *known* as his father. Thus, one of Mohammed's generals is not known in history by his own name at all, but as Abu Bekker, *Father of Bekker*. So here Odysseus says, "may I no longer be addressed by my proudest title," a wish which included the death of Telemachus.

κεκλημένος εἶην: D. 140, b; is a circumlocution for the verb *to be*, see on καλεοίμην A 293.

261. λαβόν: coördinate with δύσω.

ἀπό: D. 223.

φίλα: D. 124, a.

δύσω: subjunctive; ἀποδύσω with two accusatives.

262. τὰ τ': D. 132; 133; see on τὰ A 125. Translate τὰ τ' simply by *which*, the definite antecedent being χλαῖναν and χιτῶνα. Do not translate by *and the things which*.

αἰδέα: D. 83; his humiliation is to be complete.

263. αὐτόν: *thyself*, the *man* without the adjuncts of clothing.

264. πεπληγός: with present meaning; supply σέ as object.

ἀγορήθεν : D. 65 ; join with ἀφήςω.

ἀφεικίσσι : stock epithet of *blows*.

265. μετάφρενον, ὤμος : the shoulder blades and the part of the back that lies between them. The staff was flexible, and the one powerful blow served as a warning that more might follow.

266. ὄ : Thersites.

ἰσάθη : lit., *bent backwards*, a natural convulsive movement, hence *doubled himself up*, *writhed*.

φοι : dative of interest.

ἔκπεσε : D. 31.

δάκρυ : collective, as in A 360, 414, B 209.

267. ἐξυπανίστη : rose (ἔστη) up (ἀνὰ) from (ἐξ) his back beneath (ὑπό, repeated exegetically with σκήπτρου) the blow of the golden staff = ἀνέστη ὑπὲρ μεταφρένου ὑπὸ (beneath in a causal sense, *by reason of* the) σκήπτρου.

268. χρυσίου : it was not of gold, but of wood ornamented with golden knobs ; see on A 15.

ἔαμβησέν τε : we should have expected *ταρβήσας* (D. 234).

269. ἀλγήσας : inceptive aorist.

ἀχρεῖον : cognate accusative, the kindred noun being replaced by the neuter adjective used adverbially.

ἰδών : with neglected *εἰ*.

270. οἱ δέ : the common soldiery.

ἀχύνεμοι : they were not *sorry* for Thersites, but *vexed* because their hope of returning home had been blasted. But they have laughed at Thersites ; ridicule kills, and Odysseus has won.

ἤδη : D. 230.

271. τίς : collective τίς of public opinion : *many an one*. Freedom of speech was evidently allowed in the popular assembly (ἀγορή).

ἔειπεσκε : D. 194.

ἰδών : action coincident with that of *εἔειπεσκεν*.

πλησίον : substantive.

272. ὦ πόποι : here expresses joyful surprise (*astounding, wonderful*), not dismay, sorrow, anger, scorn, or pain, as often.

ἔφοργεν : D. 210 ; the humiliation of Thersites closes (note the perfect) a long series of praiseworthy acts which *Odysseus has already accomplished*.

273. ἐάρων : + accusative : *acting as a leader to (originator of)* ; *being the first to propose wise counsel*.

275. ὅς : causal relative (= ὅτι).

ἀγοράων : (future) harangues in the assembly.

276. οὐ : explanatory asyndeton, D. 235.

πάλιν αὖτις : temporal : *again, a second time*, in spite of the fact that an

ancient grammarian says that *πάλιν* is always used in a local sense (*back*) in Homer.

*ἀγῆνωρ*: a stock epithet of *θυμός* (manliness, if aggressive, is near neighbor to insolence).

278. *ῥέσαν*: the plural verb with a singular collective noun is the construction according to sense.

*ἀνὰ ἴσθη*: evidently Odysseus had taken his seat after dealing the blow to Thersites.

*πολλίπορος*: an epithet applied chiefly to Achilles and Odysseus.

279. *σκήπτρον*: Agamemnon's scepter.

*παρά*: D. 222; *beside him*.

280. *κήρυκι*: for the duties of the herald, see on A 321.

*ἀνώγει*: D. 151. Athene accomplishes more than the nine heralds in 96 ff.

282. *ἐπιφρασάλατο*: D. 161.

284. The assembly is formally opened by this speech of Odysseus after the army has been duly prepared therefor by the Thersites episode and the intervention of Athene. In view of the fact that Agamemnon was the real cause of the whole uproar, Odysseus quite properly addresses him, defends his policy, and upbraids the army for their breach of promise to Agamemnon, and for their homesickness (which, however, may be excused), and finally reminds them of the portent at Aulis and the prophecy of Calchas. Therefore they should remain at Troy and sack it.

285. *πᾶσιν*: dative of interest.

*ἐλέγχιστον*: D. 107.

286. *ἦν*: cognate accusative after *ὑπέσταν* = *ὑπέσχοντο*.

*ὑπέσταν*: D. 155.

287. *στείχοντες*: strictly *marching*, and hence rarely used of a sea voyage as here: *while they were still on the way hither*.

*Ἄργεος*: stands here for *all Greece*, not for the city of Argos.

*ἵπποβότοιο*: has the passive accent (*ἱππόβοτος*) and means *horse pastured*, *pastured (grazed) by horses*, but the word is usually translated as though it had the active accent (*ἱπποβόρος*), which means *horse pasturing*, *horse raising*. The epithet was never applicable to Greater Greece (and least of all with the passive accent), but only to Argos in the narrower sense of the Argolis, and more especially of that part of the plain of Argos which lies between Argos and Nauplia and from the times of Heracles to the present day has been a swamp, thanks to the waters of the spring of Lerna. (Herds of horses and cattle are pastured in this narrow district to this day.) But as Argos gave its *name* to all Greece, the familiar epithet, true only of Lesser Argos, went with the name and was applied, as here, to Greater Greece also.

288. See on 113. The whole verse is in apposition with *ὑπόσχεσιν ὑπέσταν*. In full, *ἐκέρσαντα σέ ἀπονέεσθαι*, the supplied *σέ* referring to Agamemnon.

ἀπονέσθαι : — ∪ ∪ — —, D. 45.

289. ὅς τε : D. 134.

290. ὀδύρονται : is pregnant for ὀδυρόμενοι κέλονται (*with lamentations they exhort*) ; the idea of *urging on* or *encouraging* or *longing* is involved in that *wailing* : *wailing they exhort each the other to return home*. For a similar case, see on ἐπηυφήμησαν A 22.

291. A difficult verse, hard to understand and hard to explain. Lit., *in very truth there is even toil that one return home in disgust*, i.e., *it is assuredly a hard lot for a man (τινά) to return home only after having suffered hardships* (without accomplishing his object). The meaning is, Truly the toil of this nine years' war is enough to send one home broken-hearted because of the long delay and ill success.

νέσθαι : supply τινά as subject.

292. καί : goes with ἓνα μῆνα.

θ' : the τέ is redundant, D. 134 ; 238, 2, a.

ἀπό : is epic usage.

293. πολυῖγυς : i.e., a big, strong ship.

ὃν περ : = ὃν ἄν ; refers to τίς τε, and not to the nearer ship ; it is the object of ἐλέλωσιν.

294. εὐλώσιν : subjunctive without κε, D. 143.

ὀρινομένη : predicative.

295. ἡμῖν : dative of interest.

περιτροπέων : epithet of ἐνιαυτός.

296. μυμόντεσσι : = μίμνουσι, lit., *for us remaining here*.

νεμεσιζομ' : D. 36, a. This is a ruse to gain the sympathy of the soldiers.

Ἀχαιοίς : subject of ἀσχαλάειν.

298. δειρόν : D. 232, 9 ; neuter adjective as adverb.

κενέον = κενόν ; in agreement with τινά, the omitted subject of νέεσθαι.

The phrase is equivalent to δηρὸν μέιναντα κενέον νέεσθαι.

299. τλήτε : the explanatory asyndeton makes his speech more lively and spirited, D. 235. Hitherto his speech has been addressed to Agamemnon, but at this point he speaks directly to the common soldiers. Cicero (*de Divinatione*, ii. 30) paraphrases the passage 299-330, but wrongly puts it in the mouth of Agamemnon.

300. ἥ . . . ἥ : D. 237.

ἐτέον : neuter adjective used as a noun : *the truth, truly*.

μαντεύεται : D. 24.

301. τόδε : refers forward to the fact that Troy must fall (303 ff.).

δέ : D. 238, 7, d.

302. οὗς : object not of ἔβαν, but of ἔβαν φέρουσαι = ἤνεγκον.

μή : not οὗ, because a condition is implied.

**Κῆρες**: goddesses of death, avenging furies who execute the decrees of the Μοῖραι.

**ἔβαν**: D. 155; ἔβαν φέρονσαι: lit., *have gone carrying* = *have borne away* (eis Ἀἶδαο δόμους (ξ 207)), referring probably to the plague. Like ἔβαν ἄγοντες in A 361.

**θανάτοις**: genitive after Κῆρες.

303. **χθιὶά τε καὶ πρωΐ**: neuter plurals used adverbially. In prose = *χθὲς καὶ πρωΐν ἐγένετο* (or *ἦν*) *ότε*. The speaker transfers himself back to the time of the event described. Paraphrase thus: "*It was a few days (a day or two) after (ὅτε here lit., since) the ships were assembling (had begun to assemble) at Aulis . . . when (ἐνθα 308) a great portent was seen.*"

**Ἀτλῖδα**: now Vathi, a wide-spreading, wing-shaped harbor on the Boeotian mainland, some distance southwest of Chalcis in Euboea. The fleet, on the occasion of its second assembling, was detained a long time at Aulis, until Artemis, the sender of the winds, had been appeased by the sacrifice of Iphigenia.

304. **ἡγερῆοντο**: D. 196, 9.

305. **ἀμφὶ περὶ**: ἀμφὶ is adverbial, and περὶ a preposition, D. 227. The two combined mean literally *on both sides of and about*, and give a fullness of expression found also in the English *round about*. Each contingent had its own altar in honor of its native divinity, and these many altars seem to have been arranged about a great spring which is still pointed out some distance inland.

**κατά**: *dispersed among; on*.

306. **τελήσας**: *bringing fulfilment, sure*, forceful here, as the sacrifice was made for the success of the expedition. Usually *unblemished*.

307. **πλατανίστφ**: the oriental plane tree, whose leaves resemble those of our maple tree. The plane tree came to Greece from Asia, where it was held in religious veneration because of the beauty of its foliage and the deep shade it gave. A portion of the trunk of the plane tree mentioned here was preserved in the temple of Artemis at Aulis in the time of Pausanias (about 180 A.D.).

**ὑπὸν** = *ἐξ ἧς, i.e., from beneath which*, because the tree grew near and overshadowed the spring.

308. **ἐφάνη**: D. 139, a.

**μέγα**: *great* in its religious significance.

**σημα**: something rare and unnatural, whereas **τέρας** (324) is an extraordinary phenomenon of the heavens and elsewhere.

**δράκων**: explanatory asyndeton, D. 235.

**νῶτα**: see on 159. *ἐπὶ νῶτα (extending) over* instead of the more common accusative of specification.

**δαφνοῖς**: D. 110: *all blood red*.



310. βωμοῦ: genitive of separation.

ὑπάλβας: from beneath one of the altars.

311. ἰνθα: in the plane tree.

στρουθοῖο: originally used of any small bird; commonly translated *sparrow*, though the sparrow lays only five eggs.

νήπια: see on 136; here = *tender nestlings (fledglings)*. Notice in the whole passage the employment of terms descriptive of conditions prevailing in the world of man.

πεπηγότες: D. 216.

313. ὀκτώ: goes with στρουθοῖο νεοσσοί.

ἐνάτη: the eight nestlings and the mother indicated the nine fruitless years of the Trojan war. Compare Joseph's interpretation of the seven fat and seven lean cows of Pharaoh's dream as seven years of plenty and famine respectively.

314: ὁ γὰρ: the snake.

τοῖς: the νεοσσοί.

θλαινά: cognate accusative as adverb with τερπιγῶτας.

τερπιγῶτας: D. 216; *cheeping piteously*, used of the anguished cry of birds, whereas τιτίζω is used of their natural chirp.

315. ἔμφεποτάτο: D. 35, a; 158.

316. φιλιζόμενος: i.e., the snake: *having coiled himself* for a spring.

317. κατά: take with ἔφαγε; like κατήσθι 314.

319. λάαν: D. 99. — A snake swallows slowly. To swallow nine birds required much time, not to speak of the time spent in catching them. The interruption of the sacrifice was not a momentary one. The nestlings could not fly (νεοσσοί), else the snake would have caught but one, while the mother and the other seven would have flown away. The eight unfledged nestlings had left the nest and climbed to the ends of the limbs, where they concealed themselves under the leaves, while the mother flew about uttering warning cries. One by one the nestlings became the victims of the snake, partly because they were unfledged (νεοσσοί) and partly because in their inexperience (νήπια τέκνα) they did not fully realize their danger. After a great meal a snake lies motionless, and apparently lifeless, for days at a stretch (*Zeus made of him a sign and turned him to stone*). The sparrow does not nest on high trees nor does it lay eight eggs. The στρουθός was the common speckled Tree-creeper, "wood-pecker" (*Certhia familiaris*), which lays eight or nine eggs and whose birdlings leave the nest before they are fully fledged and climb about the tree to escape threatening danger.

320. ὅλον: Introduces an indirect exclamation, *we wondered* (what a thing was brought to pass!). Freely, *we wondered at* (or *when we saw*) *what had been brought to pass*.

321. πάλωρα: usually concrete, *dreadful monsters*; but here, *dread for-*

*tents, i.e.*, the snake at the altar, the *nine* sparrows and their fate, and the petrification of the snake. The plural (referring to δράκων σμερδαλῆος) is probably used for metrical convenience.

θεῶν: depends on ἐκατόμβας, not on πέλωρα.

εἰσῆλθε: with an object accusative.

322. δ': D. 238, 7, b; *then*, but it cannot be translated here.

θεοπροπίων: acting in the character of θεοπρόπος; see on A 85. 109.

325. ὄψιμον: asyndeton, D. 235.

ὀψιτελειστον: repeats and confirms ὄψιμον. Note the paronomasia or repetition of ὀψέ; see also τέκε τέκνα in 327.

δο: D. 74, 132.

328. τόσσα: *i.e.*, nine.

ῥέτια: accusative of duration of time.

πτολιμίζομεν: D. 62.

αἰθι: D. 66, b: *there, on the same spot*, meaning *here*; the words were spoken at Aulis with reference to Troy, where the war was to take place.

329. τῇ: *in that well-known tenth year, i.e.*, the following decisive tenth year.

δεκάτῃ: supply ἔτι.

330. κείνος: D. 129; Calchas.

τῷς: D. 127: *so, thus*; compare the article τοί, ταί for οἱ, αἱ.

τελείται: present.

332. αὐτόθι: D. 66, b: *on this very spot, right here*.

εἰς δ' κε: D. 236, 3.

ῥάστν: refers originally to an acropolis, and is preserved in the English *fastness*.

333. ἀμφὶ δέ: δέ introduces a parenthetical clause: *and all round*, ἀμφὶ being adverbial.

334. σμερδαλέον: neuter adjective used adverbially as cognate accusative.

'κονάβησαν: said of the ring of metal.

αυσάντων ὑπ' Ἀχαιῶν: lit., *beneath the Achaeans having shouted* = *because of (by reason of) the shouts of the Achaeans*.

336. τοῖσι: dative of interest.

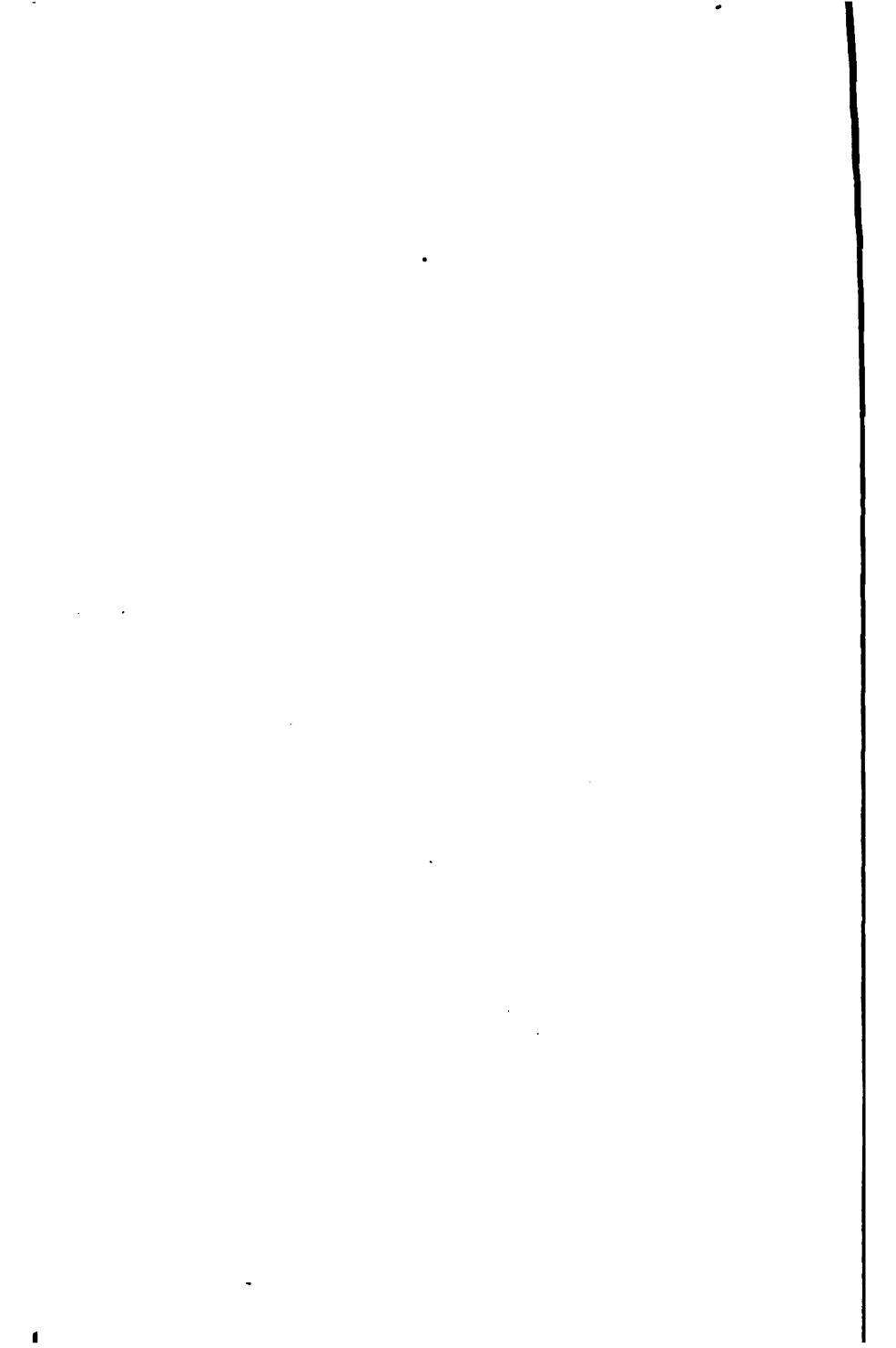
ἱππότης: D. 71; ἱππεύς, not because he was a cavalry officer, but because of his kinship to Poseidon, the creator and patron of horses.

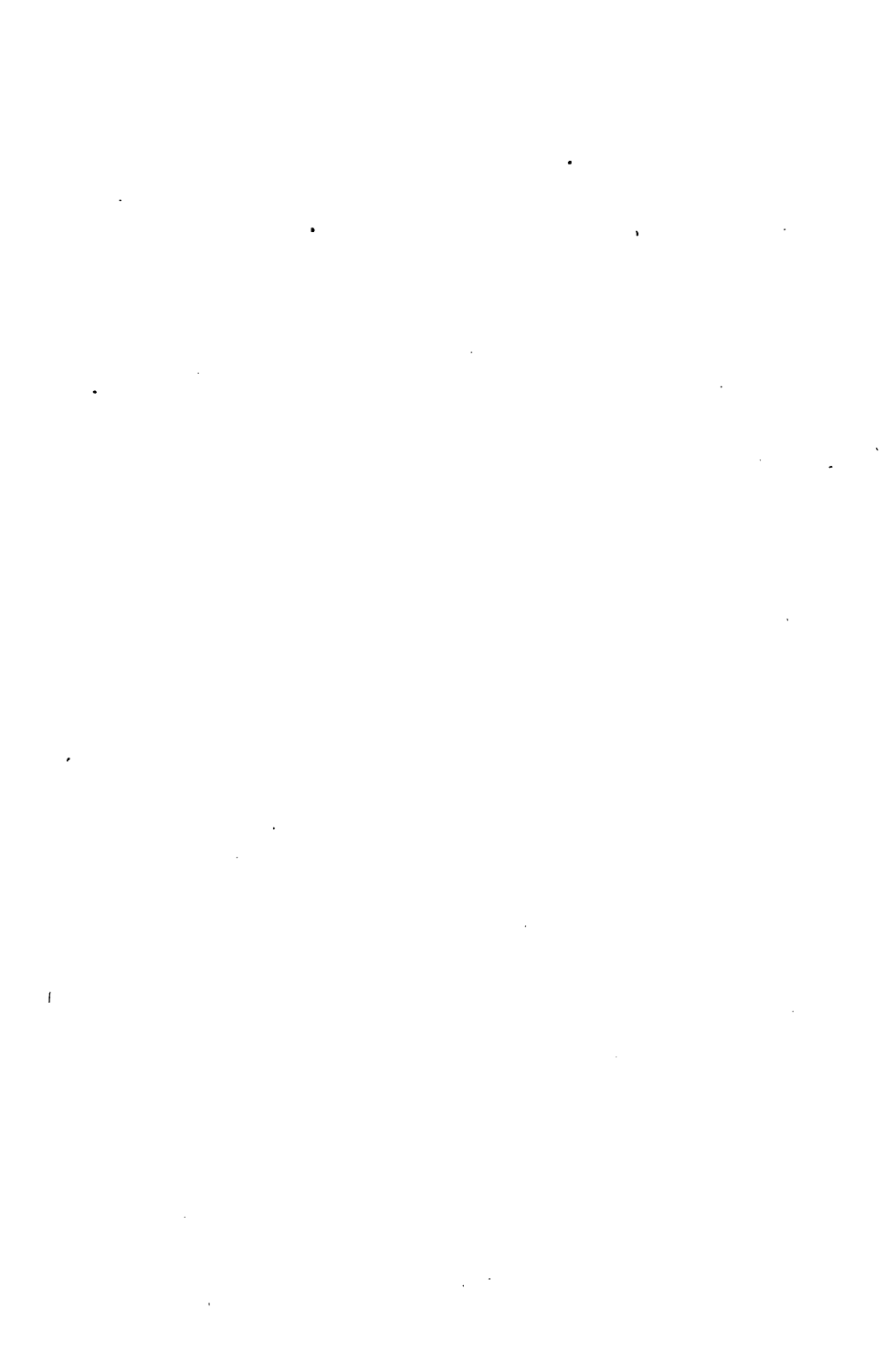
337. ἀγοράσθε: — ∪ ∪ — ∪; D. 45.

339. συνθεσθαι τε καὶ ὄρκια: referred to in 286 as ὑπόσχεσιν ἣν περ ὑπῆσταν (at Aulis).

ἡμῖν: ethical dative, practically the same as the dative of interest. Translate by the English possessive pronoun, *our*.

340. ἐν πυρὶ γενοίεσθαι: an impatient and indignant answer to πῇ βήσεται. The βουλαί, etc., were ratified with solemnity and sacrifice, but they are as





πιθωνται: continued obedience in regard to the division I advise. An instance of epic fullness of detail.

365. γνώσει: D. 156, a.

δε: supply κ' ἔησι (not ἐστί, which would assume the presence of cowards among the officers). The thought is simply, "then thou wilt know who perchance is a coward, and who perchance is a brave man."

δε: supply κ' ἔησι κακός.

366. μαχέονται: D. 201.

ἔησι: D. 150; 188; 219.

367. γνώσει: — —, D. 29.

θεσπισίη: substantivized adjective used adverbially. The ellipse of μοῖρα need not be assumed; *by divine decree*.

ἀλαπάξεις: harsh form of the future condition: *art going to*.

370. μάν: D. 238, 6.

ἀγορῇ: D. 66; *in debate, in speech*, referring to his whole speech, and not to the advice with which he closes his speech.

371. αἶ γάρ: D. 236, 1; *for if I had = oh, that I had*.

Ζεῦ, Ἀθηναίη, Ἀπόλλων: the three principal Homeric deities addressed in ardent wishes that are not likely to be fulfilled.

372. εἰεν: D. 219; optative of wishing with αἶ γάρ.

Ἀχαιῶν: = ἐξ Ἀχαιῶν.

373. τῷ: D. 127, a; *then (therefore), i.e., by having ten such counselors*.

τάχ': *soon, quickly*; always temporal in Homer, never, *perhaps*.

374. ὑφ': + dative; the local meaning of *under, beneath*, has passed into that of the instrumental *by, by means of*.

φαλοῦσα: D. 206, a, 24; passive in meaning though active in form. The aorist is used of the single decisive act of capture, whereas *περβομένη* is present because the sacking would occupy some time. For a similar use of the tenses, see on A 331.

375. μοι: Agamemnon admits his sin, but as usual throws the blame therefor on Zeus.

376. δε: causal.

ἀπρήκτους: in which nothing is accomplished.

βάλλει: still continues to *cast (dash)*.

377. εἵνεκα κούρης: contemptuous, for so small a thing as a girl; her importance in his eyes has lessened now that repentance has begun to make itself felt in his heart.

378. ἦρχον: *I was the first*. ἄρχειν = *begin*, in advance of others, whereas ἄρχεσθαι = *begin one's own work without reference to others*.

χαλεπαίνων: supplementary participle. By his frank confession he puts himself upon a better footing with the soldiery, and his words also imply an acknowledgment of the importance of Achilles for the success of the expe-

dition. And yet on the present occasion it is not at all Achilles' absence, but the *mutinous army*, that makes Agamemnon fear for the success of the expedition. If, then, lines 377-378 are bracketed and not read, Agamemnon's words all refer to the mutinous conduct of the army and not to the quarrel with Achilles.

379. *μίαν*: supply *βουλὴν* from *βουλευόμεν*. *ἐς μίαν βουλευεῖν*: *be at one in counsel*.

380. *κακοῦ*: the capture and sack of Troy.

381. *ἔρχεσθ'*: Agamemnon plays the commander in chief without waiting for the action of the assembly which he is addressing (though he talks at Nestor).

*δεῖπνον*: is not a luncheon, but the principal meal, taken without reference to the time of day. It is still the forenoon, yet the *δεῖπνον* is to be eaten now in order to hearten the soldiers for the impending fray.

*ξυνάγωμεν Ἄρηα*: short for *ξυνάγοντες τὸν λαὸν ἐγείρωμεν Ἄρηα*.

*Ἄρηα*: metonymy, D. 245.

382. *τίς*: collective.

*θηξάσθω*: note the force of the indirect middle, avoiding the necessity of a possessive pronoun, lit., *sharpen for himself the spear* = *sharpen his spear*.

383. *δεῖπνον*: places the horses on a footing with the soldiers: *fodder*.

384. *ἀμφι γιδών*: contains the principal idea in the sentence = *ἰδέτω πολέμοιο μεδόμενος*, *look well to*, by examining it on every side.

385. *ὥς κε*: D. 142, A, 2, b.

*πανημέριοι*: as in A 472, until nightfall.

386. *μετέσσεται*: *be between the conflicts*; *i.e.*, the battle will be continuous.

387. *μένος ἀνδρῶν*: like *μένος Ἑκτορος* and *βίη Ἡρακλῆος* for *mighty Hector* (Heracles), and often.

388. *τεν*: D. 131, a; collective: *of many an one*; it depends on both *τελαμών* and *στήθεσιν*.

*τελαμών*: the long, heavy Mycenaean shield of leather was carried by means of a *strap*, or *baldric*, which passed over the left shoulder and across the breast and back to the rim of the shield on each side. Thus both arms were free when the warrior faced his foe, the right arm being wholly unimpeded by the baldric. The shield covered the whole body (*ἀμφιβρότης*); it could be shifted at will from side to side, and when the warrior fled from his foe it was thrown round so as to cover his back. Shields with arm and handle rods (invented by the Carians, according to Herodotus i. 171) are also mentioned in Homer, but the passages were probably inserted by a poet other than Homer.

*στήθεσιν*: D. 64.

389. *ἀσπίδος*: depends on *τελαμών*.







416. Ἐκτόρεον: adjective for genitive; see on Νηληϊή 20 and Νεστορέη 54.  
χιτῶνα: shirt of mail.

417. χαλκῷ: the material put for the implement; see on A 236: spear or sword is understood.

φρωγαλίον: proleptic like προηνές 414.

πολλὰς: D. 101. Note that the common soldiers prayed merely that they might escape death and the toil of war, whereas Agamemnon prays for his own personal glory.

418. ὀδᾶξ: adverb equivalent to τοῖς ὁδοῦσιν like πύξ *with the fist* and λαῖξ *with the foot*. ὀδᾶξ λαζ. γαῖαν in English idiom, *bite the dust*.

λαζοῖατο: D. 161. Optative of wish.

419. οὐδ' ἄρα πώ: but not as yet, as might have been expected (ἄρα).

ἐπεκράλαιν: the object may be ἐλδωρ as in A 41, or a generalized *it*.

420. ἔδεκτο: D. 206, b, 3. The augurs knew from the inspection of the entrails and the smoke that Zeus had accepted the sacrifice but denied the prayer.

ἀλίσστον: proleptic predicate, as in 414.

425. σχίσσιν: D. 66; *on split wood*. For a description of a sacrifice see on A 458-469.

426. ἀμπεύραντες: D. 31; 32.

ὑπεύρεχον: D. 60.

Ἐφαίστοιο: D. 245.

433. τοῖς: dative of interest or local dative, D. 66, a; *among them*.

435. δρῆθ: D. 232, 9; 36, e.

αἶθι: D. 66, b.

λεγόμεθα: is difficult; it may be taken, either (1) as equivalent to διαλεγόμεθα: *let us not now prate here for a long time*, or (2) as equivalent to συναθροίζόμεθα: *let us not now be gathered together (remain assembled) here for a long time*. The meaning is: *Let us not talk, but act*.

436. ἀμβαλλόμεθα: D. 31; 32.

ἔργον: the battle.

θεός ἐγγυαλίζει: i.e., as *thou* thinkest, on the authority of thy dream. But in point of fact neither Nestor nor Odysseus take much stock in Agamemnon's dream.

437. Ἀχαιῶν χαλκοχιτώνων: genitive after λαόν, as in 163.

κήρυκες: of Agamemnon.

438. κηρύσσοντες: participle of means. Homer is fond of repetitions, especially of the same or similar words; see also 442-443.

439. ἀθρόοι: has the aspirated copulative like ἄπης.

ᾧδε: *thus*, not the local *here*.

ἀθρόοι ᾧδε: *let us gerontes go just as we are, in a body, i.e., not individually; thus assembled, thus in concert*.

440. ἱομέν: D. 24; 183, b; — ο ο, D. 43 or 47.

κε: D. 142, A, 2, b.

θάσσον: D. 107.

ἐγείρομεν: D. 24.

445. οἱ δ' ἀμφ' Ἀτρεΐδων: means lit., *those who were with Agamemnon*, hence, *Agamemnon and his suite*, as in later usage. Here, *Agamemnon and those other princes, fosterlings of Zeus*.

βασίλῃς: in apposition with οἱ.

446. κρίνοντες: marshaling them by φύλα and φρήτραι according to Nestor's advice given in 362.

μετὰ: D. 222; adverbial.

Ἀθήνη: supply ἔθνε. She and the aegis were invisible except to the mental eye of the poet.

447. αἰγίδ': see on αἰγιόχοιο A 202. A fuller description of the aegis is given in E 738 ff.: "About her shoulders cast she the tasseled aegis terrible, whereon is Φόβος as a crown all round about, and Ἔρις is therein, and Ἀλκή, and horrible Ἰωκή withal, and therein is the dreadful monster's Gorgon head, dreadful and grim, portent of aegis-bearing Zeus."

ἔχουσ': she carries the aegis because she will arouse the storm of war and inspire terror.

ἐρίτιμον: D. 110.

ἀγήραον ἀθανάτην: explains why the aegis is ἐρίτιμος.

ἀθανάτην: because it was made by Hephaestus.

448. τῆς: ablative genitive depending on ἡερέθονται.

θύσανοι: from the root seen in θύον 446 (*move quickly*); the tassels or gold-leaf pendants were in constant motion.

ἡερέθονται: D. 196, 10; *float in the air, wave*. The present denotes something that is always constant. The garb of the gods changes not; what was true of it in heroic times was equally true in the time of the poet.

449. ἐνπλεκέες: the excavations of Schliemann have proved that the goldsmiths of pre-Homeric times were masters of the art of drawing gold into delicate threads.

ἑκατόμβους: is poetical exaggeration, as Athene was never thought of as a colossus. Money had not been invented and values were estimated in oxen.

450. τῇ: the aegis.

παιφάσσουσα: D. 192, a.

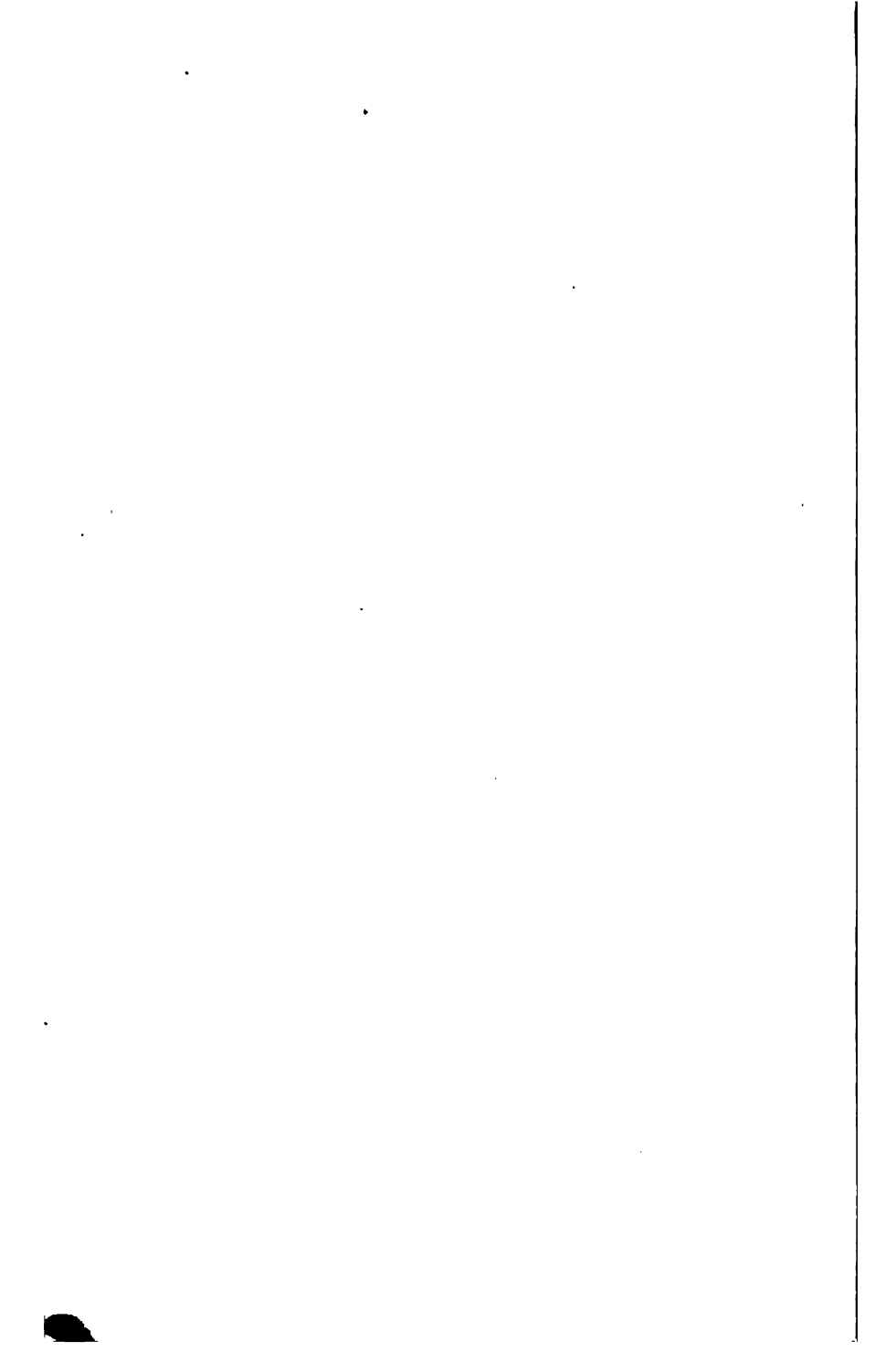
451. ὀτρύνουσ': she was invisible and said nothing, but her presence with the aegis was felt.

452. καρδίῃ; in partitive apposition with φεκάστω.

ἄλληκτον: adverb.

πολεμίζεμεν' and μάχεσθαι: depend on σθένος.

453. τοῖσι: depends on γλυκίων.





ἔμεναι: D. 144.

479. Ἄρει: — ∪ ∪, D. 43; 85.

ζώνην: lit., *girdle*, but by metonymy for the part of the body encircled by the girdle, *waist* (loins). The comparison is intended to convey the idea of great speed and strength; in athletic men the muscles of the stomach and lower back are highly developed.

στέρνον Ποσειδάωνι: i.e., with a broad breast. Notice the crosswise stress. D. 240. — To Agamemnon are ascribed the majesty and mien of Zeus, the speed of Ares, and the strength of Poseidon. So Lucian in describing Panthea, a beautiful woman of Smyrna, takes the component parts of her portrait from celebrated statues by Phidias, Praxiteles, Alcamenes, Calamis, etc. At first, therefore, one is apt to imagine that in his pen portrait of Agamemnon Homer had certain statues of the gods in mind. But this is not true, for in his time the types of the gods had not yet been fixed by artists; sculpture was non-existent; consequently he is not describing characteristic features of the gods fixed by the artists; but on the contrary the artists of a much later period were guided by the pen pictures of Homer in creating their statues of the gods.

480. βούς: is common gender and gives the species, while ταῦρος gives the sex. For Homer there was nothing unseemly in comparing Agamemnon first with gods and then with a bull; he held nothing as homely or common if it would add vividness to his portrait.

ἀγέληφι: D. 64.

ἔπλετο: D. 141; i.s.

481. γάρ τε: D. 238, 1, b; τε is identical with the Latin *que* in *namque* and serves to mark the statement as general.

βόεσσι: D. 89, a.

482. τοῖον: predicate with Ἀτρεΐδην.

483. ἐκπρεπεία: is in apposition with τοῖον.

ἐκπρεπεί ἐν πολλοῖσι: must be taken together. Do not join πολλοῖσι with ἡρώεσσιν.

ἡρώεσσιν: the genitive usually follows words superlative in meaning (cp. πάντων 480); the dative after ἔξοχος occurs in two other places in Homer.

Lines 484-779 contain a Catalogue of the Greek Ships. The lines were not composed by Homer.

780. οἱ δ': the Achaeans marching out in battle array.

ὥς εἰ: = ὥς ἂν ἴωεν εἰ κτλ., referring to 455.

πυρί: because of the refulgence of their armor.

νέμοιτο: was being fed upon (devoured, ravaged by) fire.

781. ὑπαστενάχιζε: supply σφισί.

Διί: ∪ —, D. 58.

ὥς: supply ὑπαστεναχίζει.

782. ἀμφὶ Τυφώϊ: *about Typhoeus, i.e., near the spot where he lies.* Typhoeus or Typhon (lit., *Steamer*) was a son of Gaea and Tartarus, a creature of tremendous power from whose neck rose one hundred dragon-heads with dark tongues and fire-flashing eyes. The sounds emitted by these heads sometimes resembled the language of the gods, sometimes the bellowing of a mighty bull, sometimes the roaring of a lion and the baying of a dog — sounds which made the whole mountain to reëcho. He is an allegory of volcanic eruptions and of earthquakes. When, galled by the bed whereon he lies in Tartarus, he moves to ease his pain, such movements produce earthquakes and volcanic eruptions.

ἡρόση: the subject is Zeus, who lashes the region with his thunderbolts. The purpose of the comparison with the storm and the lightning is to portray the resounding of the earth beneath their tread and the gleam of the armor of the Achaeans.

783. Ἀρίμωσι: is the name of a people, not that of a mountain: *in the country of the Arimi*, usually located by the ancients in Cilicia, but others place it in Syria, Mysia, Lydia, Phrygia, Sicily, Cumae, and the Liparian islands. Ἀριμα seems to point to *Aram*, the old name of Syria. Pindar locates the place of Typhoeus' birth in Cilicia and that of his imprisonment beneath southern Italy and Sicily. He is pinned down in his bed by the mass of Aetna, that pillar of the sky.

784. ὧς: correlative with ὡς in 781.

τῶν: take with ἐρχομένων; it depends on ποσσί.

785. διέπρησον: intransitive.

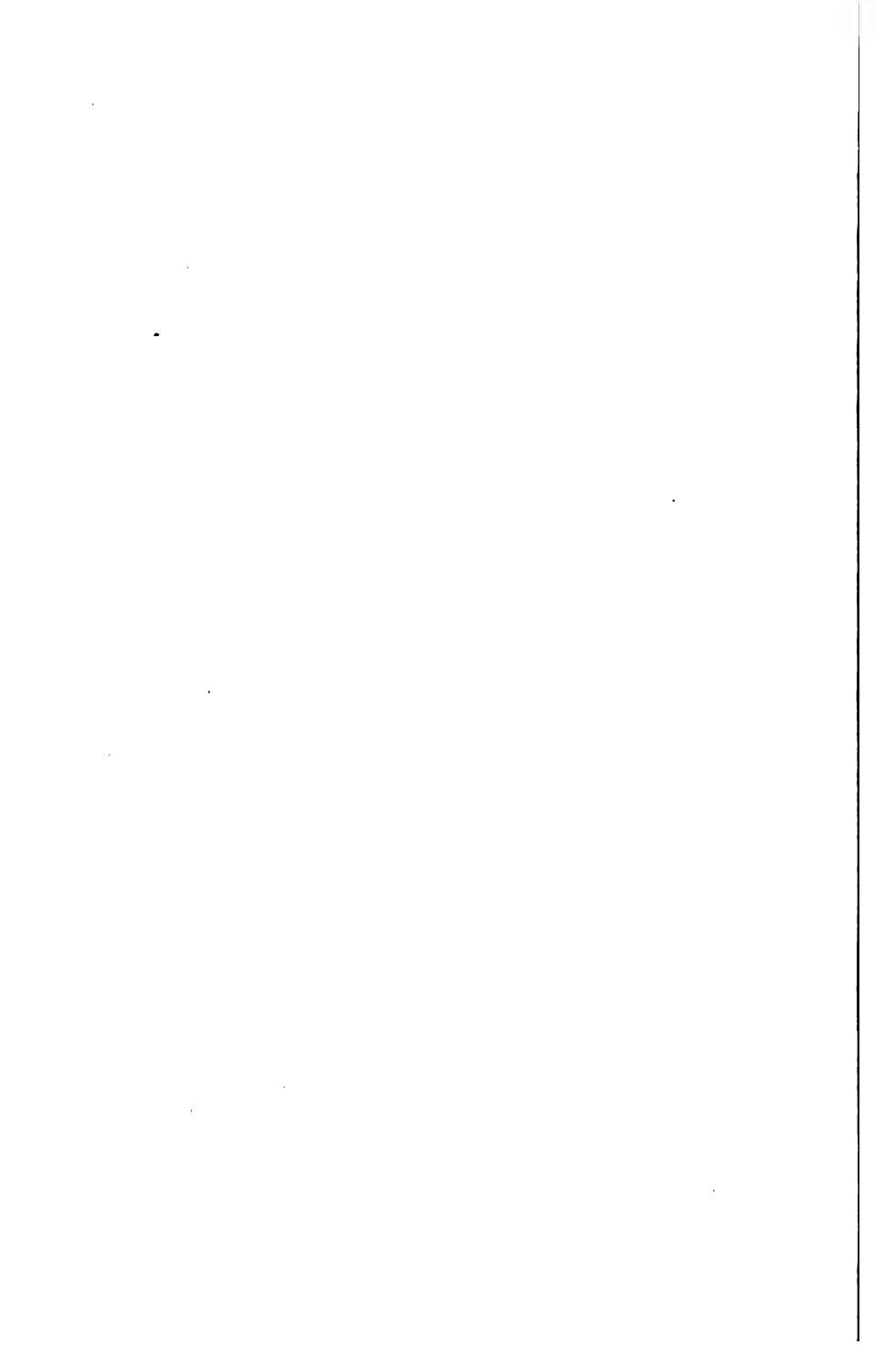
πέδιον: local genitive; *on, over, within, in the sphere of the plain.* Not quite = ἐν πεδίῳ.

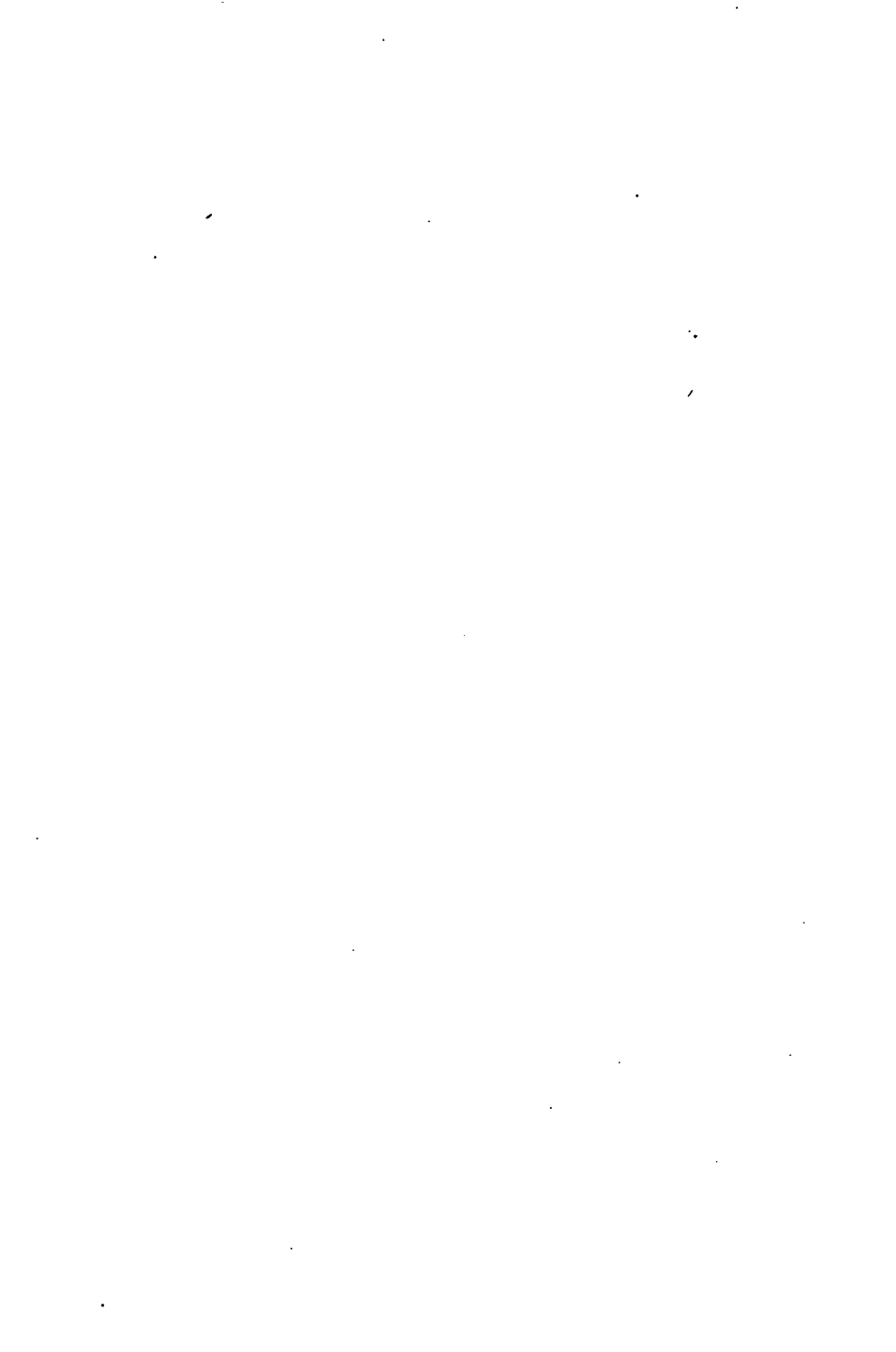
786. Ἑίρις: daughter of the sea-god Thaumias and Electra (daughter of Oceanus) and sister of the Harpies, is a personification of the rainbow (ἶρις), and as such was the swift messenger of the gods, especially in matters appertaining to war, whereas peaceful missions were intrusted to Hermes (see the *Odyssey*).

787. παρ Διός: take with ἦλθε. πάρ, D. 224, 31.

ἀλεγινῇ: because Troy was now to be attacked by the Achaeans.

788. ἐπὶ Πριάμοιο θύρῃσιν: *at Priam's gate, i.e., outside the gateway leading into the royal palace.* The picture is borrowed from Oriental nations, among whom the judges gave judgment from their seats in the gates, so that the gate of the king's palace came to be regarded as the place of justice and of audience: "Judges and officers shalt thou make thee in all thy gates . . . throughout thy tribes" (Deut. xvii. 18). Even to-day the government of Turkey is known as *The Porte*, or *The Sublime Porte*. The king himself gave judgment from his throne in the court opposite the gateway: "Now . . . Esther . . . stood in the inner court of the king's house, over against (*i.e., opposite*)







815. διέκριθεν: D. 155, a; as enjoined by Iris in 805 f.

Lines 816-877, containing a list of the Trojans and their allies, were not composed by Homer.

### THIRD BOOK OF THE ILIAD.

Books A and B have described the Achaean host, whereas Book Γ introduces the poet's hearer to the war from the point of view of the Trojans.

1. αὐτάρ: D. 233, 3.

φίλασσοι: each company, tribe, or contingent (therefore plural), both of the Trojans (B 815) and the Achaeans (B 476), as advised by Iris (B 805-806) and Nestor (B 362 ff.).

2. Τρῶες: and their allies as well.

Τρῶες μὲν: contrasted with αἱ δὲ . . . Ἀχαιοί 8.

κλαγγῇ: used of birds and animals mostly; therefore = inarticulate noise.

ἰνοπῇ: articulate noise. The fray had been planned by the Greeks, who are therefore calm and silent (8), whereas the Trojans act upon the spur of the moment and therefore with noisy enthusiasm.

ὄρνιθες ὥς: — — —, D. 58.

3. γεράνων: Herodotus ii. 22, probably with this passage in his mind, says: "Cranes, when they fly from the rigors of a Scythian winter, flock to the upper Nile to pass the cold season."

πῶλαι: πέλω and πέλομαι are synonyms of εἰμί and γίγνομαι.

πρῶ: the time of day is given again in 7.

4. αἷ: relative, is the real subject of πέτονται, but it is repeated by the demonstrative ταῖ (5).

ἔφυγον: D. 141.

ἀθέσφατον: is used chiefly of the earth, the sea, night, and rain, but also of wine and bread.

5. κλαγγῇ: the noise made by the cranes is the point of the simile.

ταῖ γε: redundant repetition of the subject αἷ τε, like ὃ γε A 97.

ἐπ' Ὠκεανοῖο: i.e., toward the far South, but they actually stopped in upper Egypt and Ethiopia without reaching the streams of Oceanus in the distant South (see on A 423). Herodotus (ii. 21) inveighs against those unscientific persons who claimed that the Nile flowed from Oceanus, i.e., was but an arm of Oceanus.

6. ἀνδράσι: see on αἰπόλοι ἄνδρες B 474; here applied humorously.

Πηνμαίοισι: πυγμῇ = fist, therefore *Fistlings*, but as a measure πυγμῇ is the distance from the elbow to the knuckles, 13½ inches. An army of Pygmies once attacked the left hand of the sleeping Heracles, while two other armies attacked his right hand. They used scaling ladders to reach the rim of his drinking cup, and they cut stalks of wheat with axes. Heracles smil-

ingly wrapped his lion skin about the attacking armies and brought them to Eurystheus. "That small infantry warred on by cranes" (Milton) were themselves no doubt the aggressors in the war waged to protect their fields from invasion and ruin by the hordes of cranes and storks that yearly pass southward over Egypt in the month of November. Recent travelers claim that pygmies still exist in the dense forests of Central Africa. Πυγμαίοισι is in predicative apposition with ἀνδράσι (= *men who are Pygmies*).

7. ἡρίαί: see on A 497, insisting on πρῶ (2), the feeding time of the cranes after their night-long flight. See also on χθιζός A 424 and on πανημ. A 472. Cranes feed mostly on insects, but they also pluck up the sprouting grain, and by alighting on their chosen pasture ground they may be said to offer battle to the farmers, who hasten to drive the invaders off.

ἔριδα προφέρονται: "and wake the fight with grim delight, when the morning mist is gray."—*Blackie*.

8. οἱ δ': the Achaeans; antithesis to Τρῶες μὲν (2).

σιγῇ μένεια πνέοντες: contrasted with κλαγγῇ ἴσαν (2). The quiet and orderly Achaeans are different from the wild and uproarious Trojans, who make a noise to keep their flagging courage up; see on 2.

μένεια: plural; compare Lat. *animi militum*.

9. μεμάωτες: D. 217, 8; 216.

10. Νότος: the South Wind brought rain and storms, and was dreaded by seafarers.

κατέχευν: D. 207, a, 4; 141.

11. φάλην: *welcome*, because in a fog the shepherd cannot have a survey of the wide-ranging flock.

κλέπτῃ: the mist is suitable for the purposes of the cattle thief.

νυκτὸς ἀμείνω: because at night the sheep are safe in the fold.

12. τόσσον τ' ἐπὶ: for ἐπὶ τε τόσσον, *as far*.

ὅσον τ' ἐπὶ: for ἐπὶ τ' ὅσον. Though ἐπὶ follows its word, it does not throw its accent back (anastrophe, D. 224) because of the intervening τ'.

13. οἱ δ': both armies.

σχεδόν: with ἦσαν; *were near* to each other.

ἐπ': of a hostile advance.

16. Τρωσίν: local dative, *among*.

Ἀλέξανδρος: Paris, son of Priam and Hecabe.

θεοφιδής: in art Paris is usually represented as youthful and beautiful.

17. παρδαλήν: an adjective used as a substantive, *δοράν* being easily understood (see on τῇ δεκάτῃ A 54). Being an archer, he wore no heavy armor. His only defensive armor was a pliant panther skin, in which some ancient gems represent him as clad.

ὅμοιοι: D. 66, a.

τόξα: for the plural, see on A 45.

18. αὐτάρ: is very slightly adversative, and calls attention to δοῦρε: Paris was light armed, to be sure, *yet* — what was not to be expected in a light-armed archer — he did have two *spears*, essential parts of the gear of an ὀπλίτης. The Homeric warrior hurled his spear and therefore he had need of more than one. In later times the spear was used as a bayonet for sticking, not for hurling, and hence only one was carried.

κεκορυθμένα: the plural agrees with the dual δοῦρε.

19. Ἀργείων: partitive genitive dependent on ἀρίστους.

προκαλίζετο: his boastful actions (not his words) said plainly that the strutter could whip the whole Greek army.

πάντας ἀρίστους: he wanted to fight all the chieftains single-handed, and yet Menelaus, a valiant man but still one of the poorest of the Grecian warriors, soon drives him from the field.

20. ἀντίβιον: emphatic by position; it is used only of hand-to-hand fighting.

21. ἀρηφίλος: common epithet of Menelaus in *this* book, in which he is a principal in a duel.

Μενέλαος: the poet introduces Paris and Menelaus to his hearers at this juncture — before he begins his descriptions of the battles — because these two men brought about the war and should therefore stand face to face in a duel.

22. μακρά: cognate accusative.

μακρά βιβάντα: Paris is theatrical, like Satan in Milton: —

"Satan with vast and haughty strides advanced."

23. ὥς τε: D. 134; 238, 2; *as*, answered by ὥς, *so*, in 27; that is, ὥς introduces a principal clause which is followed by the secondary clause ὥς ἐχάρη (27).

ἐχάρη: D. 141.

σώματι: is always a *dead body* in Homer. When not in captivity the lion eats only fresh meat recently killed by himself, not what he finds dead. But here he lights upon a stag or goat just killed by hunters and, driven by his hunger, he seizes and devours it in spite of dogs and huntsmen. The lion was not native to Greece and Ionia, and Homer may have been ignorant of its habits.

κύρσας: D. 207 *bis*.

24. εὐρών: explains ἐπικύρσας.

ἄγριον αἶγα: the wild goat is still found in the Taurus mountains of Asia Minor.

25. πεινῶν: very emphatic. See on ἄβαλλ' A 52.

γάρ: explains πεινῶν; he is ravenously hungry, for he continues his meal in spite of harrying dogs and men.

ῥέ: *it*, the carcase.

26. στέωνται: transitive.

27. θεωριδία: ∪ ∪ — —, D. 29; 86.

29. ὄχλων: occurs only in the plural in Homer, because attention is called to its component parts, as in the case of τόξα 17 and A 45.

ἄλτο: D. 60; 206, b, 1. Menelaus sprang to the ground to be on equal terms with Paris, who was on foot.

31. προμάχοισι: Greeks.

κατεπλήγη: D. 208, 4; *was stricken*; his conscience pricked him and made him a coward, for he was not a coward by nature.

33. ὥς δ' ὅτε: *and as when*, answered by ὥς, *so*, in 36.

τε δράκοντα: ∪ ∪ — ∪, D. 39, b.

παλίνροσος: adjective for adverb.

ἀπέστη: D. 141.

35. ἄψ δ' ἀνεχώρησεν: stronger than παλίνροσος ἀπέστη; his terror increases.

παρείας: accusative of specification; in partitive apposition with μιν.

37. δρείσας: D. 59; causal.

Ἄτρεός: possibly the names are used ironically, since Ἄτρεύς: *Fearless Man* and Ἀλέξανδρος: *Man-Averter*, a name given to the neatherd because of his prowess in defending his herd against cattle-lifters.

39. Δύσπαρι: *accursed (hateful, wretched) Paris*. So δύσμητερ, *hateful mother*, Δυσσελένα, *hateful Helen*. A determinative compound is one in which "the first part qualifies (or determines) the second part."

φείδος: accusative of specification after an adjective. Beginning with φείδος, each successive word is longer by one syllable than the one that immediately precedes it. This is called a *versus rhopalicus*, στίχος ροπαλικός (*ρόπαλον club*) and depicts ever increasing feeling. A perfect specimen of such a verse is found in 182.

40. αἶψ: D. 236, 1; unattainable wish.

ἄγονος: must be taken here as meaning *unborn, never been born*, not *childless*, for Paris had no children. Augustus quoted this verse in upbraiding his daughter Julia for her excesses, understanding ἄγονος to mean *childless*, its natural meaning.

ἔγamos: the paraphrase has: εἶθε ὦφελος μὴ γεγεννησθαι ἢ γεννηθεὶς πρό γάμον ἀπολέσθαι.

41. τό: that thou hadst never been born.

κὶ βουλοίμην: potential optative.

κὶν ἦεν: unreal condition, i.e., εἰ ἀπώλεο.

42. ἦ: μᾶλλον is understood before ἦ.

ἔμειναι: has for its subject σέ understood.

ὑπόψιον: lit., *looked at from below*, i.e., *object of suspicion (contempt)*; *looked at askance*, if it agrees with σέ, the understood subject of ἔμμεναι. But

if ὑπόψιον be a neuter adjective used substantively, then it is: *a thing scorned, a scorn.*

ἔλλων: depends on ὑπό in ὑπόψιον.

44. φάντες: causal = οἱ ἔφασαν.

ἀριστῆα: the idea of excellence of birth is always inherent.

πρόμον: superlative of πρό; it is etymologically = *primus* = πρόμαχος: here it is an attributive epithet of ἀριστῆα and πρόμον ἀριστῆα = πρόμαχον ἀριστῆα or ἀριστῆα προμαχίζοντα.

οὕνεκα: D. 30; = ὅτι, *because*.

45. ἔπ': D. 266, 6: *is thine*. Hector is sure that his own view is entertained by the Achaeans.

βίη: strictly speaking *bodily strength, power*, but here it is modified by φρεσίν, so that the combination means *force of mind, resoluteness, determination* (in the attack).

φρεσίν: D. 66.

ἀλκή: is not merely physical ῥώμη, but strength as displayed in action: *pro prowess, boldness, courage* (in defense).

46. ἧ belongs to ἀνήγες 48.

ἧ τοιῷς περ ἑόν: compare 159; *i.e., coward that thou art*.

47. ἐπιπλώσας: always used with πόντον.

ἐτάρους: the honorable epithet of *comrades* is given even to underlings.

ἐρίφηρας: D. 110.

ἀγέρας: subordinate to ἐπιπλώσας.

48. μιχθεῖς: D. 209, 3; = παραγενόμενος.

ἀνήγες: *brought home* (by water) to Troy.

49. ἀπίης: see on A 270.

νύον: Helen, being the daughter-in-law of Atreus, becomes in a wider sense the daughter-in-law of the *nation*, just as we speak of one as "the daughter of the Confederacy."

50. πῆμα, χάσμα, κατηφείην: explanatory (epexegetical) accusatives, in apposition, not with γυναῖκα (νύον) (for it was not Helen's person that was the cause of misfortune and humiliation), but with γυναῖκ' εὐφραδέ' ἀνήγες, since it was the *act* of bringing her to Troy that *resulted* in misfortune, malignant joy, and humiliation.

δημῷ: *nation, country*. The alliteration (π) gives force to the line. In Homer alliteration was accidental, but the Latin poets employed it intentionally.

51. δυσμένειν: not the Achaeans, but Paris's enemies in Troy, "for he was hated of all even as black death," 454. Note the crosswise stress, D. 240.

52. The question is a form of polite imperative: *and canst thou not indeed withstand M.? = Confront, then, Menelaus*.

53. χ': = κε. γνούς κε is an apodosis, whose protasis is μείνας or ἀμείνεις to be supplied.

54. *χραίσμη*: D. 205, 2, b, 58.

*κίθαρις*: wherewith to sing love songs to women, not *κλέα ἀνδρῶν*, as in the case of Achilles and his lyre. Homer does not give a lyre to Paris elsewhere.

55. *μυγῆς*: D. 188; *grovelest*, always applied to dying men.

56. *δεδρεῖμονες*: D. 59. The Trojans had awe to lay hands on a prince of the blood. Supply *εἰσιν*.

*ἦ*: the omitted protasis, *εἰ μὴ δεδρεῖμονες ἦσαν*, is not necessary, for the sense is sufficiently given by rendering *ἦ else*.

57. *λάϊνον*: *else thou hadst donned a shirt of stone*, i.e., been stoned to death, the punishment for adultery among the Greeks as among the Hebrews (Levit. 20. 10; Deut. 22. 24). The stones hurled at the criminal bury him, and thus put on him a robe of stone. The sense: Thou art brave in the presence of women, but dardest not confront a man. In spite of the gifts of Aphrodite and thy royal lineage thou shouldst have been lynched long ago, for thou hast wrought confusion in Troy.

*ἔσσο*: augment, reduplication, and *ς* are neglected (in full *ἐφέσσο*).

59. *Ἐκτορ*: goes with 64, since verses 60–63 are parenthetical.

*κατ' αἶσαν . . . ὑπὲρ αἶσαν*: oft-recurring phrases. The omitted apodosis is *τοῦνεκά τοι ἐρέω* (cf. Σ 333): since thy rebuke is just, I will say only this: Do not upbraid me, for I will fight Menelaus. Paris, even when angry, is always a gentleman and never replies in like terms to offensive language. He is really a brave man whom a guilty conscience makes timid.

61. *ὄς*: refers to *πέλεκυς*.

*ἵπ'*: of the agent, as though *εἶσιν* were passive; = *is driven by*.

*ὄς*: refers to *ἀνέρος*.

*τε*: D. 132; 238, 2.

*τέχνη*: said of architects, carpenters, smiths.

62. *νήιον*: supply *δόρυ*, *ship's beam (timber)*.

*ἐκτάμνησιν*: D. 143; 150: *shapes*.

*ὀφέλλει*: *increases*; its subject is the first *ὄς* (= *πέλεκυς*) in 61.

*δ'*: connects *ὀφέλλει* with *εἶσιν*.

*ἐρῶν*: *force, effort*; the ax itself increases the *effort* of the man; its weight, swing and the leverage of its handle increase the *force* of his blow.

63. *ἐν στήθεσιν*: particularizes, as in A 188–189.

*ἀτάρβητος*: not predicate, but an epithet of *νόος*.

64. *χρυσῆς*: an epithet transferred from the ornaments of the goddess to the goddess herself, indicative of her value and deliciousness to men.

65. *ἀπόβλητ'*: D. 147; "For every creature of God is good, and nothing to be refused (*ἀπόβλητον*), if it be received with thanksgiving" (1 Tim. 4. 4).

66. *αὐτοί*: without being asked therefor.

*δώσι*: D. 188, a.

φεκόν: *by his own will, as a matter of his own choice*; they are god-given and not man-chosen, and therefore man must not be held responsible therefor.

68. ἄλλους μὲν: all the Trojans except me.

κάθισον: causative; *cause (bid) the rest to sit down*, so that the fight may be perfectly fair.

πάντας Ἀχαιοὺς: except Menelaus.

69. ἀντάρ ἡμ': instead of ἐμὲ δέ, answering to ἄλλους μὲν.

ἐν μέσσοι: *i.e.*, between the two armies.

70. συμβάλετ': causative. In 68 κάθισον is addressed to Hector, whereas the plural here includes all concerned in the duel, Trojans and Achaeans alike.

κτήμασι: the treasures which Paris had carried away from Sparta along with Helen; several vase paintings show the embarkation of Helen and her treasures.

μάχεσθαι: D. 144.

71. νίκηση; aorist in the sense of the future perfect.

κρείσσων γένηται: merely amplifies νίκηση.

72. ἑ: may be taken with ἐλὼν in the sense of *aright*, or with πάντα in the sense of *all without exception*.

73. οἱ δ' ἄλλοι: *but may you, the others* (both Trojans and Achaeans) conclude friendship and make a truce. At this point we should have expected the poet to continue with οἱ μὲν (Trojans) ναίοντο (or ὑμεῖς μὲν ναίετε) Τροίην answering to τοὶ δέ (Achaeans) νείσθων Ἄργος ἔς, etc. The sense is: May Trojans and Achaeans conclude friendship and make a truce, and may the Trojans live in peace in Troy and let the Achaeans depart in peace to Greece.

φιλότητα: by zeugma (D. 246) made an object of ταμόντες along with ὄρκια, which alone is an appropriate object of ταμόντες.

ὄρκια ταμόντες: see on B 124.

74. ναίετε: the optative of a wish between two imperatives is intentional; he wishes his countrymen well.

ἐπιβάλακα: D. 110; said of rich, loamy soil.

τοὶ δέ: he points at the Achaeans.

75. Ἄργος: is the Peloponnesus here, see on A 30.

Ἀχαιίδα: adjective; supply γαῖαν. It is used here of Northern Greece (*i.e.*, Central Greece and Thessaly). Ἄργος and Ἀχαιίς together mean *all Greece*.

78. μέσσου δουρός: as the spear was not to be used offensively it was held horizontally in order to press the crowd back.

ἰλόν: supply ἔγχος as object.

ἱβρύνθησαν: *were made (induced) to be quiet*; *were brought to order*, not: *sat down*, for they do not sit down until 326.

79. ἐπετοξάζοντο: conative imperfect.

80. τ': D. 233, 2, b.

βαλλον: conative; instead of the more regular βάλλοντες with which the second τέ would be natural. The sentence displays a mixture of anacoluthon (D. 242) and zeugma (D. 246) = ἐπὶ αὐτῷ ἐτιτύσκοντο ἰωῖς τε τοξάζοντες λάεσσι τε βάλλοντες.

81. μακρόν: cognate accusative = ἐπὶ μακρόν, *over a long distance*.

82. μὴ βάλλετε: amplifies ἴσχεσθε; the asyndeton (D. 235) indicates haste and the anxiety of Agamemnon to forestall the commission of a crime against international comity in matters of war.

83. κορυθαίολος: αἰολος = 1. *quick-moving*, 2. *shimmering, gleaming*. It is used of horses (πόδας αἰολος), thronging ants, fluttering gadflies, wriggling maggots, snakes, etc. As an epithet of the tall Hector, therefore, the compound characterizes the constant motion of the crest of his helmet, which, owing to the hero's great activity in the battle, fluttered far above the heads of the common soldiery: *of the fluttering helm, of the glancing helm*.

84. ἤνεφ' ἐγένοντο: *became silent*, in order to hear what Hector had to say.

88. κέλεται: here means *bids, exhorts*, but as the leading verb of αὐτόν (90) it means *bids himself, i.e., proposes*.

89. ἀποθέσθαι: *lay aside*; in view of the armistice neither party need fear an attack. The arms remain stacked until the Trojans break the truce after the duel.

90. αὐτόν δ': in the accusative, and not in the nominative, both because its correlative ἄλλους μὲν is in the accusative and because it is joined with ἀρρήφιλον Μενέλαον to form the subject of μάχεσθαι.

95. σιωπῇ: dative of manner; ἀκὴν σιωπῇ like our *still and quiet, i.e., profoundly silent*; = *hushed in silence*.

96. τοῖσι: local dative, *among them*.

καί: modifies μετέφειπε: *also spoke*, as Hector had done.

97. ἐμεῖο: as well as Hector; for the matter concerns me especially (100).

ἄλγος: because of the long war.

98. θυμόν: accusative of the object (limit) of motion.

φρονέω: = δοκεῖ μοι: *my mind is (I think, hope, wish) that Argives and Trojans be now (ἤδη) separated, i.e., I hope that this duel will put an end to the war*.

διακρινιθῆναι: D. 209 *dis*; of friendly separation. Note the aorist of an action just commencing and to be completed in the (immediate) future. It expresses confidence in the completion of the action.

99. Ἀργεῖους καὶ Τρῶας: more forceful than ἡμᾶς καὶ ὑμᾶς.

100. ἔριδος: with Paris.

Ἀλεξάνδρου ἔνεκ' ἀρχῆς: *Alexander's beginning, ἀρχῆς τῆς ἔριδος ἀπ' Ἀλεξάνδρου γενομένης, i.e., because of the quarrel which I began and of Paris's provocation thereto, for he was the unprovoked aggressor (87)*.

ἀρχῆς: supply τῆς ἔριδος.



101. ἡμέων: D. 112, 1; — —, D. 29.

θάνατος καὶ μοῖρα: epic fullness; a hendiadys, D. 249.

102. διακρινθεῖτε: D. 209 *bis*; the optative of wish is milder and more polite than the imperative.

103. οἴσσετε: D. 207, 6. Asyndeton, D. 235.

φάρν': ἄρνε; D. 103.

ἕτερον κτλ.: in partitive apposition with ἄρνε.

λευκόν: the male lamb is offered to the male sun-god, and it is white because the sun is bright and strong.

μέλαιναν: the female lamb is offered to the female earth-goddess, and it is black because the earth is conceived of as black (γαῖα μέλαινα), not because Earth is an infernal deity, but because she is as yet the universal mother from whose dark womb everything springs. Note the crosswise stress, D. 240.

104. Γῇ: dative of interest. Gaea (Ge) was the daughter of Chaos. She begat Uranus (the vault of heaven) of herself and made him her husband.

Ἥελιφ: the charioteer of the sun. He was the son of Hyperion (the Titan deity of light) and Theia; he was the brother of Selene (the Moon) and Eos (the Dawn). The Trojans sacrifice to both Gaea and Helius, the old nature-gods of the Asiatics, because it is the country of Troyland upon which Helius is now looking down. The Greeks sacrifice to Zeus, their own national god, because, as Ζεὺς Ξείνιος, he is the protector of the rights of hospitality, which Paris has violated, and because, as Ζεὺς Ὀρκιος, he is invoked on the occasion of the taking of oaths, watches over their fulfilment, and punishes their violation.

105. ἔξετε: D. 207, 1.

Πριάμοιο βίην: a common circumlocution for *the mighty Priam*.

106. αὐτός: Priam *in person*. Priam's presence was necessary to give full validity to the oath and the treaty, not that he might slay the victims, for Agamemnon does that (273. 292).

παῖδες: is the generalizing plural, which is often used for the sake of politeness, where plainness of speech and exact facts would wound. So here Paris more especially is meant.

107. μή: his fear arises from his knowledge of the character of Paris.

Διὸς ὅρκια: the oath of Zeus, *i.e.*, the oath to which Zeus is witness. Paris (73) and Hector (94) said nothing about the oath of Zeus, but spoke simply of ὅρκια πιστά.

δηλήσεται: D. 187, a.

108. δ': introduces another reason for bringing Priam, viz., the untrustworthiness of young men.

ῥέπονται: D. 196, 10; in B 448 it is used in its primary sense of the waving, fluttering tassels that hang from the aegis of Athene; here in a transferred sense; the minds of young men are *flighty, fickle, untrustworthy*.

109. οἷς: D. 143; *and if an old man be among these (i.e., among young men), he, etc.* This interpretation regards οἷς as masculine. If it be neuter, then the sense is: *in the case where an old man is present, he, etc.*

ὁ γέρον: not Priam, but in a general sense *one who is old*.

113. ἵππους: there was no cavalry in Homeric times and the art of riding was not generally practiced. In the Cypria, however, the lost Epic which narrated the events of the war prior to the opening of the Iliad, the poet told how Troilus, the youngest son of Priam, ventured to ride on horseback outside the walls of Troy, and how he was caught and brutally murdered by Achilles. But in Homer ἵπποι, commonly a pair of horses, is used for the chariot itself.

ἔρυσαν: held back their chariots to the ranks.

114. τεύχεα: except their spears and shields; in 135 they stand and lean on their shields, while their spears are fixed in the ground.

τά: the armor.

καθίεντ': the warriors in both armies.

115. ἀλλήλων: does not refer to Ἀχαιοί and Τρῶες, but to τεύχεα; the piles of armor were close to each other.

ἀμφίς: D. 226, 3, a; *round about*, said of the space between the several piles of stacked armor. Each warrior doubtless stood by his own pile.

116. κήρυκας: for their functions see on A 321. Hector sent *two* heralds because two lambs were to be brought.

118. Ταλθύβιον: the herald of Agamemnon; see on A 320.

Ἀγαμέμνων: in apposition with ὁ.

120. οἰσόμεναι: D. 207, 6.

οὐκ ἀπίθησ': D. 244.

121. The survey from the walls. The poet makes skillful use of the absence of the heralds in order to shift the scene to Troy and introduce his hearers to Helen herself, the prize of the victor in the duel, and to show what people in Troy thought of her. This could only be done through the agency of a god. Iris's self-imposed mission therefore advances the action of the poem materially. The interrupted action is resumed in 245.

Ἥρις: see on B 786, but here she acts on her own motion and uncommissioned by any god.

δ' αὖθ: transition to a new theme, *on the other hand, in the meantime*.

123. Φεικῶν: otherwise an undistinguished person.

124. Λαοδίκην: attracted into the case of the relative; the natural case is the dative agreeing with δάμαρτι. She is mentioned in Z 252 also as the fairest (of Hecabe's daughters), but in N 365 the meed of fairest is given to Cassandra.

125. ἱστόν: weaving was one of the chief employments even of the most noble women in heroic times, and in Asia Minor it has remained so to this day.

126. δίπλακα: adjective used as a noun; χλαῖναν may be supplied: *double*

*mantle*, i.e., one which might be folded like a shawl and be thrown doubled over the shoulders; not = *doublet*.

*ἐνέτασσιν*: lit., *was sprinkling in, was weaving in*, by inserting tufts of colored wool by hand as the weaving went on; not: *was embroidering*, because embroidery is not coincident with the weaving. The things thus woven in were pictures of the battles told of in the lost Epic poems that narrated the events of the war before the opening of the Iliad. The objects of art described by Homer were either imported from the Orient or were inspired by Oriental, mostly Phoenician, prototypes.

128. οὔτε: i.e., ἀέθλους.

ῥέθιν: D. 65; 112, 3; accented because reflexive.

130. δεῦρο: adverb used imperatively either alone or, as here, with ἴθι (like βάσκ' ἴθι B 8).

νύμφα: — υ, Aeolic vocative of νύμφη, really *bride*, but here *brother's wife*, a term of endearment or flattery used of a woman who is still young. This usage has survived to this day in Greece.

θέσκελα: fit to be woven into thy web.

132. οἷ: is a relative pronoun whose antecedent is the demonstrative οἷ in 134. The whole relative clause is the subject of *ἔσται*, whose redundant subject οἷ (134) is employed for the sake of clearness, vivacity, and emphasis (*even these*).

πολύδακρυν: in its results.

133. The end of the verse rhymes with the middle. A verse of this sort is called a *versus Leoninus*, from a Benedictine monk who in the twelfth century wrote in it.

134. *ἔσται*: D. 158. Not *are sitting*, but *are inactive*; see on B 255. That they were *standing* is shown by 196. 231. 326.

σιγῇ: even the Trojans are now silent; see on 2 and 8.

135. ἀσπίσι: the huge Mycenaean shield reached to the neck, so, when it rested on the ground, the standing warrior could easily lean on it.

μακρά: *tall*. Hector's spear was eleven cubits long (Z 319), and Achilles' spear was *δολιχόσκιος* (Y 273): *casting a long shadow*. The Arabs still insist that the spear casts the longest of all shadows.

πέπηγεν: *are planted* upright in the ground. The butt end of the spear was shod with a stubby bronze point (*σανρωτήρ*) so that it could be driven into the ground. The Arab never lays his spear down, but always sticks it into the ground, especially at his tent door to indicate that the tent-owner is at home.

137. περίσσειο: D. 112, 2; 113; *about the possession of thee*.

138. τῷ δέ γε νικήσαντι: lit., *but to him having conquered* = *but of him who conquereth*, like τὰ τ' ἐόντα, *that which was*, A 70.

κέκλησέ': D. 140, b; with future force, since *κέκλημαι* is present in meaning: *shalt be called* = *shalt be*.

140. *πρότερον*: she no longer regards herself as the wife of Menelaus. She speaks of Priam as her husband's father (172), of Hector as her husband's brother (Z 344, etc.), of Hecabe as her mother-in-law (Ω 770), and in 180 she says, "Agamemnon *was* husband's brother to me."

*Γάστριος*: Sparta.

*τοκῆων*: Leda and Tyndareos, her reputed father, though Zeus was her real father (199. 426). It is a matter of no consequence whether Helen thinks of her parents as alive or dead; she is filled with a sudden god-inspired yearning for the happy days of innocence when she was the honored wife of Menelaus, and with homesickness for the scenes of her youth and her home in Sparta.

141. *αὐτίκα*: goes with *ὀρμάετο*.

*καλυψαμένη*: direct middle, in which the subject acts directly on itself; it is rare in Homer.

*ὀδύνησιν*; *fine linen*, here *veil*, like that worn by Mohammedan ladies. It is always plural in Homer.

142. *θαλάμοιο*: in the harem (*γυναικωνίτις*), or women's quarters, on the ground floor in the back part of the house. The appearance in public of unveiled women is a comparatively modern innovation. The ancient Greeks, like all the peoples of the Orient, kept their women in harems and caused them to wear veils when they appeared in public or before men in the men's quarters (*ἀνδρών, ἀνδρωνίτις*).

144. *Ἀθρῆ*: noble ladies were usually accompanied by two attendants, but this is the only passage in which the attendants are named. It is thought that the verse was interpolated by some Athenian. — Aethra was the mother of Theseus, who kidnaped Helen in her youth. Helen was rescued by her brethren, the Dioscuri, when Theseus and Pirithous were absent in the lower world to fetch Persephone to be the wife of Pirithous. Aethra was carried off to Sparta as the slave of Helen, whom she followed to Troy. At the sack of Troy she is recognized by her grandsons, with whom she returns to Athens.

*Πιπθῆος*: son of Pelops and Dia.

*Κλυμένη*: otherwise unknown.

*βοῶπις*: see on A 551. The epithet of a goddess is here applied to a mortal and a slave woman.

145. *αἶψα . . . ἱκανόν*: Helen goes without hesitation or horror to witness the duel between her two husbands. Sentimentality was unknown in Homeric times.

*Σκαίαι*: see on B 809; it is also used alone, without *πύλαι*. Lit., *left* (cp. Lat. *Scaevola*), hence *Western*, because the Greek augur in consulting the omens always looked toward the north; the Scaean, Dardanian, or Western gate faced the Greek camp.

146. οἱ δ' ἄμφι: the suite of Priam consists of seven Elders, three of whom (Hicetaon, Clytius, and Lampus) were his own brothers. The names following Πριάμων might have been in the nominative, but they are put in the accusative so that greater prominence may be given to Οὐκαλέγων and Ἀντήνωρ, who are to be characterized as wise men.

147. ὄζον Ἀρηος: said in a metaphorical sense, to pay tribute to his bravery in battle.

148. Οὐκαλέγων: from οὐκ ἄλέγων: *Carenaught*.

Ἀντήνωρ: from ἀντί + ἀνήρ: *Foeman*; he was a prominent member of the body of γέροντες (aldermen).

149. ἦατο: D. 158.

δημογέροντες: (δῆμος here means *country*, not *people*): *state-elders, oldest in the community*; here they are really old men, see on B 21.

ἐπί: *over, i.e., on the tower above the gate*, as is clear from 153 (ἦντ' ἐπὶ πύργῳ).

150. γήραι: causal dative.

151. τεττίγισσι: — — — —, D. 46. The Greeks were extravagantly fond of the singing of the tree-locust. During the noonday heat, birds cease from song; only the male cicadae continue to rub their wings against their breasts and thus produce that clear and sustained sound thought to be soothing on a summer's day. The comparison is meant to be complimentary, not disparaging.

152. δένδρε': D. 78, b; the part, of which ὕλην is the whole. Dative after ἐπὶ in ἐφεζόμενοι.

153. τοιοῖ: predicative with ἦντο, *as such, i.e.,* gifted with voices equally agreeable.

155. φῆκα: from motives of decency and political prudence, the elders give expression to their enthusiastic approval of Helen's ravishing beauty only in whispers. An old scholiast says: αἰσχύνην γὰρ αὐτοῖς ὁ λόγος ἔφερε, παρ' ὧραν (in their serene old age) κάλλος γυναικὸς θαυμάζουσιν.

156. οὐ νέμεσις: supply ἐστί. The words Τρῶας το πάσχειν form the subject of ἐστί understood with νέμεσις.

157. τοιγῆδ': explained by the following asyndetic (D. 235) verse.

158. αἰνῶς: D. 229; like our colloquial *awfully*.

εἰς ὤπα: *in looks*; lit., *into the face*. εἰ ἴδωσι or ἰδόντι is to be supplied in thought.

"Homer, who so persistently refrains from all detailed descriptions of physical beauty that we barely learn, from a passing mention, that Helen had white arms and beautiful hair, even he manages nevertheless to give us an idea of her beauty which far surpasses anything that art could do. . . . What could give a more vivid idea of her beauty than that cold-blooded age should deem it well worth the war which had cost so much blood? . . .

Paint us, ye poets, the delight, the attraction, the love, the enchantment of beauty, and you have painted beauty itself." — Lessing's *Laocoön*, xxi.

160. **πῆμα**: predicative (= ὥστε πῆμα εἶναι), in apposition with the subject of **λείποιο**.

**λείποιο**: optative of a wish; middle in passive sense, D. 139.

161. **φωνῇ**: dative of manner = *μεγάλῃ φωνῇ* or *φωνήσας*.

162. **δεύρο**: take with *ἐλθοῦσα*.

**πάρουθ'**: construe with *ἐμεῖο*.

163. **ῥῖδῃ**: is middle in meaning as well as in form here: *see for thyself*.

**πηούς**: husband's kindred; relations by marriage. — Just as Helen did not scruple to come at the bidding of Iris, so now Priam does not fear to hurt her feelings by bidding her to look upon her former husband, kindred, and friends.

164. **θεοί**: D. 235; 35, d.

**νύ**: *methinks, I ween*; said in bitterness of feeling.

**αἰριοι**: Zeus had actually planned the war before the marriage of Peleus and Thetis in order to exterminate mankind, the beings created by Prometheus, his enemy. But still the Greeks always blamed the gods for their ills. In the *Odyssey* (ι 32) Zeus says: "Lo, how vainly mortal men do blame the gods! For of us they say comes evil, whereas they even of themselves, through the blindness of their own hearts, have sorrows beyond that which is ordained." — Priam shows delicacy of feeling; he sees that Helen is distressed and hesitates to approach him lest he upbraid her as the cause of the war; he therefore comforts the abashed woman with the assurance that the war was the gods' work, not hers.

166. **ὥς**: introduces a second final clause depending on *ἔζεν παρόυθ' ἐμεῖο* (163), verses 164–165 being parenthetical.

**καί**: belongs to the whole clause, not to *τόνδ' ἄνδρα*; and it points politely to a secondary purpose of Priam in bidding Helen to sit beside him; *i.e.*, (1) that thou mayest have pleasure thyself . . . and (2) instruct me as well (share thy knowledge with me).

167. **ἄρ'**: Priam points to a person not well known to himself; it is answered by *οὗτος* in 178 as a person well known to Helen; *lit.*, *Yon goodly and great Achaean man is who* (ὅς τις being predicative)?

168. **κεφαλῇ**: dative of the degree of difference: *by a head*, or perhaps a dative of respect: *in stature*.

169. **καλόν** and **γεραρόν**: agree with the omitted object of *ῥίδον*.

170. **γεραρόν**: in B 478 Agamemnon is "like unto Zeus in head and eyes." **βασιλῆι**: predicative apposition.

**φέροιεν**: D. 178; 217, 6; he looks the king; Homer insists that kings may be recognized by their mien and face.

171. **γυναικῶν**: partitive genitive after the superlative idea involved in *δῖα*.

172. μοι: dative of interest.

φεκυρέ: originally σφεκυρέ, therefore the final syllable of φέλε is long by position (compare Lat. *socer*, originally *svacer*).

δρηνός: D. 59; *dread, awesome*, as king, the punisher of crime; lit., *thou art for me an object of veneration and awe*, i.e., I revere thee (because of thy generosity and goodness to me) and I stand in awe of thee (because of my consciousness of guilt). — Helen's address is respectful and tender. She has nobility of soul and feeling; she is always depicted as a victim of remorse, and she is ever ready to confess her guilt and to express her penitence therefor. She is more sinned against than sinning, and she is helpless to repent unto salvation.

173. μ': = μοι, D. 119.

φεδάν: D. 168.

κακός: fixed epithet of θάνατος; I would that I had chosen suicide rather than follow Paris, when, etc.

175. παῖδα: Hermione, her daughter by Menelaus, and usually regarded as her only child.

δηλικήν: abstract noun instead of the concrete δημήλικας.

176. τά γ': τὸ θανεῖν, i.e., my suicide; subject of ἐγένοντο.

τό: D. 137; adverbial accusative; *therefore*.

τέτηκα: D. 211; intransitive; with full perfect meaning.

177. ὁ με: two accusatives after ἀνείρεαι.

178. οὗτος: a repetition of ὅδε in 167, in the sense of "*he of whom thou askest*." — The majestic spondees give weight to the utterance (D. 15).

179. ἀμφοτέρων: D. 230; adverbial accusative. According to Plutarch this verse was often quoted by Alexander the Great, as it exactly characterized his aims in life. — Chiastic arrangement, D. 240.

180. ἦσκε: D. 194, b.

κυνάπιδος: in apposition with ἐμοῦ the genitive involved in ἐμός.

εἰ ποτ' ἔην γι: *if he ever was my brother-in-law*, i.e., if it be not all a dream. The words give expression to a painful recollection of a former happiness so irrevocably past that its reality is doubted in the actual bitterness of the present.

181. τόν: Agamemnon.

183. βά νυ: as I thought, as I now see.

ἔδεμῃτο: D. 158; *were subject*. The meaning is: "So I was not mistaken; thou wert indeed (as I supposed in 170) the lord over many."

184. ἤδη καί: like ἤδη καὶ ἄλλοτε in A 590; καί modifies the whole clause rather than any particular word; *already once* A 249.

Φρυγίην: no boundaries can be given to the Greater Phrygia of Homer. It lay to the eastward of the Troad, and included certainly a part of the country watered by the Sangarius river.

ἀμπελόεσσαν: the country is still the home of the delicious Tchaush grapes.

185. πλείστοις: predicate with εἶναι understood.

Φρύγας ἀνέρας: see on 170, B 24, etc. Compare *Englishmen, Frenchmen*.

186. Ὀτρῆος καὶ Μυγδόνος: brothers of Hecabe.

187. Σαγγαριοῖο: the Sangarius rises in a great spring in central Phrygia, not far from the village of Alekian, the modern representative of Orcistus, and after violent changes in its course finally empties into the Black sea.

188. ἐλέχθην: is ambiguous here, as in B 435; it is probably from the root λεγ: *I was chosen, counted, numbered, enrolled*; but if it comes from the root λεχ: *I was couched, bivouacked, encamped*; virtually = *I was*.

189. Ἀμαζόνες: the temples of the Asiatic goddess of fecundity (the Mother of the Gods) in Pontus and Cappadocia supported great hordes of female temple slaves, in whom probably the origin of the Greek myth of the Amazons must be sought. In the war referred to, the Amazons were defeated by the Phrygians and their Trojan allies; see on B 814. After the death of Hector the Amazons came to the aid of the Trojans, and their queen Penthesilea was slain by Achilles.

190. οὐδ' is not a connective here: *not even*.

οἱ: the Phrygians and their allies. — The three speeches ending here have nine verses each.

191. δεύτερον: adverbial accusative with ἐρέευνε.

αὐτ': D. 247.

192. τότε: prolepsis (D. 241) renders unnecessary the ὅδε in the relative clause.

194. ὁμοισιν, στέρνοισι: datives of respect, as is also κεφαλῇ (193).

φιδέσθαι: picturesque fullness; not necessary to the sense. It depends on εὐρύτερος.

195. φοι: possessive dative of advantage.

196. αὐτός: *himself*, as contrasted with his τεύχεα.

κύλιος ὥς: ∪ ∪ —, contrary to B 190, Γ 2.

κύλιος: *ram, bell-wether*, who leads the flock. In B 480 Agamemnon is compared to a bull.

197. Verses 197–198 are an amplified explanation of κύλιος ὥς.

198. ὄων: *eues*, depends on πῶν; it is pleonastic, since πῶν of itself means *a flock of sheep*.

πῶν: depends on διέρχεται.

200. οὗτος δ' αὖ Λαερτιάδης is contrasted with οὗτός γ' Ἀτρεΐδης in 178.

αὖ: particle of transition.

201. κρανάης: "In Ithaca there are no wide courses, nor meadow land at all. It is a pasture land of goats, and more pleasant in my sight than one



that pastureth horses; for of the isles that lie and lean upon the sea, none are fit for the driving of horses, or rich in meadow land, and least of all is Ithaca." *Odyssey* δ 600 ff.

πέρ: D. 238, 3.

κρναήης περ ἰούσης: the thought is: "the country is rugged and produces little τροφή, but it produces men." Similarly in the *Odyssey* (ι 19), Ithaca is said to be "a rugged isle, but a good nurse of noble youths."

202. μήδεα πυκνά: cunning is a characteristic of primitive man; it was a quality of mind peculiarly Greek, and Odysseus was a typical Greek. Even the *Modern* Greeks regard him as the embodiment of their national characteristics (something similar to Uncle Sam or John Bull).

203. τήν: depends on ἀντίον ἦνδα.

204. ὦ γύναι: courteous form of address.

205. Ὀδυσσεύς: because Odysseus was a ready speaker he was usually the leader of embassies (see on A 311). Before the arrival of the Greeks in Troyland Odysseus and Menelaus were sent from the island of Tenedos as envoys to demand the surrender of Helen and her treasures. On that occasion they lodged in the house of Antenor, a prince noted for his opposition to the policy of Priam and to the retention of Helen. They were unsuccessful and barely escaped with their lives, for Antimachus, bribed by Paris, moved that they be put to death.

206. σεί': D. 112, 2; 113.

ἀγγελίης: = ἄγγελος, formed like ταμίης and νεηνίης.

To spare Helen's feelings Priam does not ask her to point out Menelaus, but the poet skillfully introduces Antenor and puts the description of Menelaus in his mouth.

209. ἀγρομένοισιν: D. 205, 2, b, 1; *the Trojans* had met to discuss the demands of the Achæan envoys. Homer does not tell us why Priam did not see Odysseus on that occasion.

210. The verse is ambiguous, and may mean: 1. *When the Trojans stood up, Menelaus towered above them all*, or 2. *When Menelaus and Odysseus stood up, Menelaus towered above Odysseus*. No. 2 is easier.

στάντων: supply αὐτῶν (Menelaus and Odysseus, plural for dual).

211. ἄμφω ἐξομένω: a case of the nominative absolute (instead of ἄμφω ἐξομένον) like that in 73. After this nominative of the whole we should expect the sequence of the parts in distributive apposition: ἄμφω δ' ἐξομένω ὁ μὲν ἦρτον γεραρός ἦεν Μενέλαος, ὁ δὲ γεραρώτερος Ὀδυσσεύς. The negative clause was omitted because easily supplied, and of course the δέ of the affirmative clause dropped out.

212. πᾶσιν: local dative, like τοῖσιν ἀνέστη.

213. ἐπιτροχάδην: adverb from ἐπιτρέχω, hastening to the point, thus dispatching the subject quickly and briefly, but clearly.

216. ἀναΐειν: optative of indefinite frequency in a past general conditional sentence.

217. ἰστέσκειν and ἐφίδεσκει: D. 194.

ὑπαί: D. 225, 2.

218. σκηπτρον: for the function of the scepter see on A 58. 234. 237.

ἐνώμα: i.e., he made no gestures.

219. ἔχισκιν: D. 194.

220. φάης κε: potential optative. The second person generalizes. The asyndeton (D. 235) hastily confirms the preceding.

222. ῥέπια: ∪ ∪ —, D. 40. The three verses of tripping dactyls picture the words as they fell lightly, thick and fast, like snowflakes, from his mouth.

223. Ὀδυσσῆι: for the name instead of the pronoun, see on A 240.

224. ᾗδ': goes with ἀγασσάμεθα; *so much as formerly*; we forgot his stupid manner at the outset in our wonderment at his eloquence.

Ὀδυσῆος: depends on εἶδος.

εἶδος: object of ἀγασσάμεθα. — The neglect of the digamma in εἶδος and ἰδόντες argues that the verse is an interpolation.

227. Ἀργεῖων: it is in the genitive case because of the comparative idea implied in ἔζοχος.

228. τανύπεπλος: *with stretched robes*, having no folds or curves. Long, straight gowns of the kind meant here are often seen in ancient vase paintings.

230. Ἰδομενεύς: Helen happens to see Idomeneus, and though Priam has not asked about him, she cuts short her discourse on the more important Ajax to point out Idomeneus, apparently because he had made frequent visits to Sparta.

ἐτέρωθεν: D. 65; lit., *from another point*, reckoned from the standpoint of Idomeneus, = *at another point*.

θεὸς ὥς: ∪ — —; see on κακὸν ὥς B 190.

231. ἀμφί: D. 226, 3.

ἄγοι: = ἡγεμόνες. Idomeneus himself is often called Κρητῶν ἀγός.

ἡγέρθονται: D. 196, 9; the present denotes the result of an action in the past.

232. πολλάκι: D. 51.

234. νῦν δ': she returns from her reminiscences to the present moment.

235. οὓς κεν ἐν γνολῆν: potential optative; supply σείω μεταλλῶντος.

γνολῆν: is attracted into the optative from μυθησαίμην.

καί: modifies οὔνομα. It is not a conjunction here.

τ': D. 233, 2, b.

236. δοιῶ: D. 111.

237. πύξ: see on δδάξ B 418.

Πολυδεύκεια: ∪ ∪ —, D. 86. After Helen's departure from Sparta, Castor and Pollux loved and abducted the sisters Phoebe and Hilaera. In

the fight that ensued between them and Idas and Lynceus, the promised husbands of those ladies, Castor was killed. Pollux avenged his death, but grieved so for his dead brother that Zeus allowed him to give half of his immortality to Castor, so that thenceforth the twain spent half of their days in Hades, and half in Olympus. Of these events Helen was ignorant.

238. αὐτοκασιγνήτω: emphatic by verse and sentence stress.

μοι: belongs with μία. No allusion is made to the two eggs of Leda.

μία: = ἡ αὐτή. ἡ αὐτὴ μήτηρ ἣ ἐμὲ ἐγένετο.

μήτηρ: Leda.

239. Helen communes with her own soul henceforth, therefore the paratactic questions. As she has never been informed of the death of her brothers, she racks her brain to account for their absence.

240. δέω: to Troyland; lengthened for metrical convenience.

νέσσω ἐνι ποντοπόροιςιν: is picturesque padding.

241. αὐτ': here = αὐτάρ or δέ; it is correlative with μέν in 240.

242. αἰσχα: abstract for concrete: *scornings, insults* = words of scorn (*insult*), not *disgraceful actions*.

δεξιότες: D. 59; 217, 3. Causal participle.

ὀνειδεα: reproaches, not *disgraceful actions*; see on B 222.

ἃ μοι ἔστιν: that are directed against me, heaped on me.

243. τοὺς: Castor and Pollux. The lines are inserted in order to give to the poet's hearers the knowledge which Helen did not have.

φυσίζοος: a peculiarly inappropriate epithet of the grave, but φυσίζοος is a fixed conventional or decorative epithet and means nothing here. Homer speaks of Castor and Pollux as dead and buried *men*, and does not know that Pollux was immortal. The myth varies.

244. Λακεδαίμονι: the hiatus after λ and ν is allowable.

αὐθι: D. 66, b; there; i.e., in their graves in Therapnae in Lacedaemon, where Menelaus and Helen were also buried.

245. With the return of the heralds bringing the lambs the narrative reverts to 120.

θεῶν: Zeus, Helios, and Gaea, named in 103.

ῥέρον: in order to bring them out to the armies assembled in front of the Scaean gate.

246. φάρνε: in apposition with ὄρκια πιστά.

ἐύφρονα: "that maketh glad the heart" = εὐφραίνοντα.

καρπὸν ἀρούρης: the wine was a *fruit offering*, as the lambs were a *blood offering*.

247. ἀσκῶ: see Matt. 9. 17. The untanned goatskin is still used in Greece for transporting wine from the vineyards to the wine cellars, where to-day the wine is stored in great hogsheads, which have supplanted the clay jars (πίθοι) used in antiquity. The goatskin is turned inside out, so that the

hairy side is on the inside of the bottle. In Asia the uncut goatskins are tanned and then used for water bottles.

248. Ἰδαίος: — —, D. 42. He was Priam's herald.

249. παριστάμενος: on his return from the city, whither he had gone for the lambs, the herald seeks Priam out on the tower over the Scaean gate and delivers his message.

φεικίσσιν: D. 78.

250. ὄρεο: D. 207, 8.

Δαομδοντιάδῃ: D. 88, b; Priam.

ἄριστοι: more especially Hector (117), whose instructions do not seem to have been carried out to the letter.

252. καταβήμεν': D. 144.

τάμῃτε: plural, because its subject includes Priam and the representatives of the two armies.

254. ἀμφί: D. 226, 3.

257. νύονται: D. 203, c; the future in the mouth of the herald is more appropriate than the imperative of 74.

259. ῥίγησεν: because of the apparent nearness of the death of Paris and the wreck of the Trojan cause.

δ': *but nevertheless*, — in spite of his terror.

260. ἵππους ζευγνόμεναι: the usual epic fullness of detail is lacking here, probably because the situation is serious and haste necessary. For instance, the poet does not describe the yoking of the horses, nor does he tell us where the chariot was, nor how Priam descended from the tower. If the chariot was in the palace stables, there was all the greater need for haste, since messengers would have to fetch it to the Scaean gate, where Priam mounted it.

τοί: his companions.

261. ἄν: take with ἔβη.

κατά: D. 223; when the car was at rest the reins were tied to the rim of the car. Here Priam acts as charioteer; he unties the reins and "gathers them up," so as to make them taut.

262. πάρ: D. 222.

φοί: possessive dative of advantage with δίφρον; lit., *at the side for him*.

ῥήσεται: D. 207, 2.

δίφρον: limit of motion.

263. τό: Priam and Antenor; properly speaking, it was only Priam, the driver.

266. ἐς μέσον: the space between the two armies.

267. ἄρνυτο: to welcome Priam and Antenor.

268. ἄν: D. 31; as though ἀνάρνυτο or ἀνῶρτο had been used in 267.

῾Οδυσσεύς: is the natural "handy man" of Agamemnon, as Antenor is in Troy.

κήρυκες: of both armies.

269. θεῶν: Gaea, Helius, and Zeus; see 104.

σύναγον: two Trojans; one Greek, see 116-118.

κρητήρ: local dative.

270. μίσηγον: a mixing of wine with water is not meant. The undiluted wine brought by the Trojans and the Achaeans was poured into a common κρητήρ from which to pour a drink-offering (295) symbolical of reconciliation.

βασιλεύειν: both Trojan and Greek. The priests have no part in the function. In fact, there were no priests in the Greek army (see on A 23. 62). The king acts as chief priest of the state, just as the head of the family acted as priest in family functions.

ἕωρ: a religious act required ceremonial purity and might not be performed with unwashed hands.

271. φερυσσάμενος: indirect middle: *drew for himself* = *drew his*.

χείρῃσι: he may have used only one hand.

μάχαιραν: the two-edged sacrificial knife. It was also used at meals as a carving knife. Such knives are still carried by the Greek peasantry, and are not primarily weapons.

272. πάρ: D. 31.

αἰν: because as commander in chief he often had to offer sacrifice.

274. Τρώων καὶ Ἀχαιῶν: depend on ἀρίστοις, not on κήρυκες.

νέμειν: namely, τρήγας, the forelocks cut from the heads of the lambs as a foretaste of the victims (see on B 340). The hair was distributed among the princes to symbolize their participation in the sacrifice. But the hair was not burnt here, as was usual, because in this rite no fire was used, and the victims were not eaten (see on A 40. 458. 461 ff.), but buried, because a curse rested on them.

275. ἀνασχόν: in praying to the heavenly deities the palms of the outstretched hands were held upward; in prayer to the nether deities the position was reversed; see on A 351.

276. Ζεῦ πάτερ: as in A 503. Here he is Ζεὺς Ὀρκίος; see on 104.

Ἴδηθεν: from Gargaros, the topmost peak of Ida, 5608 feet high. Mountain tops were sacred especially to Zeus, whose place has been usurped by Elijah in the Greece of to-day. In © 48 we are told that Zeus had a sanctuary and an altar on Mt. Ida. The poet seeks, as it were, for the god in his nearest place of residence.

μέδων: is a pure participle here.

κύδιστε: D. 107.

277. Ἥλιος: D. 25; vocative nominative.

πάντ' ἐφορᾷς: in his daily course across the vault of heaven.

278. ποταμοί: more especially the Trojan rivers and Scamander and Simoeis. Throughout Greece the river gods were the primeval kings. Notice

how the anthropomorphic gods (here Zeus) jostle shoulders with the primeval elemental gods, Sun, Earth, Rivers.

of: Hades and Persephone with the help of the furies.

καμώντας: *outworn, fordone* = θανόντας.

279. τίνυσθον: according to the tenets of the oldest ancestor worship, the spirits of the vampire-like dead are actively hostile to the living. In their malignant envy they vex and *punish* their own living descendants, who have to appease these demons (ghosts) of their ancestors by propitiatory sacrifices and offerings. Possibly the poet wrote here καμώντες and τίνυσθε: *and ye dead in the underworld who punish men.*

ὁ τις: D. 135; after a plural in a distributive sense.

280. ὄρκια: here, treaty pledged (sealed) by the exchange of oaths.

πιστά: predicative, ὥστε εἶναι πιστά.

282. αὐτὸς ἐπιθ': contrasted with ἡμεῖς δέ in 283.

αὐτὸς ἐχέτω: hortative imperative, nearly akin to the future indicative: *let him keep* = *he shall keep*.

284. ξανθός: standing epithet of Menelaus. The purest-blooded Aryan prince is blond to this day.

285. Τρώας ἀποδοῦναι: D. 146; parallel with ἐχέτω.

286. εἴποιεν: supply ἀποτινέμεναι.

287. πέλῃται: *shall be, live*; i.e., shall serve as a precedent or tradition in fixing the penalty for similar offenses ever hereafter; see on θέμιστας A 238.

289. οὐκ ἐθέλωσιν: not *μή* because (as in οὐ φημι) the negative cleaves to the verb: *refuse, are unwilling*.

Ἀλεξάνδροιο πεισόντος: depend on τιμὴν, but it is very near akin to the genitive absolute.

290. αὐτάρ: in the apodosis: *then*.

291. αὐθι: D. 66, b.

ἦος: D. 8; 231.

τέλος πολέμοιο: *the object of the war*; i.e., the victory and the destruction of Troy.

κιχίω: D. 183; 206, a, 14.

292. ἀπὸ . . . τάμε: blood must flow even to seal a compact, for "Blood is a fluid of quite peculiar virtue."

νηλέ: standing epithet of χαλκός.

χαλκῷ: the material for the implement, like our *steel*.

293. τοὺς: the lambs.

294. δεινομένους: gives the reason for ἀσπαίροντας.

μένος: strength to live; object of ἀπὸ . . . εἴλετο.

295. The line is ambiguous. It is possible to regard δεπάεσιν as a local dative and ἀφυσσόμενοι as a causative middle, in which case προχόῳ (local dative) must be supplied: *and they caused the heralds with the help of a*

*πρόχοος* to draw the wine from the κρητήρ into the beakers and poured it upon the ground. It is also possible to regard *δεπάεσσιν* as an instrumental dative and *ἀφυσσόμενοι* as a subjective middle, in which case *προχόω* is not to be supplied: in the absence of a *πρόχοος* they drew for themselves with their own beakers the wine from the κρητήρ and poured it upon the ground. The latter alternative is perhaps better here, though the drawing of the wine was a function of the herald. See on A 471.

297. *τις* = *πᾶς τις* = *ἕκαστος*.

*ῥεῖπεσκεν*: D. 194.

299. *πημήνιαν*: intransitive; by violating the oaths. The verb is either attracted into the optative from *ῥέοι*, or more probably it is the optative of a mild imaginary and unlikely case, instead of the more forceful subjunctive with *ἄν* of the present general conditional relative.

300. *ᾧδε*: namely, as this wine is poured forth.

*σφ'*: D. 112, 3; 120; possessive dative of advantage.

*ῥέοι*: optative of a wish.

301. *αὐτῶν*: is not assimilated to *σφί* (300), but depends directly on *ἐγκέφαλος*.

*ἄλλοισι*: dative of the agent = *ὑπ' ἄλλων*.

*δαμῖεν*: *be tamed* = *be ravished*; mere enslavement is not meant; see on B 355. *μυγῖεν* should be read.

302. *οὐδ' ἔρα πω*: by the terms of the compact the death either of Menelaus or Paris was essential to any adjustment. But as neither was slain, Zeus reserves his answer to the prayer for vengeance upon the violator of the treaty, but he will answer it: "For even if the Olympian bring not about the fulfilment forthwith, yet doth he fulfil at last, and men make dear amends, even with their own heads and their wives and little ones" (Δ 161).

303. *Δαρδανίδης Πρίαμος*: Dardanus was Priam's remote ancestor, not his father.

305. *ἡνεμέσσαν*: Schliemann *Ilios*, p. 682, says: "Our wooden huts which had been put up at the foot of the hill, well below the level of the old city, looked straight down upon the plain from a height of at least sixty feet, and the winds blew about us with such force that we often felt as if our whole settlement might be hurled down the precipice."

306. *ἄψ*: with *εἰμ*.

*οὐ πω* = *οὐ πως*, *in no wise*; not temporal, as in 302.

*τλήσομ'*: Priam is always a tender father.

*δράσθαι*: the indirect middle implies *with mine own eyes*.

308. *πού*: *methinks, no doubt*; not ironical here, as in A 178.

*τό γε*: referring forward to *ὀπποτέρῳ*.

309. *θανάτοιο τέλος*: the end caused (produced) by death, a circumlocution for *θάνατος*. Priam is a fatalist.

310. δέφρον: Priam's; see on 262.

ῥέτο: in order to take them away and bury them; see on 274. According to an old Greek commentator, the Achaeans threw their lamb into the sea (similarly A 314) because they could not bury it in their own country.

311. ἔβαινε: instead of ἔβη, denoting action in progress in past time; it took him some time to mount.

313. τώ: Priam and Antenor.

ἔψορροι: predicate adjective where English demands an adverb.

ἀπονέοντο: — ∪ ∪ — ∪, D. 45. Notice the plural verb with the dual subject.

314. Here begins the account of the *μονομαχία* or duel between Paris and Menelaus.

315. μέν: answered by αὐτάρ.

πρώτον: answered by ἔπειτα.

διεμέτρεον: namely, the distance of the spear cast; the hurlers of spears necessarily stood a number of paces apart.

316. κλήρους: two pebbles or bits of wood bearing, one the mark, not the name, of Menelaus, and the other that of Paris.

κυνή: lit., *dogskin helmet*, then any kind of helmet without reference to the material of which it was made.

ῥάλλον: in view of the fact that in 324 Hector alone shakes the helmet to decide who was to have the first *shot* or spear cast, this passage is troublesome. Perhaps Hector and Odysseus acted as "seconds" to see that there was no juggling of the lots of such a nature as to insure the first *shot* to this or that person. After each had given the helmet a preliminary shake to insure perfect fairness, the official act is performed by Hector.

317. ὀππότερος: introducing an indirect question.

ἀφείη: the optative stands for the deliberative subjunctive of the direct discourse.

318. ἤρσαντο: while Hector and Odysseus were shaking the helmet.

321. τάδε ἔργα: *this war*.

ἔθκειν: as in A 2. The imprecation is directed against Paris, for whose death both Trojans and Achaeans are eager.

322. δός: followed by the accusative + infinitive.

Ἄιδος: D. 100; the god, not the underworld, as with us.

323. ἡμῖν δ': as though τὸν were followed by μέν.

δρκία πιστά: here means *sworn peace*.

324. ῥάλλεν: in order to force one of the lots to spring from the helmet. Intransitive here.

325. ἄψ ὁράων: to show that he was acting fairly, and not favoring Paris.

Πάριος: depends on κλήρος. Paris now has the advantage of the first cast.



ἐρούσεν: the lot was not drawn but was *cast out*, made to *bounce out*, by the shaking of the helmet.

326. οἱ μὲν: Greeks and Trojans.

ἔοντο: they have been standing all this while and now sit down for the first time; see on 114. 135.

ἦχι: = ἦ; instrumental adverb.

327. ἔκειτο: singular verb because its nearest subject (τεύχεα) is neuter plural, as is demanded both by grammar and sense, but its subject is extended by zeugma to ἵπποι, with which ἵσταντο alone would be appropriate; *i.e.*, strictly, *where their horses stood and their armor lay*.

328. ἀμφ' ὤμοισιν: D. 226, 3; *about his shoulders*; for the moment the poet thinks only of the principal parts of the armor, namely, cuirass, sword, and shield, all of which were suspended from the shoulders by means of straps.

ἔδυστο: D. 207, 3. Paris had come as a light-armed archer and now dons the armor of the hoplite for the duel. The indirect middle, *donned for himself* = *donned his*.

330. κνημίδας: see on A 17. The six pieces of armor are always put on in the order indicated in this passage in obedience to the demands both of convenience and physical comfort. So the greaves are put on first while the rest of the body is still unincumbered.

332. δεύτερον αὖ: answering to μὲν πρῶτα.

θώρηκα: he had to borrow Lycaon's, as he did not have his own; see on 328. We are not told where he got the rest of his armor. It is now known from discoveries chiefly at Mycenae that the Homeric hero wore no *metallic* cuirass (corselet, or coat of mail). Verses 333-335 and 358 were interpolated about 700 B.C. after the introduction of the metallic θώρηξ.

333. φοῖο: D. 124, 3.

Λυκάονος: son of Priam and Laothoë; half-brother of Hector. He had but just returned to Troy from the island of Lemnos, whither Achilles had sold him into slavery. He lived but eleven days in Troy after his return, when he again fell into the hands of Achilles, who murdered him ruthlessly. His whole story is told in Φ 34 ff.

ἤρμοσε: transitive: *he fitted it to himself, i.e.*, the corselet needed some readjustment of the straps to make it fit a body for which it was not intended.

335. χάλκεον: the blade of the sword was of bronze, the hilt alone being adorned with silver studs; see on πεπαρμένον A 246.

σάκος: object of βάλετο.

337. δφινόν: adverbial cognate accusative.

λόφος: *crest*, either a horse's tail or else made from the hair of a horse's tail.

338. φοι: possessive dative of advantage instead of the possessive genitive.

παλάμῃν: D. 64.

339. ὡς δ' αὖτως: = ὡς αὖτως δέ, adverb formed from δ αὐτός, but with change of accent: *and precisely in like manner*, D. 130. Menelaus puts on his armor now, because he had taken it off in 114 along with the rest of the princes.

340. οἱ: Paris and Menelaus.

φεκάτερθεν: adverb of the place *whence*, for which English demands an adverb of the place *where*; lit., *from* = ON *either side of the throng*, i.e., each in his own army. *φεκάτερθεν ὁμίλου* is more properly *φεκατέρου ὁμιλόθεν*.

ὁμίλου: depends on *φεκατέρου*.

342. δραινόν δερκόμενοι: *glancing fiercely*.

δραινόν: cognate accusative like ἀχρείον in B 269.

ἔχεν: the imperfect of long-continued amazement.

344. ὀστήτην: pregnant: *drew near and stood*. Hitherto they have been in their respective armies. They now "enter the ring" for the first time.

διαμετρητῇ ἐνὶ χόρῳ: the "ring" proper, in which spectators were not allowed, and from which the duelists might not depart.

345. σείοντε: notice the free interchange of dual and plural: *ἔστιχάοντο, δερκόμενοι, ὀστήτην σείοντε, κοτέοντε*.

κοτέοντε is subordinate to *σείοντε*. Menelaus was angry because he had been wronged by Paris; Paris, because he had done a wrong to Menelaus.

346. πρόσθε: temporal.

347. Ἀτρεΐδης: depends on *δοσπίδα*.

δοσπίδα: called *σάκος* in 325.

ἑρῖσιν: D. 59, a; *πάντοσ' ἑρῖσιν* is said of ships and shields: *well balanced, handy*, a very important matter in the case of the huge Mycenaean shield.

348. ἔφηξεν: supply *δοσπίδα* as the object.

χαλκός: D. 245.

φοι: possessive dative of advantage.

349. ὤρνυτο: lit., *raised himself with* (at the same time with) *his spear*; i.e., he drew himself up to his full stature to cast his spear.

χαλκῷ: dative of accompaniment.

350. ἐπευξάμενος: *with a prayer*, in addition to (ἐπί) the cast.

351. φάνα: D. 80.

δός: supply *ἐμέ* as subject of *τίσασθαι*, like *τόν* in 322. GMT. 785.

352. δῖον: a standing or conventional epithet, referring to his noble birth and beauty, not to his character. The honorable title is not refused even to a foe.

Ἀλέξανδρον: in apposition with *τοῦτον*, the supplied object of *τίσασθαι*.

δαμῆναι: D. 165; supply *αὐτόν*.

353. τίς: collective.

ἑρρίγησι: D. 177; 214.

354. *ξεινοδόκον*: D. 55; the violation of the laws of hospitality was apparently a more heinous sin than that of abducting a host's wife.

*ὁ κεν*: D. 133, a. The antecedent of *ὁ* is *ξεινοδόκον*.

355. *ἀμπεταλὼν*: *after he had poised, i.e., after he had swung back his arm for the cast.*

357. *διὰ*: — *υ*, D. 47. Called an acephalous verse.

358. *ἤρῃριστο*: D. 179, 14; the pluperfect expresses the quickly completed effect of the cast: lit., *was completely thrust; pressed on, forced its way.*

*θώρακος*: see on 332. The introduction of the metallic *θώραξ* here makes verses 359–360 unintelligible. A metallic corselet fits the body closely and necessarily presses the *χιτών* against the body; yet here the spear cuts its way through the corselet and shirt, but does not touch the body, because Paris *bends aside*. Now this is impossible, for after a spear has once pierced through a close-fitting metallic corselet its entrance into the body cannot be averted by bending the body aside to avoid the spear point.

359. *διάμειπε*: as he wore no metallic corselet, the spear passed through his shirt where it bulged above the waist.

362. *ἀνασχόμενος*: compare *ὤρνυτο χαλκῷ* in 349: *having lifted himself up, having drawn himself up*, which implies the raising of the arm as high as his stature would permit.

*φάλον*: object of *ᾠλῆξεν*. Translate by *helmet-horn*. The Homeric helmet was a development from a wild animal's head skin which had been removed along with the horns and ears. Originally the *φάλοι* were actually these horns and ears, the horns projecting in front and the ears at the back of the helmet. Afterwards they became conventionalized into curved projections, two on the front and two on the back of the helmet.

*αὐτῇ*: the *κόρυς*.

363. *τε καί*: *aye, or*: see on A 128, B 303. 344. The sound of the sword clashing and breaking against the helmet horn is rendered audible to the ear by the choice of picturesque words.

*διατρυφέν*: D. 208, 8; 155, a.

365. *σεῖο*: genitive after the comparative.

*ἰλοώτερος*: because in his character of *Ζεὺς Ἥεινιος* he had failed to avenge Paris's violation of the laws of hospitality. Blasphemy uttered in sudden passion was not regarded as sinful either by the poet or by the god; compare *σχέτλιος* in B 112.

366. *ἐφάμην*: *thought, hoped.*

*κακότητος*: causal genitive, like *ἐκατόμβης* in A 65.

367. *ῥάγῃ*: D. 208, 1; 170 *bis*.

*ἐκ*: is not in tmesis, but is to be taken with *παλάμῃφι*, like *οὐρανόθι πρό* in 3.

368: *παλάμῃφι*: D. 64; here = *παλαμῶν*.

φετόσιον: predicate nominative agreeing with ἔγχος.

ἰδάσασσα: namely, as he had prayed in 352; for although he did strike his shield (356 ff.), yet he failed to kill him, and for that he had prayed.

369. ἑπαίτας: has 'Ἀλεξάνδρῳ understood for object.

'λάβεν, εἰλκε, ἐπιστρέψας: all have αὐτόν (i.e., Ἀλέξανδρον) understood for object.

370. εἰλκε: conative.

ἐπιστρέψας: the duel was fought in the long space between the two seated armies. The backs of the duelists were not toward their respective armies, and in order to drag Paris toward the Greek army, Menelaus had to swing him round at a right angle.

371. ἀπαλήν: standing epithet of δειρή.

372. ὅς: the antecedent is ἡμάς.

φοι: possessive dative of interest.

ὄχεις: from ἔχω, hence *holder*, i.e., *helmet holder, throat strap, chin strap*; in predicate apposition with ὅς = *as a*.

374. νόησι: namely, what has been narrated above.

375. φοι: dative of interest.

ἱμάντα: to avoid the slight zeugma (D. 246) between ἱμάντα βοός and βοὸς κταμένοιο, translate ἱμάντα *by the strap of the hide*.

ῥίφι κταμένοιο: leather made from the skin of a slaughtered animal is said to be stronger than that made from the skin of a diseased animal.

ῥίφι: D. 64.

376. κινή: D. 56.

τροφάλεια: followed by an allowable hiatus (i.e., after the caesura).

378. κόμισαν: *picked up* (as in B 183), and carried it as a trophy of Menelaus's victory to the Greek camp.

379. αὐτὰρ ὅ: correlative with τὴν μὲν instead of ὃ δέ.

κατακτάμεναι: object αὐτόν, Paris.

380. ἔγχεϊ: this was the second or reserve spear of the Homeric warrior (see on 18), but it has not been mentioned before.

381. ὥς γε θεός: *as (only) a goddess may (can)*; i.e., since she was a goddess.

ἥρι: *mist, cloud, darkness*; ἥρι πολλῇ is the formula used in making people invisible.

382. καὶ δ' ὅ: D. 31; 32.

καὶ δ' εἰς: = καθεῖσε δέ (αὐτόν).

383. καλέουσ': D. 200, c.

ἡ: D. 221.

τήν: Helen.

384. πύργῳ: where Priam had left her (258). She came to the tower at 154.

Τρώϊαι γάλις: see Τρωίην A 129; after Priam had left the tower the Trojan women flocked (γάλις) thither to see the duel.

γάλις: without a genitive as in B 90.

385. χειρί: instrumental dative.

νικταρόν: like ἀμβρόσιος: *fragrant, perfumed*; see on A 529, B 19. Helen was a demigoddess. The genitive depends on λαβούσα.

ῥ': her raiment; object of ἐτίναξε.

386. μιν: object of προέφειπεν.

387. εἰροκόμῃ: in apposition with γρηί.

φοι: Helen; dative of interest after ἤσκειν.

Δακεδαίμονι: D. 66.

ναιματούση: agrees with φοι.

388. μιν: is the wool carder.

φιλάσκειν: D. 234; 194, c.

389. τῇ: the wool carder.

μιν: Helen.

391. κείνος δ' γ': supply ἐστὶ: *there he is*; she points: *there is this same Paris*.

λέχεσσιν: the plural refers to all the component parts of the bed.

392. φαίης: the generalizing second person: *one*.

393. ἀνδρί: generalizing.

χορόνδε: an unwarlike occupation.

394. ἔρχεσθαι: *was going*.

χοροῖο: genitive after λήγοντα.

395. τῇ: Helen.

δρινεν: the subject is Ἀφροδίτη.

396. ἐνόησε: Helen alone recognizes her; not so the women about her. In her present penitent frame of mind Helen is indignant that Aphrodite, the author of all her woes, should come to her in disguise, because she fears some new plot against her happiness.

399. δαίμονι: here used in a bad sense, as in A 561, not as in B 190.

μέ: object of ἡπεροπύευν.

ταῦτα: *thus*, cognate accusative.

400. ἦ: introducing a question, *wilt thou indeed*, etc.

πῇ: local adverb, *in the region of*.

προτέρω: with ἄξεις.

πολίων: D. 93; genitive after πῇ.

401. Φρυγίης: depends on πολίων. Greater Phrygia is meant, as in 184. Μηονίης: Lydia.

402. τοί: possessive dative with φίλος.

κεῖθι: D. 129; *there too*, as at Troy thou hast Paris.

φίλος: supply ἐστί.

403. οὐνεκα: the asyndeton (D. 235) is indicative of her bitterness of heart.

διόν: though for the moment she hates Paris, yet she does not deny him his title; see on 352.—In Helen's mind the victory of Menelaus means that, according to the terms of the treaty, she is lost to Paris and that therefore Aphrodite may wish to bestow her upon some other favorite mortal.

405. τοῦνεκα: D. 30; correlative with οὐνεκα (οὐ ἔνεκα) in 403.

δολοφρονέουσα: i.e., to take me from Menelaus a second time.

παρίσσης: supply μοι; pregnant.

406. ἦσο: supply παρ' αὐτῷ. The asyndeton depicts Helen's angry excitement.

παρ' αὐτόν: goes with ἰούσα.

θεῶν ἀπόρριπτε κελεύθου: renounce the path of the gods, i.e., cease to have intercourse with them; cease to be a goddess.—Or dost thou indeed wish to bestow me once more upon Paris, me, whom Menelaus has just rewon? Nay, rather do thou renounce thy godhead and become his mistress thyself.

407. πόδεσσιν: D. 78; dative of means.

ὑποστρέφειας: intransitive; optative of a wish between two imperatives as in 74. ὑπό in composition meaning back is rare: turn thy feet back to Olympus.

Ὀλυμπον: limit of motion.

408. περὶ κείνον: local.

ὀϊζυι: = cry οἶ.

φύλασσε: keep thine eyes on him, for he is susceptible and fickle.

409. εἰς δ' κε: D. 236, 3.

ποιήσεται: D. 24; two accusatives (A 290).

ὃ γε: resumes the subject, as in A 97. 190.

δοῦλην: = παλλακίδα. But after all, thy real bitterness of heart will come after he shall have made thee his wife, or perchance only his concubine, for then thou wilt have to endure all the wretchedness of the mortal woman's lot.

410. κείσε: D. 129: to the bedchamber of Paris; she points contemptuously, being unwilling to name the place or the man.

νεμεσητόν: D. 147.

κὲν εἴη: supply ἵμεναι. That were a sin (to go thither), because I now belong to Menelaus and am for the nonce a virtuous dame.

411. κείνου: contemptuous, as though Paris were a stranger to her.

πορσυνέουσα: future of purpose; a euphemism for lie with.

ὀπίσσω: see on A 343.

412. μωμήσονται: future indicative of emphatic asseveration; it does not stand for the milder μωμήσαιντο ἄν (κέν). Society (Madame Grundy) will sneer at me, because, though Menelaus has just rewon me, I have not the strength of character to break with that fellow.

ἔχαια: penitential grief.

ἄκριτα: the life of shame I have led up to the present is surely enough, and I would spare myself any further addition to my load of sin.

413. χολωσαμένη: aorist middle used as passive; she became enraged while Helen was speaking.

414. ἴρεθι: asyndetic (here of anger), D. 235.

σχετλή: — —, D. 29.

μεθήω: D. 183; 188; *let loose, let go, desert, abandon, i.e., take from thee thy beauty and thy charms.*

415. τῷς: D. 127.

ὅς: correlative with τῷς = τοσούτον ὅσον

ἔκπαγλα: neuter plural as an adverb.

416. μέσσω: local dative for ἐν μέσσω.

ἀμφοτέρων: both armies (peoples).

μητίσομαι: D. 24; after μή in 414.

417. Τρώων καὶ Δαναῶν: explains ἀμφοτέρων.

σὺ δὲ κεν introduces an independent clause.

κέν: *in that case*; potential.

οἶτον: cognate accusative.

418. ἔδρευεν: D. 59. Helen yields only to the brutal threats of Aphrodite.

419. κατασχομένη: not in shame, but because custom required women to veil themselves before leaving the harem for the street; see on 142.

ἀργήτι: two epithets as in 382.

420. σιγῇ: emphatic by its position in the verse and in the sentence.

Τρωίης: who had mounted the tower in order to see the duel; see on 384.

ἄδθεν: not that she was invisible, but simply that her departure was unnoticed by the Trojan women, who were busy talking about the exciting events.

δαίμων: *a deity*, found only here in Homer of a goddess or even of a definite deity; it usually means *destiny, divine power*, which would be the meaning here were not Aphrodite present. — The verse abounds in caesurae.

421. αἶ: Helen and Aphrodite; emphasized by its position before ὄρε.

δόμον: accusative of the limit of motion. The location of the palace of Paris is given in Z 316: "and Hector was come to Alexandros' fair palace that himself had builded with them that were most excellent carpenters then in deep-soiled Troyland; these made him his chamber and hall and courtyard hard by to Priam and Hector, in the upper city."

422. ἀμφίπολοι: Aethra and Clymene, the two maids who had gone with Helen in 143. The poet sends them about their tasks in order that he may depict Helen and Paris alone together.

423. ἑκί: Aphrodite still leading the way.

424. τῇ: Helen; depends on κατέθηκε.

δίφρον: a low stool without back or arms, in the shape of an antisigma X; the word is a syncopated form of διφόρος, either because two people could sit

on it, or more probably because it was reversible. Aphrodite herself plays the part of handmaid to Helen, a fact which is resented by Zenodotus, an old Greek grammarian.

λοιῶσα : of momentary action.

φιλομυιδής : the common rendering *laughter-loving* is inaccurate.

425. ἀντί : D. 230.

Ἀλεξάνδροιο : genitive after ἀντία.

θεά : in apposition with Ἀφροδίτη, who, it must be remembered, was disguised as an old wool carder.

φέρουσα : continued action.

426. καθίξ' : continued action ; it occupied her for some time.

κούρη Διὸς αἰγιόχοιο : elsewhere said only of Athene.

427. πάλιν : *back*, i.e., *sidewise* ; *with averted eyes*, with eyes turned askance in abhorrence of Paris, who lies abed (391). The poet depicts "the struggle of the weak human mind against the overpowering will of the gods," but apart from that "Helen is presented to us as the counterpart of Paris, — vacillating between repentance and love, as he between sensuality and courage."

428. ἤλυθες, etc. : a sneering exclamation : *fled from the combat, heh !*

ὡς ὠφέλις : as in A 415, Γ 40. 173.

αὐτόθι : D. 66, b ; on the field of battle.

429. ἀνδρὶ : dative of agency, as in 301.

πρότερος : as in 140.

430. It is difficult to render the many particles into idiomatic English ; approximately : *Yet in very truth once, methinks, thou wert wont to boast.*

ἡὔχεο : D. 156, a.

431. σῆ : emphatic ; she mocks him.

χερσὶ καὶ ἔγχει : amplify βίη ; *in the casting of the spear.*

φέρτερος : agreeing with the omitted subject of ἡὔχεο.

432. ἀλλ' ἔτι : she is still sneering, as is shown by the asyndeton between a pair of imperatives, D. 235.

ἀρηϊφίλον Μενέλαον : scoffing repetition of the name : *that same.*

433. ἐναντίον : adverbial.

ἔγω γε : here her love for Paris reasserts itself ; she accepts her fate, casts her penitence to the winds, abandons sarcasm, and speaks the real sentiments of the loving woman in terror for the safety of the object of her love. She now prefers Paris alive to Paris dead, albeit with honor.

434. παύεσθαι : supply πολέμου ; notice the present infinitive : *once and for all.*

435. ἀντίβιον : adverbial.

πόλεμον : cognate accusative.

436. δουρὶ : D. 64.

437. μύθοισιν : goes with προσέειπεν.



438. γύναι: courteous address, as in 204.

μέ . . . θυμόν: two accusatives after ἐνιπτε in partitive apposition, the part (θυμόν) being in apposition with the whole (μέ).

439. σὺν Ἀθήνῃ: *with the help of Athene*, so that no special credit is due to Menelaus. Athene and Hera aided the Achaeans, and Aphrodite the Trojans. Paris assumes that Athene won the victory for Menelaus, but another time (αὖτις), says he, the story will be different, νικήσω γὰρ ἐγὼ σὺν Ἀφροδίτῃ: πᾶρ θεοὶ εἰσι καὶ ἄμμι, μάλιστα δὲ δι' Ἀφροδίτῃ.

440. ἐγώ: supply νικήσω.

παρά: D. 222.

ἡμῖν: possessive dative with εἰσί; Paris and the Trojans.

441. τραπήμεν: D. 183, b; 189; 209, 4.

442. μέ and φρένας: like μέ and θυμόν in 438.

ᾧδε: D. 128; correlative of ὡς in 446.

ἔρος: D. 77.

φρένας: see on A 103.

443. σέ: object of ἀρπάξας.

445. Κρανάη: lit., *rocky*; it might therefore mean in some indefinite rocky island. Even after the adjective had become a noun the ancient Greeks themselves were not at one in regard to the location of Cranaë, and we find it identified, now with Cythera, an island sacred to Aphrodite; now with Ἐλένη, an island lying off the coast of Attica; now with the modern Marathonisi, off the coast of southern Laconia, where the Phoenicians had established the cult of the Asiatic goddess of love.

446. ᾧς: correlative to ᾧδε in 442.

σεο: not the accented σέο, because the emphatic word is νῦν.

447. λέχουσε: back to the couch from which he had just arisen, for in 391 he lies on the bed.

κιών: supplementary participle. Overawed by the threats of Aphrodite, Helen follows her seducer, and the treaty, according to which Helen was to belong to the victor, is already broken before Pandarus (Δ 205 ff.) commits the overt act by shooting Menelaus.

448. τρητοῖσι: "pierced with holes by which to rivet on the ornamental plates or disks." Freely, *well bored, richly decorated*; cp. δινωτοῖσιν in 391.

λεχέεσσιν: plural as in 391.

449. Ἀτρεΐδης: Menelaus.

δέ: correlative to μέν in 448.

δμίλον: of the Trojans.

θηρί: displaying the eagerness, fury, and power of a lion when balked of his prey.

450. ἱσαθρήσειεν: *if haply*; compare A 66.

θεοφιδέα: D. 29; 86.

452. *τότ'*: when Menelaus was hunting for him.

453. *ἐφίδοντο*: D. 170 *bis*; *for it was not from love that they would have concealed him, if they had seen him.*

454. *μυαίνῃ*: *like black death.*

457. *φαίνεται*: supply *οὔσα*. — *Μενελάου*: possessive genitive.

458. *Ἑλένην, κτήματα, τιμὴν*: Agamemnon makes three demands: Helen, her treasures, and the fine, in accordance with the terms of the compact, 285 f.

459. *ἔκδοσι*: aorist, *at once*. — *τιμὴν*: as in 286. 290.

*ἀποτινέμεν'*: D. 145; infinitive used as the imperative by the side of the imperative, as in A 323. *ἀπο-*: *off, in full.*

461. *ἐπὶ . . . ἦενον*: *shouted assent thereto*; compare A 22. The Trojans, on the other hand, had nothing to say, and tacitly allowed the justice of the claims.

The first book of the Iliad tells of the events which occurred during the first twenty-one days of the Iliad's story. With Book II the battle begins on the twenty-second day. The events of this battle are narrated in Books II-VII (verse 379).

#### THE FOURTH BOOK OF THE ILIAD

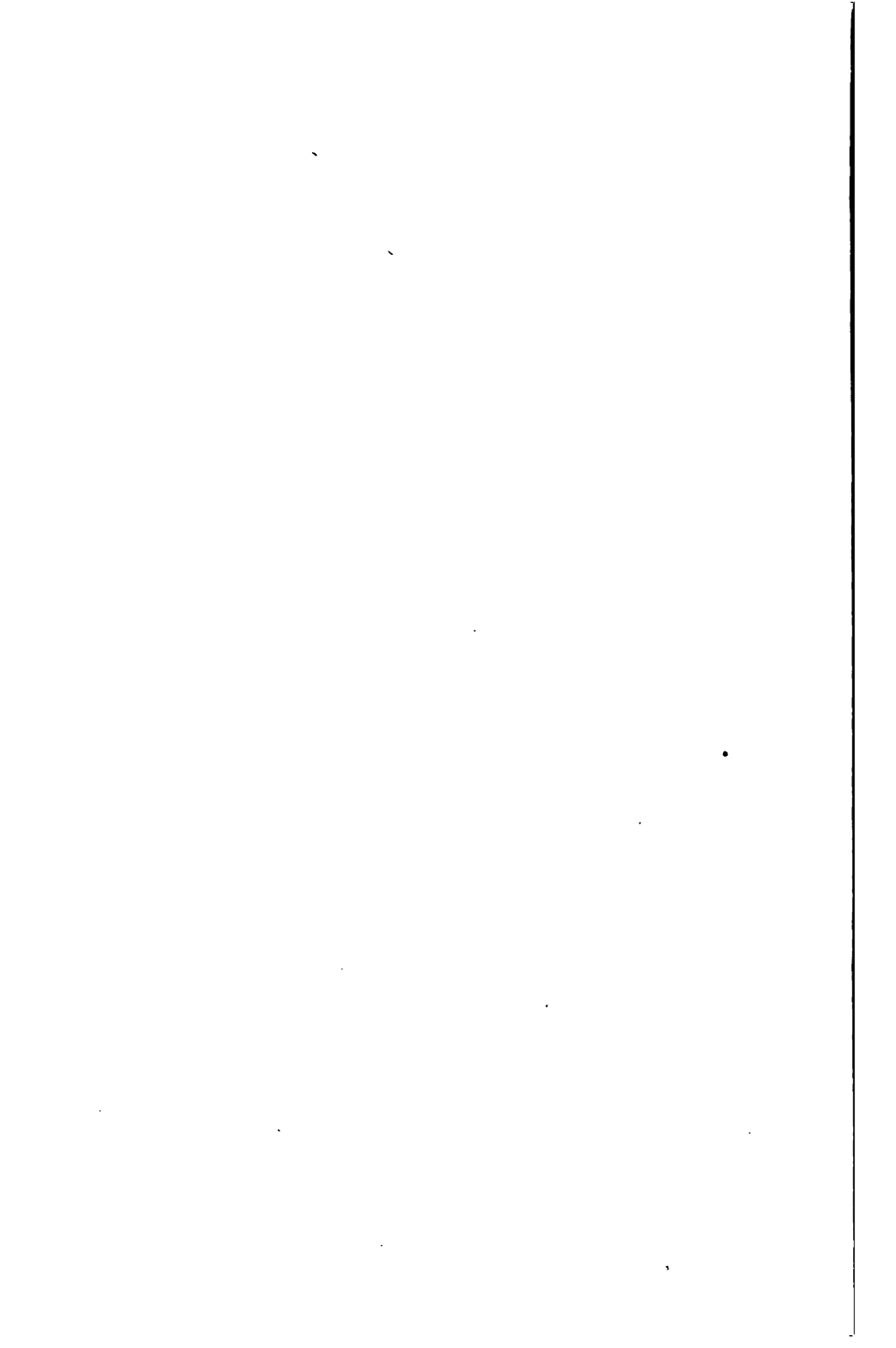
takes up the narrative of events after the duel between Paris and Menelaus. — In the assembly Hera prevails on Zeus to commission Athene to induce the Trojans to break the solemn truce. Assuming the shape of a son of Antenor, Athene persuades Pandarus to fire an arrow at Menelaus, whom he wounds slightly. Machaon heals Menelaus. Agamemnon passes on foot through the army exhorting various chieftains to renew the battle. The Greeks advance in silence under the protection of Athene; the Trojans attack vigorously under the protection of Ares. Antilochus kills Echeplus. Various duels take place. The Trojans are forced to retire.

#### THE FIFTH BOOK OF THE ILIAD

(the twenty-second day continued) tells of Diomedes's deeds of valor: his duels with Aphrodite, Apollo, Ares, and the incidents connected therewith.

#### SIXTH BOOK OF THE ILIAD.

The twenty-second day continued. The Greeks are victorious. Helenus sends Hector and Aeneas to renew the battle before the gates and to invoke the aid of Athene by prayers and offerings. Glaucus and Diomedes meet and discover that they are guest friends through their ancestors. Hector goes to the city, where he has an interview with his mother; also one with Paris, whom he chides for slackness and shames into taking his place in the forefront. He then has an interview with his wife and child, from whom he takes a pathetic farewell. With Paris he returns to the field of battle.



## VOCABULARY.

In consulting this vocabulary for digammated words the student will disregard the *ϕ* and look for the resulting word in its proper alphabetical place. Thus, if he would find *ἔφειπε*, *ἔφιδον*, *ἔφφαδε*, *φιφάχω*, *φερίσκω*, *φέροικα*, *φεκάφεργος*, he must look for *εἶπε*, *εἶδον*, *εἶαδε*, *λάχω*, *εἶσκω*, *εἶοικα*, *ἐκάεργος*, respectively.

### Α

Α = Iliad I.

ἀ-, a prefix. (1) **ἀ privative**, appearing as ἀ- before consonants (ἀ-θάνατος), but as ἀν- before vowels (ἀν-αἷτιος); cp. νη-. (2) **ἀ copulative**, appearing as ἀ-, ἀ-, ὁ-; it conveys the idea of being together, of union, or of sameness (ἀ-λοχος, ἀ-θρόος, ὁ-τριχες). (3) **ἀ prothetic**, appearing as ἀ-, ὁ-; here it is merely a vocalic prefix, usually euphonic in character (ἀ-ποινα, ὁ-μίχλη).

ἄ, an exclamation of sympathy, threatening, derision, or admiration: *Ah!* II 837.

ἄ-απτος, -ον (ἀ(ν) priv. + ἀπτω): lit. *not to be touched*; *unapproachable*, *irresistible* A 567.

ἄ-ατος, -ον (ἀ(ν) priv. + ἀω, *satiate*, *sa-tur*): *insatiate*; *δατὸν περ*: *for all his thirst* for X 218.

ἄω, pass. aor. δάσθη II 685: *was deluded*, *deceived himself*; with μέγα: *was blindly forgetful*, *was greatly infatuated*.

Ἄ-βαρβαρή (ἀ(ν) priv., cp. βόρβορος, *mud*): lit. *the Clear One*, a fountain nymph, *Abarba'rea* Z 22.

Ἄβληρος: *Able'rus*, a Trojan Z 32.

Ἄβυδός: in *Aby'dus*, a town on the Hellespont P 584.

ἀγα- (μέγα), a prefix: *very*, *most*, cp. ἀγακλέης.

ἔγαγε A 346, ἔγαγον Ω 577, see ἀγω.

ἀγαθός, -ή, -όν: (1) *nobly born*; (2) *valiant*, *sturdy*, *doughty*, *brave* A 131, but never *good* in a moral sense; yet *βοῆν ἀγαθὸς* Γ 96: *good at the warcry*; *goodly* Γ 179, *wise* B 273, *noble* Ω 632.

Ἀγάθων, -ωνος: *Ag'athon*, son of Priam Ω 249.

ἀγα-κλέης, -ες (ἀγα- + κλέος), ἀγα-κλέεος II 738, ἀγακλέες P 716: *most noble*, *renowned*.

Ἄγα-κλῆς, -έος (ἀγα- + κλέος): *Ag'acles*, a Myrmidon II 571.

ἀγα-κλειτός, -όν (ἀγα- + κλείω): *renowned* II 463.

ἀγα-κλυτός, -όν (ἀγα- + κλύω): *famed* Z 436.

ἀγάλλομαι (μέγα, *μεγαλ*), ἀγάλλεται P 473, ἀγαλόμενα B 462: *rejoice*, *exult*, *go proudly*.

ἄγαμαι (μέγα), aor. ἡγάσσατο Γ 181, ἀγασσάμεθα Γ 224: *marvel at*.

**Ἀγαμέμνων** (ἀγα- + μέδομαι) : *Agamem'non*, son of Atreus, king of Mycenae, commander in chief of the Greeks at Troy A 24.

**ἄ-γαμος, -ον** (ἀ(ν) priv. + γαμέω) *unwed* Γ 40.

**ἀγά-ννιφος, -ον** (ἀγα + νίφω, *to snow*) : *snow-clad* A 420.

**ἀγανός, -ή, -όν** : *gentle, winning* B 164.

**ἀγανο-φροσύνη, ἡ** (ἀγανός + φρήν) : *gentleness of spirit* Ω 772.

**ἀγαπάω** (ἀγάπη, ἀγα- + πάομαι), inf. ἀπασιζόμεναι Ω 464, part. ἀπασιζόμενος Π 192 : *favor, welcome*.

**ἀγαπητός, -ή, -όν** (ἀγα- + πάομαι) : *beloved* Z 401.

**ἀγανός, -ή, -όν** (prothetic ἀ- + γαίω, *gaudeo*) : *proud* Z 23, *noble* Σ 16, *lordly* Γ 268.

**ἀγγέλι, ἡ** (ἀγγέλλω) : *message* B 787, *tidings* Π 13, *errand, command* O 640.

**ἀγγελίης, ὁ** (ἀγγελος) : *messenger, envoy, ambassador* Γ 206.

**ἄγγελος, ὁ, ἡ** : *messenger, agent, with a message* A 334.

**ἀγγέλλω**, fut. part. ἀγγελεύουσα Ω 77, ἀγγελέοντα P 701; aor. ἤγγειλ(ε) X 439, imper. ἀγγειλον Ω 145 : *carry tidings* P 701, *tell* X 439, *upon her errand* (Ω 77).

**ἄγος, τό**; plur. ἄγγεια : *ail, bowl* B 471.

**ἄγι** Γ 192, see ἀγω.

**ἀγείρω**, part. ἀγειρόντων B 438, ἀγειρόμενοι Π 207; imperf. ἡγείροντο B 444; aor. subj. ἀγείρω Π 129, ἀγείρομεν A 142, part. ἀγείρας Γ 47; mid. 2d aor. ἤγεροτο Ω 789, ἀγέροντο B 94, part. ἀγορμένοισιν Γ 209; pass. aor. ἀγέρθη X 475, ἤγερθεν A 57 : *assemble, gather* A 57, *summon* Π 129, *collect* Γ 47, *stir* Z 105; mid. and pass. *assemble themselves, gather together* B 481; ἀγειρόμενοι : *in your gatherings* Π 207; θυμὸς ἀγέρθη : *her soul returned* X 475.

**ἀγε-λαίη** (ἀγω + ληΐς) : lit. *booty-bringing, driver of the spoil* Z 269, epithet of Athene.

**ἀγελη-δόν** (ἀγω), adv. : *in a herd* Π 160.

**ἀγῶλη-φι** (ἀγω), locative : *in the herd* B 480, *on a herd* Π 487.

**ἀγέμεν** A 323, see ἀγω.

**ἀ-γέραςτος, -ον** (ἀ(ν) priv. + γέρας) : *without a meed of honor* A 119.

**ἀγέρθη** X 475, see ἀγείρω.

**ἀγέρωχος, -ον** : *lordly, overbearing, haughty* Γ 36, *impetuous, valiant, stout-hearted* Π 708.

**Ἔαγι** Γ 367, Π 801, see γάγγυμι.

**ἀγ-ηγορίη, ἡ** (ἀγα- + ἀνήρ) : lit. *manliness, then pride* X 457.

**ἀγ-ήνωρ, -ορος** (ἀγα- + ἀνήρ) : lit. *manly, then insolent* B 276, *proud* Ω 42.

**Ἄγ-ήνωρ, -ορος** (ἀγα- + ἀνήρ) : *Age'nor, a Trojan, son of Ante'nor* Π 535.

**ἀ-γήραος, -ον** (ἀ(ν) priv. + γήρας) : *ageless, that knoweth not age* B 447, *ever young* P 444.

**ἀγῆτός, -ή, -όν** (ἀγαμαι) : *marvelous* X 370, *surpassingly beautiful* Ω 376.

**ἀγ-ἵνω** (ἀγω), imperf. ἀγίνεον Ω 784 : *gathered*.

**ἀγκ-ἄζομαι** (ἀγκάς), imperf. ἠγκάζοντο P 722 : *took in their arms (and lifted him mightily on high)*.

**ἀγκάλῃς, -ίδος, ἡ** (ἀγκών), ἐν ἀγκάλῃ-δεσσι X 503 : *in the arms*.

**ἀγκ-ᾶς** (ΑΓΚ, *crooked, curved*, cp. *ancus, unguis*), adv. : *in my arms* Ω 227.

**ἔγκος, τό** (ἀγκάς) : *glen* X 190.

**ἀγκυλό-μητις** (ἀγκύλος + μήτις) : *crooked-counseling* B 205.

**ἀγκύλος, -η, -ον** (ἀγκος) : *curved* Z 39.

**ἀγκυλο-χείλης** (ἀγκύλος + χεῖλος) : *of curved beaks* Π 428.

**ἀγκών, -ῶνος, ὁ** (ἀγκος) : lit. *a bent thing (elbow)*, then *corner (angle)* of the wall Π 702.

**ἀγλαΐη**, ἡ (ἀγλαός), dat. ἀγλαΐῃ Z 510: *in his glory*.

**ἀγλαός**, -ή, -όν (ἀγάλλομαι): *bright, shining, brilliant, beautiful, splendid* A 23, *glorious* Π 185, *goodly* A 213, *limpid* B 307.

**ἄ-γνοῖω** (ἀ(ν) priv. + γιγνώσκω), aor. ἡγνόησε(ν) A 537: *be ignorant, fail to know (recognize)* B 807.

**ῥᾶγνυμι**, part. ῥᾶγνυμένων Π 769; aor. imper. ῥᾶξον Z 306, part. ῥᾶξαν(ε) Z 40, Π 371; 2d aor. ῥάγη Γ 367, Π 801: *break, shatter*.

**ἄ-γνοος**, -ον (ἀ(ν) priv. + γιγνομαι): *un-born* Γ 40.

**ἀγορεύομαι** (ἀγέλω, ἀγορή), ἀγορεύετε B 337; aor. ἀγορήσατο A 73: *hold assembly* B 337, *make harangue, talk* B 78.

**ἀγορεύω** (ἀγορή), ἀγορεύεις A 109, subj. ἀγορεύω A 365, opt. ἀγορεύοις B 250, imper. ἀγόρευε A 385, inf. ἀγορεύειν A 571, ἀγορεύμεν(αι) B 10; imperf. ἀγόρευε A 385, ἀγόρευον B 788: *speaks, declare so* A 385, *talk* B 250, *tell* A 365, *make harangue* A 109, *hold assembly* B 788, *say* B 322.

**ἀγορή**, ἡ (ἀγέλω): *assembly*, primarily of the whole army A 54, *place of assembly* B 95, ἀγορήνδε: *to the general assembly* B 51, *to the place of assembly* B 207, *to an assembly* A 54; ἀγορήθεν: *from the place of assembly* B 264, ἀγορῇ: *in debate, in speech* B 370, ἀγοράων B 275: *harangues*.

**ἀγορητής**, ὁ (ἀγέλω, ἀγορεύομαι): *lit. assemblyman, one who speaks in the assembly, then orator* A 248; plur. *speakers in council* Γ 150.

**ἀγός**, ὁ (ἄγω): *leader, chieftain* Γ 231.

**ἄγρ-αυλος**, -ον (ἀγρός + αὐλή): *in the field* Σ 162, *of the field (farm-yard, homestead)* P 521; Ω 81.

**ἄγριος**, -ον (ἀγρός): *wild* Γ 24, *fierce*

P 737, *furious* Z 97; ἀγρία φοῖδε: *is cruelly minded* Ω 41.

**ἄγνια**, ἡ (ἄγω), plur. ἀγνιαί with change of accent: *street*; κατ' ἀγνιάς: *down the streets* Z 391.

**ἄγυρις**, -ιος, -ύρι, ἡ (ἀγείρω): *assembly (crowd or multitude of the dead)* Π 661, *company* Ω 141.

**ἄγχι** (cp. ἐγγύς *angustus*), adv.: *near, hard by* B 172, *by one's side* Z 405, μάλ' ἄγχι: *close beside him* Z 405; usually with the dative Z 405; ἄγχι δέ Ϝ(οι) ἱσταμένη B 172. Comparative ἄσσον A 335, 567: *nearer*. Superl. ἄχιστα B 58: *most closely, most exactly*.

**ἄγχι-μαχος**, -ον (μάχη): *that fight hand to hand* Π 248.

**ἄγχι-μολος**, -ον (μολεῖν), neuter as adv.: *nigh* Π 820, ἐξ ἀγχιμόλοιο: *from hard by* Ω 352.

**Ἀγχίσις**, -ας: *Anchises*, son of Ca'pys, father of Aene'as P 491.

**Ἀγχισιάδης**: *son of Anchises*, Aene'as P 754.

**ἄγχω** (cp. ἄγχε), imperf. ἡγχε Γ 371: *was choking (strangling)*.

**ἄγω** (ago), subj. ἄγω A 184, ἄγωμεν X 392, opt. ἀγοίμην Ω 151, imper. ἄγε A 337, inf. ἀγέμεν(αι) A 323, ἄγειν A 99, part. ἄγων A 311, ἄγοντες A 391; fut. ἀξω A 139, inf. ἀξέμεν(αι) Π 832; 2d aor. ἡγάγε Z 291, subj. ἀγάγωμην Ω 717, ἀγάγω B 231, ἀγάγησιν Ω 155, imper. ἀγαγε(ν) Ω 337; mid. subj. ἀγηται Z 455, opt. ἀγοίτο Ω 139, imper. ἀγέσθω Γ 72, inf. ἀγεσθαι Γ 404; 2d aor. ἡγάγετο Π 190: *lit. took her to himself, i.e. took her to wife*; mixed aor., imper. ἔφερε Γ 105, Ω 778, ἔξμεν(αι) Ω 663; lead A 139, 311, lead away A 338, 347, take A 184, bring A 443, carry A 99; ἄγε: *up! go! come! come now!* it is really an imperative weakened to a mere interjection, and as such it may

be used with the 1st pers. plur. (as in A 62), with the 2d pers. plur. (as in B 331), with the 3d pers. plur. (as in B 437), while *ἀγετε* may be used with the 1st pers. plur. (as in B 72, 83); *εἰ δ' ἄγε δεῦρο: up, come hither* P 685; *ἀλλ' ἄγε δῆ: but come now* Ω 137; *ἀγων: with* A 431.

*ἀγών, -ῶνος, ὁ (ἀγω): assembly* Ω 1; *ἐν ἀγῶνι* Π 239: *in the gathering (arena)* of the ships.

*ἀ-δάκρυτος, -ον (ἀ(ν) priv. + δακρύω), active compound: shedding no tears, tearless* A 415.

*φαιδάν* Γ 173, see *φανδάν*.

*ἀ-δελφεός, ὁ (ἀ- cop. + δελφύς womb): brother* B 409, gen. *ἀδελφεοῦ* Ζ 61.

*ἀδινός, -ή, -όν (cp. δῶ, δδην): thronging, busy* B 87, *thickly swarming* B 469, said of bees; *wild (lament)* X 430, *loud (lament)* Ω 747, *beating (of the heart)* Π 481; *adv. ἀδινά: sore (of weeping)* Ω 510, *vehemently (of groans)* Ω 123.

*Ἀδρηστός (ἀ(ν) priv. + διδράσκω, run, or + δράω, do): Adras'tus, Trojan,* (1) Ζ 37, 63, and (2) Π 694.

*ἀδρωτής, -ῆτος, ῆ (ἀνῆρ): manhood, vigor* Π 857, X 363, Ω 6.

*ἀφφραχυῖαν = ἀμφραχυῖαν*, by apocope and assimilation (D 9, 31, 32) from *ἀμφραχυῖαν*, perf. part. of *ἀναφράχω: cry out, scream aloud* B 316.

*ἄεθλιον, τό (ἀεθλος), plur.: prizes* X 160.

*ἄεθλον, τό (ἀεθλος): prize* X 163.

*ἄεθλος, ὁ: (ἀ- cop. + FEΘ, cp. Germ. Wette) struggle, battle* Γ 126, *hardships, tasks, labors* O 639, *contest for a prize* Π 590.

*ἀεθλο-φόρος, -ον (φέρω): victorious* X 22.

*ἀείδω (proth. ἀ- + φείδω), imper. ἀείδε* A 1, part. *ἀείδοντες* A 473, imperf. *ἀείδον* A 604: *sing, tell the story of, narrate in song.*

*ἀ-φεικείη, ῆ (ἀφεικής): defacement* Ω 19.

*ἀ-φεικής, -ες (ἀ(ν) priv. + φεῖσκω): lit. unseemly, that brings no honor; hence loathsome, loathly, shameful, disgraceful* A 97, *unworthy* Ω 594, *foul, ignominious* X 395, *base* Π 32, *unwelcome* A 341.

*ἀφεικίζω (ἀφεικής), ἀφεικίζει* Ω 54, imperf. *ἀφεικίζειν* Ω 22, fut. *ἀφεικίσω* X 256; aor. subj. *ἀφεικίσσῃ* Π 545, opt. *ἀφεικισαίμεθ(α)* Π 559, inf. *ἀφεικισασθαι* X 404: *maltreat, insult, dishonor, work shame to, entreat foully.*

*ἀείρω (from ἀεργῶ), imper. ἀεῖρε* Ζ 264, part. mid. *ἀειρομένη* B 151; aor. *ἔειραν* Ω 590, *ἔειραν* Ω 266, part. *ἀείρας* Π 678, *ἀειραμένη* Ζ 293; *pass. plup. ἄορτο* Γ 272: *lift, bear out of* Π 678, *seize* P 588, *take* Ζ 293, *bring* Ζ 264; *mid. rise up* B 151, *ἴσταν' ἀειρομένη: rose up from beneath their feet and stood (on high in clouds)* B 151; *pass. ἄορτο: hung, dangled* Γ 272.

*ἀφεικαζόμενος (ἀ(ν) priv. + φεικῶν), ἀφεικαζομένη* Ζ 458: *against one's will; πόλλ' ἀφεικ.: grievously entreated.*

*ἀ-φεικῆτι (ἀ(ν) priv. + φεικῶν): against one's will* O 720.

*ἀ-φεικῶν, -οντος (ἀ(ν) priv. + φεικῶν): unwilling, reluctant, against one's will* A 301; *unwillingly; οὐκ ἀφεικόντι* X 400; *nothing loath; πόλλ' ἀφεικῶν: sore loath* P 666.

*ἄελλα, ῆ (ἀφρημι): dust, eddying dust* Π 374, *storm* B 293.

*ἀ-φειλής, -ές (ἀ- cop. + φείλω): lit. rolled together; hence thick, dense* Γ 13.

*ἀελλό-πος (ἀφρημι, ἀελλα + ποῦς): airy-footed* Ω 77.

*ἀέξω (ἀφέξω augeo), fut. ἀέξει* Ζ 261: *make to increase, increase.*

*ἀερί-πους (ἀείρω + ποῦς): lit. foot-lifting; hence high-stepping, prancing, fleet* Γ 327.

*ἀφφέρουσιν* A 459, B 422, see *ἀναφέρω*.

**ἀζηχῆς**, -ες (ἀ-cop. + *διδ* + *ἔχω*) P 741, *unceasing*; adv. *ἀζηχῆς* O 658: *ceaselessly, incessantly*.

**ἄζομαι** Z 267, part. *ἄζομενοι* A 21, imperf. *ἄζετο* II 736: *have awe, reverence, stand in awe of*.

**ἄήρ**, *ἡέρος*, *ἡέρι* Γ 381, *ἡέρα*, ἡ, ὁ (ἄφημι): *the lower stratum of air, mist, cloud, darkness*.

**ἄήτη**, ἡ (ἄφημι): *blast, gale* O 626.

**ἄ-θάνατος**, -η, -ον (ἀ(ν) priv. + *θάνατος*): *deathless, that knoweth not death, immortal* A 530; plur. *the immortal gods, the immortals* A 265.

**ἄ-θαπτος**, -ον (ἀ(ν) priv. + *θάπτω*): *unburied* X 386.

**ἄθερίω**, imperf. *ἄθερίζον*: *slight, make slight of, disdain* A 261.

**ἄ-θέσ-φατος**, -ον (ἀ(ν) priv. + *θεός* + *φημι*): lit. *not utterable even by a god*; hence *unutterable, immense, infinite, immeasurable, endless, excessive, incessant* Γ 4.

**Ἀθηνάη**: *Athē'ne*; see note on A 221; born from the brain of Zeus, she is the personification of prudence and prowess; her actions are characterized by moderation and dignity. She is the shaper and molder of all that is noble in human life; patroness of the state, of agriculture, inventions, industrial art and the sciences; the protectress of city walls, fortresses, harbors, she is naturally the goddess of war that is conducted with wisdom and strategy, prudence and forethought, and is waged for the material advancement of the state. She is the superior of Ares, whose delight is in physical encounter. She advances the state in time of peace, also: she invented the plow, the rake, the distaff, and the loom; she gave the olive tree to man, whom she taught to yoke cattle and

bridle horses, and to use fire in the arts and sciences; she is the patroness of courts of law, having established the criminal court of the Areopagus at Athens.

**Ἀθήνη**: *Athē'ne*, see *Ἀθηνάη* A 194.

**ἀθλεύω** (*ἀεθλος*), part. *ἀθλεύων* Ω 734: *laboring, struggling*.

**ἀθρίω**, fut. *ἀθρήσει* Ω 206: *perceive, behold*.

**ἄ-θροοι** (ἀ-cop. + *θρόφος*): *in a body, in concert* B 439, *in close rank* O 657; *ἀθρόα* X 271: *at once, in one hour*.

**αἰ** is the Aeolic form of the Attic *εἰ*: *if, whether*. **αἰ γάρ** and **αἰθε** + opt. in a wish: *oh that! would that* B 371. **αἰ κε(ν)** (= Attic *ἐάν*) + subj. A 128: *if*; also: *if haply, in the hope that* A 66, 207, B 72, after *εἰπεῖν*, *ἰδεῖν*, *πειράσθαι*. **αἰ κεν πῶς**: *if perchance* A 408. **αἰα**, *αἰης*, ἡ (= *γαῖα*): *earth* Γ 243, *land* B 162, *country* II 539.

**Αἰακίδης**, -αο: *son of Aeacus, Pe'leus* II 15.

**Αἶας**, -ατος, -αττε, -αττες, -άντεσσι: *Ajax* A 145. (1) *A'jax*, the son of Telamon, king of Salamis, after Achilles the biggest and strongest of the Greeks. (2) *Ajax*, the son of O'ileus.

**αἶγα** Γ 24, see **αἶξ**.

**Αἰγαίον**: *Aegae'on*, son of Posei'don A 404.

**αἰγανή**, ἡ (**αἶξ**, *goat*, or **ΑἶΓ** *oak*): lit. *goat-catcher or oak-staff*; *javelin* II 589, a light spear used in hunting and athletics.

**Αἰγείδης**: *son of Ae'geus*, Theseus A 265.

**αἰγίος**, -η, -ον (**αἶξ**): *of goat-skin* Γ 247.

**αἰγι-αλός**, ὁ (**ΑἶΓ**, *wave*, + *ἄλς*): *beach* B 210.

**αἰγί-λιψ**, -ιπος (**αἶξ** + **ΑἶΠ**, *λιγ*, *linquere*): *steep* II 4.

**αἰγί-οχος**, -οιο (*αἰγίς* + *ἔχω*): *aegis-bearing* A 202.



αἰγίς, -ἶδος, ἡ: *aegis*, see notes on A 202, B 447.

αἰγλή, ἡ (*ignis*): *gleam* B 458.

αἰγλήεις, -εσσα, -εν (αἰγλή): *radiant, glittering* A 532.

αἰ-γυπιός, ὁ (αἶξ, *goat*, + γύψ): *vulture* II 428.

αἰών A 66, see αἶξ.

αἰδέομαι (αἰδώς) Z 442, fut. αἰδέσεται X 124, Ω 208; aor. subj. αἰδέσεται X 419, imper. αἰδεσσαι Ω 503, and αἰδομαι, imper. αἰδεο X 82, inf. αἰδεσθαι A 23, part. αἰδόμενος A 331: *to have reverence (respect, fear) for* A 23, *have regard for* X 82, *have shame before* Z 442, *be ashamed before* X 105, *shrink from* Ω 90.

ἀ-φιδήλος, -ον (ἀ(ν) priv. + φιδεῖν): lit. *that maketh invisible*; hence *destroying, destructive, ravaging* B 455, *invisible* B 318.

Αἰδης, -ᾱο (according to some from ἀ(ν) priv. + φιδεῖν, *invisible*) X 52: *Ha'des*, the god of the lower world.

αἰδοίος, -η, -ον (from αἰδός-ιος, αἰδώς): *reverend, revered, venerable* Γ 172, *chaste* Z 250, *noble* X 451.

αἰδομαι (αἰδώς), inf. αἰδεσθαι A 23, see αἰδέομαι.

"Αἰδός gen., Γ 322, "Αἰδὶ dat., A 3 (from an unused nom. "Αἰς): *Hades*, the god of the lower world; "Αἰδόςδε(ε) II 856: *to the house of Hades*.

ἄ-φιδρις (ἀ(ν) priv. + φιδεῖν): *a man of no understanding* Γ 219.

αἰδώς, -δος, ἡ: *honor, respect, reverence* Ω 111, *shame* O 657, *nakedness, the secret parts, privates* B 262, X 75.

αἰεῖ (Αἰφεῖ) A 52, αἰέν A 290: *continually, ever, always* A 107, *at each moment* Φ 605.

αἰε-γενέτης (γίνομαι), pl. -δων B 400, -ησιν Γ 296: *that live forever, that are*

*for everlasting, everlasting* Z 527, *eternal* II 93.

αἰέν A 290, see αἰεῖ.

αἰετός, ὁ (*avis*): *eagle* O 690.

αἰζηός, adj.: *strong man* P 520, see αἰζήος.

αἰζηός, adj.: lit. *very active*; hence *vigorous man, young man* Γ 26.

αἰθαλόεις, -εσσα, -εν (αἶθω): *dark* Σ 23, *sooty, smirched (blackened) with smoke* B 415.

αἶθε, used in wishes, like the Attic εἴθε, with the opt.: *O that, would that* A 415, Γ 40.

αἰθήρ, -έρος, ἡ (αἶθω): *the upper air* Σ 207, *air, ether* II 300, *heaven, heavens* B 412; αἰθέρος ἐκ δῖης II 365: lit. *out of the sacred air, i.e. out of and after a clear sky*.

Αἰθι-οπες, -ῆας A 423, according to some from αἶθω, *burn*, + ὤψ, *face*, = *burnt faces, i.e. sun-burnt* (the Oriental word *Arab* also means *black*, but the word is probably the graecized form of some unknown foreign word): *Ethiopians*.

αἰδομαι, part. αἰδόμενος Z 182, αἰδόμενος II 293: *burning, blazing*.

αἰθουσα, ἡ (αἶθω, *burn*): lit. *the bright (sunlit) court* inside the house; hence *colonnade, portico, vestibule* Ω 238.

αἰθ-οψ, -οπος (αἶθω + ὤψ): *sparkling, bright, gleaming* (of wine) A 462, *flashing* (of bronze) P 592.

Αἰθρη (αἶθω): *Ac'thra*, daughter of Pit'theus, king of Troezen, mother of The-seus, slave of Helen Γ 144.

αἰθ-ρη, ἡ (αἶθω): *clear sky* P 646.

αἰθων, -ωνος (αἶθω): *fiery* Σ 161, *tawny* O 690, *shining* Ω 233.

αἶ κε A 128, see αἶ.

αἰκή, ἡ (αἰσσω): *flight, storm* O 709.

ἀ-ικώς (ἀ(ν) priv. + φεφίσκω): *foully* X 336.

αἶμα, τό: *blood* A 303; αἶμα πιότες: *maddened with the taste of blood* X 70; φόνον αἵματος II 162: *bloody gore*.

**αἱματόεις**, -εσσα, -εν (αἷμα): *bloody* B 267, *gory* Π 841.

**Αἰμονίδης**, -αο: *son of Hae'mon*, Laër'tes P 467.

**αἰν-αρετή** (αἰνός + AP, ἀρετῶν, ἀρετή), *voc.*: *terribly brave, brave to the hurting of others, fatally (dreadfully) valiant* Π 31.

**Αἰνείας**, -αο (αἰνός, *praise*, or αἰνός, *dreadful*): *Aene'as*, son of Anchi'ses and Aphrodi'te, the bravest of the Trojans after Hector Z 75.

**αἰνέω** (αἰνός), *imperf.* ἤνεον Γ 461; *aor.* ἤνεος Γ 30: *approve, praise, prefer*.

**αἰνέ-μορος**, -ον (αἰνός + μείρομαι, μόρος): *cruel-fated* X 481.

**αἰνός**, -ή, -όν: *dreadful* Γ 20, *dread* Z 1, *awful, mighty, mischievous* A 552, *terrible* Σ 171, *cruel* X 43; *adv.* αἰνά: *terribly, to my sorrow* A 414; αἰνός, *sorely* A 555, *mightily* Π 198, *exceedingly* Ω 358, *amazingly, marvelously* Γ 158; *superl.* αἰνότατε A 552, Π 440: *most dread*.

**αἶξ**, αἰγός, ὁ, ἡ: *goat* Γ 24.

**αἶξας** O 694, see αἰσσω.

**Αἰολίδης** (αἰόλος): *son of Ae'olus*, Sisyphus Z 154.

**αἰολο-θήρηξ** (αἰόλος + θώρηξ): *with flashing armor, of the glancing mail* Π 173.

**αἰολό-πυλος** (αἰόλος + πῶλος): *of the fleet steeds, with swift horses* Γ 185.

**αἰόλος**, -η, -ον (ἀ- cop. + φελύω, volvo): *coiling, wriggling* X 509, *glittering* Π 107.

**αἶον** Σ 222, see αἰω.

**αἰπινός**, -ή, -όν (αἶπος, cp. αἰπός): *steep* Z 35.

**αἰ-πόλιον**, τό (αἶξ, *goat*, + πέλω): *herds of goats or sheep* B 474.

**αἰ-πόλος**, ὁ (αἶξ, *goat*, + πέλω): *lit. sheep-(goat-) herd, herder of sheep or goats* B 474.

**αἰπός**, -εία, -ύ (αἶπος): *high* Z 327, *steep* B 811, *sheer* Z 57, *impending* Π 283.

**αἰρέω** (stems αἶρε, αἶρη, and ΦΕΛ), αἶρει Γ 446; *imperf.* ἤρεον B 154, *fut.* αἰρήσομεν B 141, *inf.* αἰρήσειν B 37, αἰρησέμεν(αι) P 488; *2d aor.* (ΦΕΛ, but usually without φ-) εἶλε Γ 35, εἶλον X 17, εἶλε A 197, εἶλον A 369, *subj.* εἴησις Π 725, εἴλωμεν B 228, εἴλωσι Π 128; *opt.* φέλοιμι X 253, εἴλοι B 12, *inf.* εἴλῃν O 720, *part.* εἴλῶν A 139, εἴλόντες Γ 316, εἴλούσα A 501; *mid.* *2d aor.* εἴλετο B 46, εἴλετο Π 58, εἴλοντο B 399, *subj.* εἴλωμαι A 137, εἴλωμεν B 332, εἴλωνται Π 82, *opt.* εἴλοιτο Γ 66, φέλοιτο X 253, εἴλοιμεθα B 127, *inf.* εἴεσθαι Π 282, *iterat.* εἴεσκε Ω 752: *take hold of (on), catch hold of* Γ 446, Ω 5, *come upon, seize* B 34, *catch* Z 35, *have hold of* Γ 35, *take, capture* B 228, *seize, touch* A 501, *take, win, get* Γ 66, *obtain* X 119, *fall on (of sleep)* X 502, *slay, kill* Π 306, P 463; *mid.* *take for oneself* A 137, *choose* B 127, Π 353.

**αἶρω** (αἶρω), *part.* αἶροντας P 724: *lifting*.

**αἶσα**, ἡ: *lit. the decree of god, the decreed fate*; hence *share of life, duration of life, lot, fate, destiny* A 416, 418, *doom* X 61; αἶσά (ἐστι): *it is fated* Ω 224, Π 707, κατ' αἶσαν: *in measure, meetly, well* Γ 59, ὑπὲρ αἶσαν: *beyond measure, unmeetly* Γ 59, *beyond their doom* Π 780.

**Αἰσηΐος**: *Aese'pus*, a Trojan Z 21.

**ἀλ-σθω** *part.* ἀλσθων: *breathe away* Π 468.

**αἰσ-ιμος**, -η, -ον (αἶσα): *fated, αἰσιμον ἡμαρ: day of doom* X 212, *righteous* Z 62.

**αἰσιος**, -ον (αἶσα): *sent by kind fate, bearer of good luck* Ω 376.

**αἰσσω**, *part.* αἰσσων P 460, *aor. subj.* αἰξωσι P 726, *part.* αἰξας O 694, αἰξαντε Z 232, αἰξασα B 167; *mid. pres.* αἰσσο-

ται Z 510; aor. inf. ἀΐσθαι X 195; pass. aor. ἤλχθη Γ 368, ἤλχθησαν Ω 97, ἤλχθησαν Π 404: *start up, rush, dart* B 167, *rush up* Σ 212, *start* P 579, *spring* P 726, *swoop* P 460, *leap forth* Π 474, *fly* P 662, *speed* Ω 320; ἀΐσα Ω 121: *with rapid flight*; mid. float Z 510; pass. leapt forth Γ 368, flew from, sped Π 404.

Αἰσϋήτης, -ᾱο: *Aesye'tes*, a Trojan B 793.

αἰσϋμνητήρ, -ῆπος: *prince* Ω 347.

αἰσχος, τό (αἰσχύνω), plur. αἰσχεα: *scornings, insults, i.e. words of scorn (insult)* Γ 242, *reproachings* Z 351.

αἰσχροίς, -ή, -όν (αἰσχος): *shameful* B 119, *injurious, reproachful, scornful* Γ 38; *ἐπέσσο' αἰσχροῖσι*: *words of rebuke* Ω 238; superl. αἰσχιωτός: *ugliest* B 216.

αἰσχύνω (αἰσχος), αἰσχύει Ω 418, subj. αἰσχύνομαι X 75; imperf. ἥσχυνε Σ 24, inf. αἰσχυνέμεν(αι) Z 209; pass. perf. part. ἥσχυμένος Σ 180: *shame, put to shame* Z 209, *mar, defile* Σ 24.

αἰρέω, imperf. αἰρέω Ω 292; imperf. ἥρει Z 176: *ask of, ask one for a thing*.

αἰτιάομαι (αἷτιος), imperf. ἡτρίσθε Π 202: *accuse*.

αἷτιος, -η, -ον (cp. αἶσα): *guilty, blamable* A 153, *blameworthy, to blame* Γ 164.

αἰχμή, ἡ: *spear point* Γ 348, *spear* X 319.

αἰχμητής, ὁ (αἰχμή): *spearman, pregnant for doughty warrior* A 152, 290, plur. *fighting men* P 740.

αἰψα (αἰψήρως), adv.: *anon, forthwith, straightway, instantly, quickly, speedily, with all speed* A 303.

αἰώ (AF, *audio* = *avis dio*), part. αἰώντι Π 508, imperf. αἰών Σ 222: *hear*.

αἰών, -ῶνος, ὁ (αἰέ): *life, lifetime* Π 453.

ἀκάκητα, ὁ (AK, *sharp*): *bearer of all things good, deliverer from evil* Π 185.

ἀκάμᾱς, -αντος (ἀ(ν) priv. + κάμνω): *tireless, untiring, unwearied* Π 176.

Ἀκάμᾱς, -αντος (ἀ(ν) priv. + κάμνω): *A'camas*, (1) prince of the Thracians Z 8, (2) son of Antenor, leader of the Dardanians Π 342.

ἀκάματος, -ον (ἀ(ν) priv. + κάμνω): *unwearied, unwearied* O 598.

ἀκ-αχλίζω (redupl. AX, ἀχος), imperf. ἀκαχίζω Z 486; 2d aor. ἤκαχε Π 822, mid. opt. ἀκαχοίμεθα Π 16, perf. ἀκηχέατ(αι) P 637, inf. ἀκηχέμεναι Σ 29, part. ἀκαχήμενος Ω 550, with irreg. accent: act. *cause sorrow, distress, afflict* Π 822; mid. *grieve, sorrow* Π 16, *be sorrowful* Z 486, ἀκαχήμενος Ω 550: *by mourning*.

ἀκέομαι (ἀκος) part. ἀκείμενοι Π 29, imperf. ἀκέοντο X 2; aor. imperf. ἀκεσαι Π 523: *heal* Π 29, *assuage, slake (thirst)* X 2.

ἀκίων (ἀκήν) A 512, ἀκίονσα A 565, strictly a participle, but mostly used adverbially: *still, silent, in silence, silently*.

ἀκήδιστος, -ον (ἀ(ν) priv. + κῆδος): *uncared for* Z 60.

ἀκήδέτως (ἀ(ν) priv. + κῆδος): *recklessly* X 465.

ἀκηδής, -ες (ἀ(ν) priv. + κῆδος): *uncared for, i.e. unburied* Ω 554, *sorrowless* Ω 526.

ἀκήν (ἀκίων), adverbial acc. from the unused nom. ἀκή: *silence* Γ 95, ἀκήν σιωπῇ: *still and quiet, i.e. profoundly silent, hushed in silence*.

ἀκήρατος, -ον (ἀ(ν) priv. + κῆρ, *sin-cerus*): *inviolable, undefiled, pure* Ω 303.

ἀκηχέατ(αι) P 637, ἀκηχέμεναι Σ 29, see ἀκαχίζω.

ἀκλαυτος, -ον (ἀ(ν) priv. + κλαίω): *unwept* X 386.

ἀκλέως (ἀ(ν) priv. + κλέος): *ingloriously* X 304.

ἀ-κμῆς, -ήτος (ἀ(ν) priv. + κάμνω, cp. ἀκάματος), plur. ἀκμητές Π 44, -ήτας Ο 697: *unwearied, fresh*.

ἀ-κοιτις, -ιος, acc. -ιν, ἡ (ἀ- cop. + κοιτή) : lit. *occupying the same bed*; hence *bed-fellow, wife* Γ 138, *bride* Ω 537.

ἀκοντιζῶ (ἀκων), aor. ἀκόντισε Π 284, ἡκόντισαν Π 336, inf. ἀκοντίσσαι Π 359: *cast one's spear* Π 284, 359, *hurl* at P 525.

ἀκοντιστής (ἀκων) : lit. *javelin-hurler, warrior* Π 328.

ἀ-κοσμος, -ον (ἀ(ν) priv. + κόσμος), adv. ἀκοσμα : *disorderly, indecorous, unbecoming* B 213.

ἀκοστᾶω (ἀκοστή), aor. part. ἀκοστήσας Z 506: lit. *barley-fed; stall-fed*.

ἀκουή, ἡ (ἀκούω) : *sound, γίνεται ἀκουή* Π 634: *the sound is heard*.

ἀκούω Z 524, imper. ἀκουε B 200, inf. ἀκούειν Π 515, ἀκουέμεν(αι) A 547, part. ἀκούων Ω 490; imperf. ἀκούομεν Ω 543; aor. ἀκουσα A 396, ἤκουσεν A 381, ἀκούσαμεν B 194, ἀκουσαν Π 211, opt. ἀκούσειαν B 98, imper. ἀκουσον Z 334, part. ἀκούσας Γ 76: *hear, hearken to, listen to, hear of*.

ἀ-κράντος, -ον (ἀ(ν) priv. + κραταίνω), verbal adj. : *unaccomplished*; with αὐ-τως : *wholly unaccomplished* B 138.

ἀκρη, ἡ (ἀκρος) : lit. *peak, promontory*; κατ' ἀκρης X 411, κατ' ἀκρηθεν Π 548: lit. *from the top, i.e. utterly*.

ἀκρηθεν Π 548, see ἀκρη.

ἀ-κρητος, -ον (ἀ(ν) priv. + κεράννυμι) : *unmixed, undiluted, pure* B 341.

ἀ-κριτό-μῦθος, -ον (ἀ(ν) priv. + κρίνω + μῦθος) : *reckless (indiscriminating, undiscerning) in speech, reckless babbler* B 246.

ἀ-κριτος, -ον (ἀ(ν) priv. + κρίνω) : lit. *impossible to distinguish (decide, tell)*; hence *untold, incessant* Γ 412, *countless, endless* B 796.

ἀκρος, -η, -ον (AK, *sharp, acer*) : *topmost* or *nethermost* Π 640, *upper* Z 88, *high* Z 512, *on the surface* Π 162, *πῶλιν ἀκρην* X 383: *citadel, ἀκραι νῆες* O 653: *prows*; adv. ἀκρον P 599: *at the top*; superl. ἀκρότατος: *topmost, highest* A 499, *top of* B 793, *on the city heights* X 172.

ἀκτή, ἡ (AK, ἀκ-ωκή) : *shore, headland* B 395.

Ἀκτορίδης, -ᾱο (ἀγω) : *son of Act'or, E'checles* Π 189.

Ἀκτωρ, -οπος (ἀγω) : *Act'or, father of Menoetius, grandfather of Patroclus* Π 14.

ἀκ-ωκή, ἡ (AK, *sharp, acer, acus*) : *point* Π 323.

ἀκ-ων, -οντος, ὁ (AK, *sharp*) : *javelin* O 646.

ἀλα-δε A 308, see ἄλς.

ἀλαλητός, ὁ (ἀλαλάω, cp. ὀλοόλω) : *shout, cheer, cries, the alarm cry* "la-la-la" or "lu-lu-lu" B 149.

ἀλάλκοιεν X 196, see ἀλέξω.

ἀλάομαι (ἡλάσκω), imperf. ἀλάτο Z 201: *wandered*.

ἀλαπάξω, part. ἀλαπαζομένην Ω 245; fut. ἀλαπάξεις B 367: *take, capture, sack*.

ἀ-λαστος, -ον (ἀ(ν) priv. + λαθ-έσθαι) : lit. *not to be forgotten, i.e. ever-hated one*; hence *madman* X 261, *violent* Ω 105.

ἀλγέω (ἀλγος), aor. part. ἀλγήσας B 269: *seized (struck) with pain*.

ἄλγος, τό (ἀλέγω) : *grief, sorrow* Γ 97, *anguish* Z 450; usually plur. *woes* A 2, 110, *sorrows* B 375, *pain* Ω 742, *toils* Π 55, *hardships* Γ 157.

ἀλεγυνός, -ή, -όν (ἀλέγω) : *grievous* Σ 17, *distressing* B 787, *perilous* X 457, *deadly* Ω 30, *wasting* P 749.

ἀλεγίζω A 180 (ἀλέγω), ἀλεγίσεις A 160, always with a negative: *reck of, care for, take thought for*.

ἀ-λέγω (proth. d- + ΛΕΓ, cp. *di-ligens*),  
part. ἀλέγοντες II 388: *reck of*.

ἀλείνω (ἀλέομαι), ἀλείνεις II 36, part.  
ἀελωνων I' 32, imper. ἀλέεινε Z 167:  
*avoid* II 36, *forbear* Z 167.

ἀλήη, ἡ (ἀλέομαι): *way of escape*  
X 301.

φαλῆς II 403, see φέλλω.

ἄλυσον, τό: *goblet* Ω 429.

ἀλείτης, ὁ (ἀλισταίω): *sinner, seducer*  
Γ 28.

Ἀλεκτρυόν, -όνος (ἀλέγω or ἀλέξω):  
*Alectryon*, father of Leitus P 602.

ῥάλεν X 12, φαλάντες Φ 534, φαλάντων  
X 47, see φέλλω.

Ἀλέξανδρος (ἀλέξω + ἀνὴρ): *Alexan'der*,  
*Paris*, son of Priam, husband of Helen  
Γ 16.

ἀλέξω (ἀλκή), inf. ἀλεξέμεναι A 590,  
ἀλεξέμεν' Γ 9, subj. ἀλεξώμεσθα X  
231; fut. part. ἀλεξήσονται Z 109;  
aor. inf. ἀλέξασθαι II 562; 2d aor. opt.  
ἀλδάλκοιεν X 196: *keep off, save, ward*  
*off, give succor* A 590, *bring succor* Z  
109; mid. defend II 562, *defend oneself*  
X 231.

ἀλέομαι, ἀλεύομαι (ἡλάσσω), aor. ἡλεύατο  
II 610, ἀλεύατο Γ 360, imper. ἀλευαι  
X 285, part. ἀλευόμενος II 711: *avoid*,  
*try to escape, dodge*.

ἀλωρή, ἡ (ἀλέομαι): *shelter, retreat* Ω  
216.

ἀληθείη, ἡ (ἀ(ν) priv. + λήθω): *truth*  
Ω 407.

ἀ-ληθής, -ες (ἀ(ν) priv. + λήθω): *true*  
Z 382.

Ἀλχίον (ἀλάομαι) πεδίων: *Alc'ian plain*  
Z 201.

φαλῆναι II 714, see φέλλω.

ἀ-λῆστος, -ον (ἀ(ν) priv. + λιάζομαι):  
*ceaseless, unceasing* B 420, *incessant*,  
*without respite* B 797, *unending*  
Ω 760; neuter as adv.: *unabatingly*  
Ω 549.

ἀ-λῆγκιος, -ον (proth. ἀ- + ΑΙΚ, λικ, be  
like): *like* Z 401.

(1) ἄλιος, -η, -ον (ἄλς): *of the sea* A  
538.

(2) ἄλιος, -η, -ον: *void, vain, in vain*,  
*vainly* II 480.

ἀλίωω (ἄλιος, 2.), aor. ἀλίωσε II 737: *was*  
*in vain*.

φάλις (φέλλω): *in crowds, in swarms*,  
*in throngs* B 90, *in a crowd* X 473,  
*good store of* X 340, *a small thing*,  
*enough* P 450.

ἀλίσκομαι, 2d aor. subj. φαλώη P 506,  
opt. φαλοῖην X 253, part. φαλοῦσα B  
374: *be captured, be slain, fall*.

ἀλισταίω (ἀλείτης), 2d aor. subj. ἀλίτω-  
μαι Ω 570, ἀλίτῃται Ω 586: *transgress*.  
ἀλιτήμων (ἀλισταίω): *wicked* Ω 157.

ἀλκ-ή, ἡ (ἀλέξω), dat. ἀλκῇ Γ 45 and  
ἀλκι P 728: *might* Z 265, *strength* II 157,  
*strength for defense* Φ 528, *prowess, cour-*  
*age, valor* Γ 45.

ἀλκι P 728, see ἀλκή.

Ἀλκι-μέδων, -όντος (ἀλκή + μέδομαι):  
*Alci'medon*, son of Laër'ces, chieftain  
of the Myrmidons II 197.

ἄλκ-ιμος, -η, -ον (ἀλκή): *strong* Γ 338,  
*stout* II 209, *valiant* Z 437.

Ἀλκ-ιμος (ἀλκή): *Al'cimus*, an atten-  
dant of Achilles Ω 474.

ἀλκ-τήρ, -ήρος, ὁ (ἀλκή): *defender*; ἀρῆς  
ἀλκτῆρες: *averters of ruin* Σ 213.

ἀλλ' A 24 = ἀλλά, ἄλλ' X 293 = ἄλλο.

ἀλλά (from ἄλλα): *but, moreover* A 62,  
*on the contrary* A 25, *howbeit* Z 16,  
*and although* A 165, *however* A 135, *so*  
*then, so now* A 274, *now* Z 172, *nay*  
B 163, *yet* A 82, *then* Z 340, *after a*  
*cond. sentence: nevertheless, at least*,  
*yet* A 281.

ἄλλῃ, dat. fem. of ἄλλος used adverbially:  
*elsewhere, otherwhither* A 120.

ἄ-λληκτος, -ον (ἀ(ν) priv. + λήγω):  
*without ceasing* B 452.

ἄλλ-ήλουιν (ἄλλος, orig. ἀλλᾶλλος) dual  
Π 765, plur. ἀλλήλων Z 3, ἀλλήλοισι(ι)  
B 151, ἀλλήλους Γ 155: *each other,*  
*one another.*

ἄλλοδαπός, -ή, ὅν (ἄλλος, *alius*, + ἀπό,  
ἀλγος-νος): *strange, alien, foreign* Ω  
382; usually as a noun: *stranger, for-*  
*eigner* Γ 48.

ἄλλοθεν (ἄλλος): *from another place*;  
ἄλλοθεν ἄλλος: *each from his own*  
*place* B 75.

ἄλλομαι (ΣΑΛ, *salio*), 2d aor. ἄλσο Π  
754, ἄλτο A 532, Γ 29: *leap*.

ἄλλος, -η, -ο (orig. ἄλγος, *alius*): *another*  
B 80, *other* Γ 104, *everybody else* A 186,  
*besides, as well* B 271, ἄλλο: *another*  
*thing* A 297; plur. *others* A 174, *other*  
A 222, B 1, *others besides, others as well*  
B 191, *the rest of* A 17, *the rest* A 198,  
*all the* A 256, *all* Z 194; τᾶλλα: *all*  
*the rest* A 465; ἄλλος δ' ἄλλω θεῶν: *one*  
*to one god and another to another, i.e.*  
*each to one of the gods* B 400; ἄλλα μὲν  
. . . ἄλλα δέ: *some . . . others* O 714;  
πρὸς ἄλλης: *at the bidding of another*  
*woman.*

ἄλλο-τε (ἄλλος): *once, formerly* A 590,  
*at other times* X 171; ἄλλοτε . . . ἄλλοτε:  
*anon . . . anon; at times . . . at other*  
*times* Σ 159; ἄλλοτ' ἐπ' ἄλλον: (*leap-*  
*ing*) *from one (horse) to another* O  
684; ἄλλοτε . . . ἄλλοτε δέ . . . ἄλλοτε  
δέ . . . τότε δέ: *now . . . now . . . now*  
. . . *and then anon* Ω 10.

ἄλλ-υδīs (ἄλλος): *otherwith, ἀλλυδīs*  
ἄλλος: *here and there* P 729.

φαλόην X 253, φαλούσα B 374, see  
ἀλίσκομαι.

ἄ-λοχος, ἡ (ἀ- cop. + λέχος, *bedfellow,*  
*bedmate*): *wife* A 114.

ἄλς, ἄλς, ἡ (ΣΑΛ, "salt"): *sea, salt sea*  
A 141, ἄλαδε: *to the sea* A 308.

ἄλσο Π 754, ἄλ-ο A 532, see ἄλ-  
λομαι.

Ἄλτης (*salire*): *Al'tes, father of Laothoi*  
X 51.

ἀλυσκάξω (ἀλύσκω): *shrink from, avoid*  
Z 443.

ἀλύσκω (ἀλέομαι), aor. inf. ἀλύξαι X  
201: *escape*.

ἀλύσσω (ἀλόω), part. ἀλύσσοντες X 70:  
*maddened*.

ἀλύω (ἀλη), part. ἀλύνω: *be beside one-*  
*self* Ω 12.

φαλῶη P 506, see ἀλίσκομαι.

ἄμ Z 71, ἄμ- in composition, assimilated  
form of ἀνά.

ἄμα (orig. σάμα, cp: ὁμός, *simul, semel,*  
"same"), (1) adv.: *together* B 281, *in*  
*company* A 495, *at once, at the same*  
*time* A 343, *therewithal* X 117, *close*  
*after, along with* Γ 376, *with (one)*  
Γ 447. (2) Prep. with dat.: *together*  
*with* A 226, *along with* A 158, *at the*  
*same time with* A 592, *by the side of* Π 8.

Ἄμαζόνες: *Am'azons, warlike women of*  
*Cappadocia, probably priestesses of Ma*  
Γ 189.

ἀ-μαι-μάκετος, -η, -ον (proth. ἀ-+redupl.  
ΜΑΚ): *invincible, unconquerable* Z  
179, Π 329.

ἀ-μαλ-ός, -ή, -όν (μαλακός, *mollis*): *ten-*  
*der* X 310.

ἄμ-αξα, ἡ (ἄμα + ἄξων): *wagon* Ω 150.

ἄμαξ-ι-τός, -ον (ἄμαξα + εἶμι): *wagon*  
*track (road)* X 146, supply ὁδόν.

ἄμαρτάνω, imperf. ἡμάρτανε Ω 68; 2d aor.  
ἄμαρτε P 609, part. ἄμαρτών X 505;  
secondary 2d aor. ἡμβροτες X 279,  
ἡμβροτον Π 336: *fail of, fail in* Ω 68,  
*miss* P 609, X 279, ἀπό . . . ἄμαρτών:  
*deprived of* X 505.

ἄμάω (proth. ἀ- + Μᾶ, *meto*, "now"),  
aor. part. ἀμήσαντες Ω 451: *now, reap*.

ἀμ-βαλλώμεθα B 436, see ἀναβάλλω: *put*  
*off, postpone*.

ἀμ-βατός, -ον (ἀνά + βαίνω): *that may be*  
*scaled, scalable* Z 434.

**ἀμ-βλή-δην** (perhaps from ἀναβάλλω), adv.: lit. *bubbling up, with sudden bursts*; ἀμβλήδην γόδουσα X 476: *breaking out in lamentation*.

**ἀμ-βροσίη, ἡ (ἀμβρόσιος): ambrosia** II 670.

**ἀμ-βρόσιος, -η, -ον (ἀ(ν) priv. + βροτός): fragrant, perfumed** A 529, *immortal, divine* Ω 341, *sacred, fragrant (of night)* B 57, *god-sent, deep (of sleep)* B 19.

**ἀμ-βροτός (ἀ(ν) priv. + μείρομαι, μόρος, βροτός): immortal** II 381, *that wax not old* II 670.

**ἀ-μείβω (ἀμοιβή), imperf. ἀμειβε** Z 235, *ἀμειβεται* O 684, *ἀμειβόμενος* Γ 437, *imperf. ἡμειβετο* A 292, Γ 171: lit. *make an exchange of words, i.e. answer, reply*; the secondary meaning (*answer*) has become so fixed that the verb takes the accusative A 121, *make answer* A 172, *make exchange* Z 235, *change one's stand* O 684, *sing alternately, in responsive strains* A 604.

**ἀ-μείλιχος, -ον (ἀ(ν) priv. + μείλισσω): harsh** Ω 734.

**ἀμείνων, -ον (amoenus), comparative of ἀγαθός: better** A 116, *braver* B 239; *ἀμεινον: the better way* A 217, *more advantageous* Ω 52.

**ἀ-μέλειω (ἀ(ν) priv. + μέλει, aor. ἀμέλησε** P 697: *disregard*.

**ἀ-μέρδω (ἀ(ν) priv. + ΣΜΕΡ, μέρος, part) aor. inf. ἀμέρσαι** II 53: *rob*; *pass. aor. subj. ἀμερθῆς* X 58: *is bereft*.

**ἀ-μετρο-φειής, -ης (ἀ(ν) priv. + μέτρον + φέπος): lit. unmeasured; uncontrolled of speech** B 212.

**ἀ-μήχανος, -ον (ἀ(ν) priv. + μήχος, μηχανή): unyielding, hard-headed, inexorable, hard to reconcile** II 29.

**Ἀμισώδαρος: Amiso'darus, a king in Lycia** II 328.

**ἀ-μυτρο-χιτώνες (ἀ(ν) priv. + μίτρον + χιτών): wearing no miter with the chiton** II 419. If the initial *a* be a copulative, the meaning will be: *wearing miter and chiton*.

**ἀ-μυχ-θαλάσας, -εσσα, -εν (proth. ἀ- + MIX, cloud, + ΘΑΛ, blossom, cp. δμήχλη): smoking** Ω 753.

**ἄμμη** A 59, **ἄμμη** A 384, for ἡμᾶς, ἡμῖν respectively, see D. 112, 115.

**ἀμ-μίξας, aor. part. of ἀνα-μύγνυμι: mingling, commingling** Ω 529.

**ἄμ-μορος, -ον (ἀ(ν) priv. + μόρος): hapless** Z 408.

**ἄμμός, -η, -ον: our (or my)** Z 414, II 830. **ἀμολγός, ὁ: darkness** X 28.

**ἄμοτον, neuter adv.: insatiably; ἄμοτον μεμᾶς: all hot for** X 36.

**ἀμπελραντες** B 426, see ἀναπέλω, *pierce, put on spits*.

**ἀμπελδεῖς, -εσσα, -εν (ἀμπελος): land of vines, vine-clad** Γ 184.

**ἀμ-πεπαλόν** Γ 355, see ἀναπάλλω.

**ἀμ-πνεύσαι** II 111, **ἀμ-πνυο** X 222, **ἀμ-πνυτο** X 475, see ἀνα-πνέω.

**ἄμπυξ, -υκος, ὁ (ἄγκος, ὅγκος): diadem, frontlet** X 469.

**Ἄμυδάν, -ονος: Am'ydon, city of the Paeonians on the Axios** II 288.

**ἀ-μύμων, -ον (ἀ(ν) priv. + μῶμος, stain, blemish): lit. without blemish as to birth or body; hence noble, goodly, princely** A 92, *faultless* Φ 546, *pious* A 423.

**ἀμύναι** A 67, **ἀμύναι** O 736, see ἀμύνομαι.

**ἀμύντωρ, ὁ (μυ-νίω, ἀμύνω): ally** O 61α.

**ἀμύνω (proth. ἀ-, μυνίω)** II 835, **ἀμύνει** II 265, *subj. ἀμύνῃς* II 32, *imper. ἀμύνε* X 84, *inf. ἀμύνεμεν(αι)* O 688, **ἀμύνειν** Z 463, *part. ἀμύνων* Z 262; *imperf. ἀμύνε* O 731; *aor. ἀμύνε* P 615, *opt. ἀμύναι* O 736, *imper. ἀμύνον* A 456, *inf. ἀμύναι* A 67; *mid. pres. inf. ἀμύνεσθαι* II 556, *part. ἀμύνόμενος* II 622, **-οι** Σ 173, **-ων** II 561: *ward off* Z 463.

ward from Ω 489, drive from Ο 731, take away Α 67, remove Α 456, defend Ο 688, resist Ρ 510, save from Α 341, succor Π 522, aid Ρ 703, guard Ρ 615, shield Ρ 563, fight for Ζ 262; ἀμυνόμενος Π 622: in battle.

ἀμύσσω (*micro*), fut. ἀμύξεις Α 243: scratch, tear, rend, wound.

ἀμφαγαπάω (ἀγάπη), part. -όμενος Π 192: loving dearly.

ἀμφαλείφω (ἀλοιφή), aor. inf. ἀμψί . . . ἀλειψαί Ω 582: anoint.

ἀμφαφάω (ἄπτω), inf. ἀμφαφάσθαι: handle X 373.

ἄμφεπεν Π 124, ἄμφεπον Ω 622, see ἀμφιέπω.

ἄμφεποτάτο Β 315, imperf. of ἀμφιποτάομαι: kept hovering (fluttering) around.

ἀμφέσταν Σ 233, 2d aor. of ἀμφίσταμαι.

ἀμφέχυν(ο) Β 41, see ἀμφιχέω.

ἀμφηρέφης, -ές (ἐρέφω): lit. doubly closed, roofed at both ends, i.e. at top and bottom; hence covered Α 45.

ἀμφί, (1) adv.: on both sides, around, all around on every side Β 333, 384, round about Α 481; (2) Prep. with gen. μάχεσθον πῖδακος ἀμφ' ὀλίγης: fight round (about) a little well; with dat. about, round, on Γ 328, on Π 108, upon Γ 362, for (the sake of) Γ 70, 157, 254; with acc. round, about, on both sides of Π 290, X 381; οἱ ἀμφ' Αἴαντε δύο: those with the two Aiantes, the two Aiantes and their suite Ζ 436; ἀμφί with περί Ρ 760: round about.

ἀμφιβαίνω, perf. ἀμφιβέβηκας Α 37, ἀμφιβέβηκεν Π 66: bestride, stand over, protect, shield, guard Α 37, surround Π 66, encompass, fill Ζ 355; plup. ἀμφεβεβήκει Π 777: was going about (mid-heaven) occupied.

ἀμφιβάλλω, aor. ἀμψί . . . ἔβαλε Σ 204, ἀμψί . . . ἔβαλον Ω 588, part. ἀμφιβα-

λόντε Ρ 742: cast round, throw over; put on (great strength) Ρ 742.

ἀμφίβροτος, -η, -ον (μείρομαι, μῆρος): lit. on both sides of a man, i.e. man-covering (encircling, protecting), an epithet of the huge Mycenaean shield, which completely covered the warrior from the neck to the ankles Β 389.

ἀμφιγυῖς, -εσσα, -εν, a word of doubtful derivation and meaning: probably from γυῖον, which may mean leg or arm; hence (1) lame of both feet (legs), the lame god (the ancient interpretation), (2) strong in both arms (ambidextrous), strong of arm, as is natural in the case of blacksmiths (the modern interpretation) Α 607.

ἀμφίγυος, -ον (see last word): double-pointed, double-headed Ο 712, Π 637.

ἀμφιδάω, perf. ἀμφιδέδωκε Ζ 329: is kindled around (the city).

ἀμψί . . . ἐλήλαται Π 518, perf. pass. of ἐλαύνω: is thoroughly pierced with.

ἀμφιφάισσα, -ης (φέλλω), fem. adj., lit. wheeling (twisting, turning) both ways, i.e. easily turned, handy Β 165, curved Ρ 612.

ἀμφιέπω, imperf. ἀμφεπεν Π 124: surrounded, begirt (of fire), ἀμφεπον Ω 622: made ready, ἀμψιεπον τάφον Ω 804: held they funeral.

ἀμφιζάω, imperf. ἀμψίζαυε Σ 25: fell, settled on.

ἀμφιθαλής, -ες (θάλλω): lit. blooming on both sides, i.e. one whose father and mother are both living, un orphaned X 496.

ἀμφικαλύπτω, -ύπτει Β 262; aor. ἀμψικάλυψε Γ 442; cover Β 262, cover one about (of the cloud of death) Π 350, envelop, becloud (of love) Γ 442.

Ἀμφικλος (κλέος): Am'phiclus, a Trojan Π 313.

ἀμφίκομος, -ον (ἀμψί+κόμη): leafy Ρ 677.



ἀμφι-κύπελλος, -ον (ΚΤΠ, *cupra*, in a supposed *κυπ-έλη* on the analogy of *νεφ-έλη*; connected with *κῶπη*, *handle*): *goblet with handles on both sides, double-handled beaker (cup)* A 584.

ἀμφι-μάχομαι, -ονται Π 73, subj. -ωνται Σ 208, imperf. ἀμφεμάχοντο Ζ 461: *fight about, war around* Σ 20, *be-leaguer* Σ 208.

ἀμφι-μελαιναί (μέλας): *dark on both sides*, because hidden inside the body A 103; *φρένας ἀμφιμελαινάς* P 499: *inmost heart*.

ἀμφι-ναίω, -ουσι Π 235: *dwell around*.

ἀμφι-νέμομαι, -ονται Σ 186: *have their dwelling place in*.

ἀμφι-πένομαι, -ονται Π 28: *are busy about*.

ἀμφι-πόλος, ἡ (πέλω): *serving maid* Ω 302, *handmaiden* Γ 143.

ἀμφι-ποτάομαι (πέτομαι), imperf. ἀμφε-ποτάτο Β 315: *hover (flutter) around*.

ἀμφίς, adv.: *on both (two) sides, diversely* Β 13, *besides* X 117, *round about, between* Γ 115, *apart from* O 709; ἀμφίς φράζονται Β 13: lit. *think diversely (in two ways), are in disagreement (of opposite minds), are divided in counsel (in hostile cliques)*.

ἀμφι-ίσταμαι, 2d aor. act. 3d plur. ἀμφέ-σταν Σ 233, imperf. ἀμφίσταθ' Ω 712: *stood around*.

ἀμφι-χέω, 2d aor. mid. ἀμφέχυτο Β 41: lit. *poured itself about him*, i.e. *resounded (rang) in his ears*; ἀμφί . . . 'χέτο Π 414: (*death*) *was poured about (him)*.

ἀμφότερος, -η, -ον (ἀμφί, ἀμφω): plur. *twain* Π 16, *both* Γ 85, *both (sides)* Γ 110, *both parties (peoples)* Γ 321; the sing. has only ἀμφότερον Γ 179 as adv.: *both*.

\*Ἀμφότερός (ἀμφί): *Amphoterus*, a Lycian Π 415.

ἀμφοτέρω-θεν: *on both sides* Π 563, *from either side* O 669.

ἄμφω (ἀμφί, *ambo*): *both* A 196.

ἀ(ν) priv., see ἀ-. 1.

ἄν A 143, by apocope for ἀνά, adv.: *thereon*.

ἄν, modal adv., see κε(ν).

ἀν-, see ἀ- 1, priv.

ἀνά A 10, ἄν A 143, (1) adv.: *thereon, on board, thereupon* A 143, *up* A 310; (2) prep. with dat.: *up along, high up on, on the upper part of* A 15; with accus.: *up along, up through* A 53, *along the line of* A 10, *throughout* A 384, *on* B 250, *in* B 36.

ἄνα Ζ 331, Σ 178, for ἀνάσσει: *up, arise*.

φάνα Γ 351, voc. of φανάξ, for φάνακ.

ἀνα-βαίνω, imperf. ἀνά . . . ἔβαινε P 541: *get him thereon*; 2d aor. ἀνέβη A 497: *mounted up to, scaled, part. ἀναβάς* A 611: *go up, ascend* Π 184, *leap (into, els διφρον)* Π 657, ἀναβάντες A 312: *having embarked, having put out to sea*.

ἀνα-βάλλω, subj. mid. ἀμβαλλόμεθα Β 436: *delay, postpone*.

ἀνά-βλησις, ἡ (ἀναβάλλω): *delay, postponement, putting off* Β 380, Ω 655.

ἀναγκαίη, ἡ (ἀνάγκη): *necessity* Ζ 85.

ἀναγκαῖος, -η, -ον (ἀνάγκη): *constraining, ἡμᾶρ ἀναγκαῖον* Π 836: lit. *day of constraint, day of destiny (doom or subjection)*.

ἀνάγκη, ἡ (redupl. ΑΓΚ, ἔγκ, ἀν-αγκ, cp. ἐνεγκεῖν): *constraint* Ζ 458, *necessity* O 655, *need* Ω 667; ἀνάγκη Π 305: *perforce*.

ἀνα-γνάμπτω, aor. pass. ἀνεγνάμθη Γ 348: *was turned (bent back)*.

ἀν-άγω, imperf. ἀνήγες Γ 48: *bring home (by sea)*, mid. ἀνάγοντο A 478: *put out to sea*; 2d aor. ἀνήγαγεν Ζ 292: *brought home*.

ἀνα-δέσμη, ἡ (δέω): *band, fillet* X 469.

ἀνα-δύομαι (δύνω), mixed aor. ἀνεδύσετο A 496: *rose up from*, 2d aor. act. ἀνέδυσ A 359: *arose (emerged) from*.

ἀνά . . . ἐλκετο X 77, see ἀνέλκομαι: *lore out*.

ἀνα-φέρω, aor. ἀφένευσαν A 459; B. 422, by apocope and assimilation (D. 31, 32) for ἀνέφευσαν: *lift up, draw up*.

ἀνα-θιγέω (θάλλω): *bloom, sprout, grow green again* A 236.

ἀν-αιδέη, ἡ (ἀν) priv. + αἰδέομαι: *shamelessness* A 149.

ἀν-αιδής, -ες (ἀν) priv. + αἰδέομαι: *shameless* A 158.

ἀν-αιματόν (ἀν) priv. + αἷμα): *without blood* P 497.

ἀν-αιρέω, 2d aor. part. ἀνελών A 301, 2d aor. mid. ἀνέλοντο A 449, subj. ἀνέληται II 10, inf. ἀνελέσθαι II 8: *take up*.

ἀν-αἶσσω, -ουσι X 148; aor. part. ἀναΐξας A 584, opt. ἀναΐξειεν Γ 216: *rise (of springs)* X 148, *rise up* A 584, Γ 216, *leap on* Ω 440.

ἀνα-κυμβαλιάζω (κύμβαχος), imperf. ἀνεκυμβαλίζον II 379: *were overturned with a din of shattering (with a rattling noise)*.

ἀν-αλκείη, ἡ (ἀν) priv. + ἀλκή): *weakness, fear*; ἀναλκείῃσι Z 74: *by weakness*.

ἀν-αλκίς, -ιδος (ἀν) priv. + ἀλκή), adj.: *weakling* II 656, *cowardly, no heart of courage* II 355, *without a struggle* Φ 555.

ἀνα-μένω (μένω), imperf. ἀνέμμενε: *abide* II 363.

ἀνα-μίγνυμι (μίσγω), aor. part. ἀμύξας Ω 529: *having mingled (commingled)*.

ἀνα-νέω, imperf. ἀνένευε Z 311, X 205; aor. ἀνένευε II 250: lit. *nod up*, i.e. *deny, refuse, make sign of denial*.

φάναξ, -ακτος, ὁ: *prince, lord, king, chief-tain, ruler* A 7. Voc. φάνα Γ 351 and φάναξ B 284.

ἀνα-οίγισκον (οίγνυμι) Ω 455, iterative imperf. of ἀνολγω: *drew back*.

ἀνα-πάλλω, 2d aor. part. ἀμπεπαλὼν Γ 355: *having poised, after he had poised (swung back)* P 516.

ἀνα-παύω, aor. ἀνέπαυσεν P 550: *made to cease*.

ἀνα-πίρω, aor. part. ἀμπείραντες B 426: *spit, place on spits*.

ἀνα-πετάννυμι (πέτνημι), aor. ἀνά . . . ἐπέτασσαν A 480: *spread forth*.

ἀνά-πνευσια, ἡ (πνέω): *breathing, breathing time* II 43.

ἀνα-πνέω, aor. ἀνέπνευσαν II 302, subj. ἀναπνέωσι II 42, inf. ἀμπνεῦσαι II 111; mid. 2d aor. ἀμπνυτο X 475, imper. ἀμπνυτο X 222: *take breath, draw breath, recover breath*; mid. *come to oneself*.

ἀν-ἀποιος, -ον (ἀν) priv. + ἀπό + ποιη, but see ἀποινα): *without ransom, unransomed* A 99.

ἀν-αρπάζω (ἀνά + ἀ- proth. + ΠΕΠ, *rapere*, ἀρπην), aor. ἀνά δ' ἤρασε X 276, part. ἀναρπάξας II 437: *snatch up, catch up*.

ἀν-ἀρσιος, -ον (ἀν) priv. + ΑΡ, ἀραρίσκω): *hostile*; δυσμενέες καὶ ἀνάρσιοι Ω 365: *bitter foes*.

φανάσσω, φανάσσεις A 38, imper. φάνασσε A 180, inf. φανάσσειν B 108, part. φανάσσων Z 397; imperf. ἐφάνασσε A 252: *be φάναξ over (among)*, *be chieftain (king, ruler, master) among*; *play the φάναξ among (for, to)* A 38, 180, *rule over*.

ἀνα-στάς A 387, ἀνα-στήσειεν A 191, see ἀνίστημι.

ἀνα-σχέιν Z 257, ἀνα-σχέμεν(αι) Ω 301, ἀνά-σχεο A 586, ἀνα-σχών A 450, see ἀνέχω.

ἀνάσχετος, -ον: *unendurable, overpowering* Ω 708.

ἀνα-τίθημι, fut. ἀναθήσει X 100: *bring against, heap upon*.

ἀνα-τρέπω, aor. ἀντρέπετ(ο) Z 64: *was overthrow*.

ἀνα-τρέχω, aor. ἀνέδραμε II 813: *ran back*.

ἀνα-φαίω, ἀναφαίweis A 87: *declare, reveal*.

ἀνα-φανδόν (ἀνά + φαίω): *openly* II 178.

ἀνα-χάζομαι, imperf. ἀνεχάζετο O 728: *withdrew, retreated, gave back*.

ἀνα-χωρέω, aor. ἀνεχώρησεν Γ 35: *retreat*.

φανδάνω (ΣΦᾶΔ, φῆδ-ομαι, *suādeo*, *swa(d)vis*, "sweet"), imperf. 'φάνδανε A 24, 378, O 674, ἐφάνδανεν Ω 25; 2d aor. ἐφαδεν P 647 (ΣΦᾶΔ augmented = ἐ-σφαδ-ε, which assimilated = ἐφφαδε, and vocalized = εὔαδε mss.), inf. φαδέειν Γ 173: *please, seem good to*; τοι ἐφφαδεν: *it is thy good pleasure* P 647.

ἄν-διχα (δύο, "two"): *asunder, in twain* II 412.

ἀνδρο-κτασ(ή, ἡ (κτείνω): pl. *manslayings* Ω 548.

Ἄνδρο-μάχη (μάχομαι): *Androm'ache*, wife of Hector Z 377.

ἀνδρό-μοος, -η, -ον (ἀνὴρ): *of men, human* P 571.

ἀνδρο-φόνος, -ον (ΦΕΝ, *slay*): *man-slaying, murderous* A 242.

ἀνέδραμε II 813, see ἀνατρέχω, *ran back*.

ἀνέδω A 359, see ἀναδύω.

ἀν-εφέρω (ἀνά + φέρω), imperf. ἀνέφερε Γ 77, ἀνέφερον P 752: *keep back, restrain, press back*.

ἀν-είη X 346, see ἀνέημι.

ἄν-ειμι (είμι), ἀνείσι X 492, part. ἀνιόντος X 135, -όντα Z 480: *seek, go* (as a suppliant) *to* X 492, *rise* (of the sun) X 135, *return, come back* (from war) Z 480.

ἀν-είρομαι, -εαι Γ 177: *ask, inquire*.

ἀν-εκτός, -όν (ἐχω): *to be endured, endurable* A 573.

ἀν-ελκομαι (ἐλκω), imperf. ἀνά . . . ἐλκετο X 77: *tore out*.

ἀνέλσθαι Π 8, ἀνέλθαι Π 10, ἀνέλοντο A 449, ἀνελών A 301, see ἀναίρω: *take up*.

ἄνεμος, ὁ (ANE, *breathe, animus*): *wind* A 481.

ἀνεμο-σκεπής, -ες (σκεπας): *to keep away the wind* Π 224.

ἀνεμο-τρεφής, -ές (τρέφω): *reared of the winds* O 625.

ἀν-έρχομαι, part. -μένω Z 187: *return*.

ἄνεσαν Φ 537, see ἀνέημι.

ἀνέσταν A 533, ἀνέστη A 68, see ἀνίστημι.

ἀνέσχον Γ 318, Z 301, see ἀνέχω.

ἄνευ-θεν (ἄνευ), adv.: *afar, apart* B 27, *to one side* X 368; prep. + gen.: *apart from* Π 89, *far away from* X 88, *far off* X 300; ἀνευθ' ἄλλων: *with none beside thee* X 39.

ἀν-έχω, 2d aor. ἀνέσχε X 80, ἀνέσχοι Γ 318, part. ἀνασχών Γ 275, inf. ἀνασχέειν Z 257, ἀνασχέμεν(αι) Ω 301; mid. 2d aor. ind. ἀνσχεο Ω 518 (apocope for ἀνίσχεο, the unaugmented form for ἀνέσχεο, 2d pers. sing.), part. ἀνασχομενος Γ 362, imperf. ἀνίσχεο A 586 and ἀνσχεο Ω 549; verbal adj. ἀνεκτά A 573: *lift up, stretch forth* A 450, Z 257, *lift* Z 301, *show* X 80; mid.: *draw oneself up* Γ 362, *raise* (one's hands) X 34, *hold oneself up*, i.e. *bear up, endure* A 586, Ω 518; *keep courage* Ω 549.

ἀνεχώρησεν Γ 35, see ἀναχωρέω.

ἀ-νεψιός, ὁ (ἀ- cop. + ΝΕΠΤ, νέποδες, νέπος, "nephew"): lit. *from the same forefather*, i.e. *cousin* Π 573.

ἀνέργεν Π 221, see ἀνολγω.

ἄν-εως, plur. ἄνεψ (ἀν priv. + ἄλω, ἀν-αφ-ος): *speechless, mute, silent* B 323; Γ 84.

ἀνήγες Γ 48, see ἀνάγω.

ἀνήη B 34, ἀνήκεν B 71, see ἀνέημι.

ἀν-ηκουστέω (ἀν priv. + ἀκούω), aor. ἀνηκούστησεν Π 676: *was disobedient*.

**ἀνὴρ**, ἀνδρὸς ἀνδρός, ἀνδράσι ἀνδρέσσι, ὁ: *man* A 7, *hero* A 151, *warrior* Z 7, *warlike man* II 492, *foe, foeman* Z 56, 70, *fellow* A 287, *husband* Γ 140; *Sintian men*.

**ἀνῆσαι** B 276, see ἀνέημι.

**ἀνθεμός**, -εσσα, -εν (ΔΝΘ, ἀνθος): *flowery* B 467.

**ἀνθεράων**, -ῶνος, ὁ (perhaps from ἀνθος): *chin* A 501, Γ 372.

**ἀνθίσταμαι**, imperf. ἀνθίστατο II 305: *stood up against*.

**ἄνθος**, τό: *flower* B 89.

**ἀνθροπος**, ὁ: *man* A 250, *fellow* Z 14; ἀνθρωπος ὁδότης II 263: *wayfaring man*.

**ἀνιδῶ** (ἀνῆ): aor. pass. part. ἀνιθέντα B 291: *be disheartened (dejected, vexed, wearied, disgusted)*.

**ἀν-ιημι**, fut. ἀνήσει B 276: *set on, let loose, prompt*, aor. ἀνήκεν: *left* B 71; *hath brought* Z 256; *bids, urges* X 252; *had sent* P 705; ἀνεσαν Φ 537: *opened*; 2d aor. subj. ἀνήη B 34: *let loose, set free, leave*, opt. ἀνέη X 346: *bid*; mid. pres. part. ἀνιμέμην X 80: *loosen, open*.

**ἀνιόντα** Z 480, ἀνιόντος X 135, see ἀνειμι.

**ἀ-νιπό-πους** (ἀν) priv. + νίπω + ποῦς), adj.: *with unwashed feet* II 235.

**ἀ-νιπτος**, -ον (ἀν) priv. + νίπω): *unwashed* Z 266.

**ἀν-ίστημι**, imperf. ἀνίστη Ω 515: *raised* Ω 689: *roused*; fut. ἀνστήσεις Ω 551: *bring back to life*; 1st aor. ἀνέστησεν Ω 756: *brought to life again*, opt. ἀναστήσειεν A 191: *drive (them from their seats), make them get out (of his way), break up (the assembly)*; mid. pres. part. ἀνιστάμενος A 58: *arising*; 2d aor. act. ἀνέστη A 68: *had arisen*, ἀνά . . . ἔστη B 278: *up rose*, dual ἀνστήτην A 305 (apocope for ἀνέστητην): *rose up*, ἀνέσταν A 533: *arose*, part.

*arastás* A 387: *stand up, arise*, ἀνστάντες B 398 (apocope for ἀναστάντες): *stand up*.

**ἀν-ιχνύω** (ἀνά + ἵχνος), part. ἀνιχνεύων X 192: *scenting (it) out*.

**ἀν-οίγω** (ἀνά + οίγνυμι), imperf. ἀνέωγεν II 221, iterative ἀναοίγεσκον Ω 455: *open*; *draw back*.

**ἀν-ορούω** (ἀνά + ὀρνυμι), aor. ἀνόρουσε A 248: *sprang up*.

**ἀν-οιγή** (ἀν) priv. + οἰδῶ, adv.: *without wounding (him)* X 371.

**ἀνστήσεις** Ω 551, ἀνστήτην A 305, see ἀνίστημι.

**ἄνσχω** Ω 518, 549, see ἀνέχω.

**ἀντ-α** (properly an accusative, cp. ἀντ-ι), adv.: *opposite, face to face, in countenance* Ω 630, *against* II 621; ἀνταφιδών: *keeping a forward watch* II 610, *looking straight forward, watching the coming thereof* X 274.

**ἀντ-έξιος**, -ον (ἀντῖ + ἄξιος, ἄγω weigh): *equivalent* A 136.

**ἀντῶω** (ἀντα), fut. ἀντήσω II 423, ἦν-τησ(ε) Z 399: *meet, encounter*.

**Ἀνταία** (ἀντῖ): *Ante'a*, wife of Proetus Z 160.

**ἀντην** (ἀντα, properly an accusative), adv.: *in one's presence, man to man, face to face* A 187, *openly* Ω 464, *against* O 621, (*fighting*) *man to man* X 109.

**Ἀντηνοπίδης**, -ᾱο (ἀντῖ + ἀνῆρ): *son of Ante'nor, Helica'on* Γ 122-123.

**Ἀντήνωρ**, -οπος (ἀντῖ + ἀνῆρ): *Ante'nor*, son of Aesye'tes, husband of Theanno Γ 148.

**ἀντ-ι** (locative D. 66, cp. *ant-e*), prep. + gen.: *in the stead of* Ω 254.

**ἀντρία**, neuter of ἀντρίος as adv. Γ 425: *over against, opposite*.

**ἀντι-ἀνείρα** (ἀνῆρ), fem. adj. epithet of the Amazons: *peers (equals) of men, match for men* Γ 189, Z 186.

**ἀντιδίσω** (ἀντίος), aor. part. ἀντιδίσας A 67: *approach, meet with, partake of, accept the savor of.*

**ἀντιῶ** (ἀντίος), ἀντιῶσι Z 127: *face, part. ἀντιῶσαν A 31: presenting herself (to me in the matter of my couch, serving (my bed)); imperf. ἤντιθεσθε: took part in, came to* Ω 62.

**ἀντιβίος**, -η, -ον (βία): *violent (of words) A 304; ἀντιβίον and ἀντιβίην are used adverbially: violently, might against might, man to man, hand to hand A 278, Γ 20.*

**ἀντιβολέω** (βάλλω), aor. ἀντεβόλησε Π 790, -ησαν Π 847, inf. ἀντιβολῆσαι Ω 375: *meet.*

**ἀντιθεός**, -η, -ον: *godlike A 264, match for a god Γ 186.*

**ἀντι-κρή(ς)** (ΚΡΕ, κέρας): *opposite; right on Γ 359, straight over Π 380, straight into Π 285, right through X 327, clean away Π 116, clean through Π 346, right off Π 116.*

**Ἀντίλοχος** (λέχος): *Antil'ochus, son of Nestor Z 32.*

**ἀντίος**, -η, -ον (ἀντί): *over against, before A 535, against Φ 539, in front of Γ 425, into the presence of, to meet B 185, right on (it) O 694; ἀντίον used adverbially: contrary to, displeasing to A 230, before, in the presence of Γ 203 (though ἀντίον ἦντα together mean simply replied to); ἀντία Γ 425 (with gen.): before.*

**ἀντιτις**, -ον (ἀντί + τίω), with φέρω: *acts of retribution (requital, vengeance) Ω 213.*

**ἀντιφέρομαι**, inf. -εσθαι A 589: *set oneself against, cope with, face.*

**Ἀντίφονος** (ΦΕΝ, slay): *Antiph'onus, son of Priam Ω 250.*

**ἀντομαι** (ἀντί, ἀντα), inf. ἀντεσθ(αι) O 698; fut. ἀντήσω Π 423; imperf.

ἤντετο Π 788: *meet O 698, come nigh to X 203, encounter Π 423.*

**ἀντις**, -υγος, ἥ: *rim (of a shield or of the body of a chariot) Z 118, O 645.*

**ἄνυσσι**, ἥ (ἀνώσι): *accomplishment, fulfillment B 347.*

**ἄνω** (ἀνά): *upward (toward the north) Ω 544.*

**ἀνώγω**, **ἀνώγεις** of the pres. and **ἄνωγε** of the imper. are not found in Homer, their places being taken by forms of the perfect **ἄνωγα**; **ἄνωγας** Z 382, **ἀνώγει** Z 439, O 725, Π 8, subj. **ἀνώγῃ** X 351; imperf. **ἄνωγε** A 313, Ω 90; perf. **ἄνωγας** Z 382, Ω 670, with the meaning of the present, **ἄνωγε** Ω 198; plup. **ἤνώγει** Z 170, **ἀνώγει** B 280: *bid A 313, charge Z 382, command O 725.*

**ῥάξαντ(ε)** Z 40, Π 371, **ῥάξον** Z 306, see *ῥάγνυμι*.

**ἄξιμεν(αι)** Π 832, **ἄξιτε** Γ 105, Ω 778, see *ἄγω*.

**ἄξινη**, ἥ (ΑΚ, ὄξ-ς, *ac-utus*): *hatchet O 711.*

**ἄξιος**, -η, -ον (ἄγω): *worthy Z 46, dear O 719.*

**Ἀξίος**: *Ax'ius, river in Paeonia Π 288.*

**Ἀξυλος** (ἀν) priv. + ξύλον): *Ax'yilus, son of Teuthras Z 12.*

**ἄξων**, -ονος, ὁ (*axis*): *axle tree Π 378.*

**δοιδή**, ἥ (*delō*): *song, lay Ω 721.*

**δοιδιμος**, -ον (*δοιδή*): *a song, subject for song, hymned in song Z 358.*

**δοιδός**, ὁ (*delō*): *minstrel, bard Ω 720.*

**ἀ-φολλής**, -ες (ἀ- cop. + *φελω*): *all in a mass Π 276, all together, with one voice O 718, in a body Π 601.*

**ἀ-φολλίζω**, (ἀ- cop. + *φελω*), aor. **ἀφολλίσσαν** Z 287, part. **ἀφολλίσσασα** Z 270: *gather together.*

**ἄορ**, -ος, τό (*delro*): *sword Π 115, 473.*

**ἄορτο** Γ 272, see *ἄειρω*: *hung, dangled.*

**ἀοσσητήρ**, -ῆρος, ὁ: *comrade (in arms) X 333; pl. allies O 735.*

**ἀπ-αγγάλλω**, aor. opt. ἀπαγγέλλει P 640: *carry tidings*.

**ἀπ-άγω**, 2d aor. ἀπήγαγε O 706: *brought back*.

**ἀπ-αίρωμαι**, part. -όμενον Φ 563: lit. *taking myself away, as I get me from (the city)*.

**ἀπ-αἶνυμαι**, imperf. ἀπῆνυτο O 595: *take away*.

**ἀπ-αλίσσω**, 1st aor. opt. ἀπαλεξήσαιμι Ω 371; 2d aor. opt. ἀπαλάλκω X 348: *ward off, keep off*.

**ἀπαλός**, -ή, -όν: *soft, tender* Γ 371.

**ἀπ-αμείβομαι**, part. ἀπαμειβόμενος A 84: lit. *making an exchange in (of) words*, i.e. *answering, replying*.

**ἀπ-αμύνω**, mid. aor. opt. ἀπαμυνάμεσθ(α) O 738, inf. ἀπαμύνασθαι Ω 369: *make defense, defend oneself*.

**ἀπ-άνευ-θε(ν)**, (1) adv.: *apart, far from* A 35, Ω 473, *at a distance* B 812; (2) prep. + gen.: *apart (aloof) from* A 48, *without the knowledge of* A 549.

**ἀπ-αράσσω**, aor. ἀπάραξε Π 116: *break off, shear off, tear off*.

**ἀ-πᾶς**, ἀπᾶσα, ἀπαν (ἀ- cop. + πᾶς): *all* A 535.

**ἀπ-άτερ-θε(ν)**, adv.: *afar off* Σ 217.

**ἀπάτη**, ἡ (ἀ(ν) priv. + ΠΕΝΤ): *deceit, wile* B 114.

**ἀπατηλός**, -όν (ἀπάτη): *deceitful, false* A 526.

**ἀπέβη** Z 116, **ἀπεβήσето** A 428, B 35, see ἀποβαίνω.

**ἀπ-εδέξατο(ο)** A 95, see ἀποδέχομαι.

**ἀπ-εφέργαθε** Φ 599, see ἀποφεργάθω.

**ἀπ-έφεργε** Ω 238, see ἀποφέργω.

**ἀπ-έφερσε** Z 348, see ἀποφέρρω.

**ἀπ-έφραν** (ἀπό + ΦΕΡ, φρά, *take away, ferry*) is a 2d aor. of ΦΡᾶ I 131; 3d sing. ἀπέφρα Z 17, Π 828, part. ἀποφράς A 356, B 240, Z 455; fut. ἀποφρήσουσιν X 489; imperf. ἀπέφραον A 430 (with

auristic sense; though it may be ἀπέφρασαν, a true aorist): *take from, wrest away, seize, rob*.

**ἀπέθηκ(ε)** Π 254, see ἀποτίθημι.

**ἀπειλῶ**, ἀπειλεῖς A 161; imperf. ἀπειλέετε Π 201; aor. ἠπειλήσεν A 388; fut. ἀπειλήσω A 181: *threaten, utter a threatening speech*.

**ἀπειλή**, ἡ, always plural ἀπειλαί: *threats* Π 200.

**ἀπ-εἰμι** (εἰμι), part. ἀπέντος Z 362: *absent*.

**ἀ-πείρων**, -ονος (ἀ(ν) priv. + περάω, πείραρ, πέρας): lit. *without limit, boundless, vast, great* A 350, Ω 342.

**ἀπέκτανε** Z 414, see ἀποκτείνω.

**ἀ-περελσιος** (ἀ(ν) priv. + περάω, πείραρ, πέρας): lit. *without end (limit)*; hence *boundless, countless, beyond the telling, untold, immense* A 13.

**ἀπελήλυθα** Ω 766, **ἀπέρχομαι**.

**ἀπεμνήσαντο** Ω 428, see ἀπομνήσκομαι.

**ἀπ-ερύκω**, pres. opt. ἀπερύκοι P 562: *keep off*, fut. ἀπό . . . ἐρύξει Ω 156: *scare away*.

**ἀπ-έρχομαι**, aor. ἀπῆλθεν P 703; perf. ἀπελήλυθα Ω 766: *go away, be gone from*.

**ἀπερώεω** (ἀπό + PHF, ρωφ with proth. ἐ-), aor. opt. ἀπερώσειας Π 723: *stand aloof from*.

**ἀπέσσυτο** Z 390, see ἀποσσεύομαι.

**ἀπίστη** Γ 33, see ἀφίστημι.

**ἀπιστυφίλιξεν** Π 703, see ἀποστυφελίξω.

**ἀπ-εχθαίρω** (ἐχθος), aor. subj. ἀπεχθήρῳ Γ 415: *hate*.

**ἀπ-εχθάνομαι** (ἐχθος), aor. ἀπήχθετο Z 140, Γ 454: *became hateful to, came to be hated, was hated*.

**ἀπεχθήρῳ** Γ 415, see ἀπεχθαίρω.

**ἀπ-έχω**, imperf. ἀπεχε Ω 19; 2d aor. subj. ἀπόσχη Z 96, 277; mid. ἀπόσχωνται Π 41: *keep away from* Ω 19, *hold back* Z 96; mid.: *abstain from* Π 41, *refrain themselves* Σ 199.

ἀπεψύχοντο X 2, see ἀποψύχω.

ἀπήγαγε O 706, see ἀπάγω.

ἀπήμβροτεν II 466, see ἀφαιμαρτάνω.

ἀπῆμων, -ονος (ἀ(ν) priv. + πῆμα):  
griefless A 415.

ἀπήνη, ἡ: wagon Ω 275.

ἀπηνής, -ές (ἀπό + stem ἀν-ο, face), gen.  
ἀπηνέος A 340: *cruel, hard-hearted, un-*  
*toward* II 35.

ἀπιθέω, fut. ἀπιθήσω Ω 300; aor. ἀπι-  
θήσε(ν) A 220: *disregard, disobey*  
B 166.

ἄπιος, -η, -ον ((1) from ἀπό (ᾱ): *far,*  
*distant*; hence *from a distant land*  
*afar*; (2) from Ἄπις (ā), a king of  
Argolis; hence *from the Apian land*  
*afar*; (3) from Sanscrit *apyas*, Lat.  
*aqua* (ā); hence *Waterland, the sea-*  
*girt land of Pelops*. No etymology is  
certain, but most commentators prefer  
the first): *far, distant* A 270.

ἄπιστος, -ον (ἀ(ν) priv. + πισθω): *faiith-*  
*less* Γ 106, *ill-trusted* Ω 207.

ἀπλοῖς, -ιδος, ἡ (ἀ- cop. + ΠΕΛ, πλᾶ, *pli-*  
*care*, πλός, "*ply*") : *of a single fold*  
Ω 230.

ἀπό A 67, ἀπ' A 530, ἀφ' II 297 (*apw-d,*  
*ab*), adv. and prep. with the gen.: *from,*  
*away from, far from* A 98, often, *from*  
*a position on* A 532; ἀποπρό: *far away*  
II 669.

ἀποαιρέομαι, imper. ἀποαίρεο A 275, inf.  
ἀποαιρείσθαι A 230: *take from, seize*  
*from, seize for oneself*; usually written  
ἀφαιρέομαι.

ἀπό . . . ἄμαρτε P 609, see ἀφαιμαρτάνω.

ἀποβαίνω, imperf. ἀπέβαινεν Ω 459; fut.  
ἀποβήσομαι P 480; mixed aor. mid.  
ἀπεβήσεν A 428; 2d aor. act. ἀπέβη Z  
116, part. ἀποβάντες Γ 265: *depart* B  
35, Z 369, *go one's way* Σ 202, *descend*  
Γ 265, *get me down from* P 480.

ἀποβάλλω, aor. ἀπό . . . ἔβαλε B 183:  
*throw off, cast from one.*

ἀπόβλητος, -ον (verbal adj. of βάλλω):  
*to be rejected, to be flung aside (refused,*  
*spurned)*; hence *contemptible* Γ 65.

ἀπογυῖω (γυῖον, limb), aor. subj. ἀπο-  
γυῖωσις Z 265: *cripple*.

ἀποδατέομαι, fut. ἀποδάσσομαι Ω 595,  
inf. ἀποδάσσεσθαι X 118: *share, divide*  
*in half, give the due part, deal a share*.

ἀποδέχομαι, aor. ἀπεδέξα(ο) A 95:  
*accepted*.

ἀποδίδωμι, 2d aor. inf. ἀποδοῦναι A 134,  
Γ 285, ἀπό . . . δόμεναι A 98: *restore,*  
*give back, surrender*.

ἀποδρύφω, opt. ἀποδρύφωι Ω 21: *tear,*  
*skin*.

ἀποδύω, fut. ἀπό . . . δύσω B 261: *strip*  
*from*; 2d aor. subj. ἀπό . . . δύνω X 125:  
*put off*.

ἀποφείκω, imper. ἀπόφεικε Γ 406: *re-*  
*nounce*.

ἀπόφει(ε) A 515, 2d aor. imper. of  
ἀπέφειπον: *refuse, deny, say no*.

ἀποφεργάδω (ἐφέργω, φέργω), imperf.  
ἀπεφέργαδε Φ 599: *kept him away*.

ἀποφέρω (ἐφέργω), imperf. ἀπέφεργε  
Ω 238: *drove out*.

ἀποφέρω (φέρω, verro), aor. ἀπέφερε  
Z 348: *swept away*.

ἀποθέσθαι Γ 89, see ἀποτίσθαι.

ἀποθνήσκω, perf. part. ἀποτεθνηῶτος X  
432: *die, be slain*; perf. *be dead*.

ἀποθρόσκω, part. ἀποθρόσκων II 748,  
ἀπό . . . θορόντες II 773: *leap from*.

ἄποινα, τὰ (1) according to some from  
ἀ- cop. + ποιή: *same as (equivalent*  
*of) the penalty*; (2) according to  
others by apocope and assimilation  
(D. 31, 32) from ἀπό + ποιή: *the*  
*off-penalty, i.e. that which ransoms;*  
*ransom* A 13.

ἀπόκαπύω (καπνός), aor. ἀπό . . . ἐκά-  
πυσσε X 467: *gasped forth*.

ἀποκόπτω, aor. ἀπέκοψε II 474: *cut*  
*adrift, cut loose*.

**ἀπο-κτείνω**, 2d aor. ἀπέκτανε Z 414, X 423; mid. in passive sense ἀέκτατο P 472: *slay, kill*.

**ἀπο-λάμπω**, imperf. ἀέλαμπε X 319, Z 295: *shine, flash forth* Z 295, *gleam from* X 319.

**ἀπο-λήγω**, ἀπολήγει Z 149, imperf. ἀπέληγεν Ω 475: *cease from* P 565, *was (had) ceased from* Ω 475.

**ἀπ-όλλυμι**, aor. ἀπώλεσεν Ω 44, ἀπόλεσαν A 268, opt. ἀπό . . . ὀλέσσαι Π 861; mid. 2d aor. ἀπόλετο Z 223, ἀπόλοντο B 162, opt. ἀπολοίμην X 304, ἀπόλοιτο Z 170, ἐξαπολοίαι(ο) (Z 60), inf. ἀπολέσθαι (A 117); act. *lose* Π 861, *destroy* A 268, Ω 609, *cast out* Ω 44, *slay, kill* (Ω 260); mid. *die, perish* A 117, *be slain* Z 170.

**Ἀπόλλων**, -ωνος A 43: *Apo'llo*, son of Zeus and Leto, brother of Artemis; he is the sun god, the giver of light, health, and life, or the sender of sudden death and pestilence. In art he is depicted as an archer, his arrows representing the rays of the sun. As the sun god he sees everything, knows everything; he is, therefore, the god of prophecy; he is the god of truth; he removes the plague by his purifying rays, and he cures the sinner of his guilt; he is the god of song, carries the phorminx, and leads the choir of the Muses.

**ἀπο-λύμαινομαι**, inf. -αινεσθαι A 313, imperf. ἀπελυμαίνετο A 314: *purify oneself by washing or bathing*.

**ἀπο-λύω**, aor. ἀέλυσας Ω 136, ἀέλυσε A 95, subj. ἀπό . . . λύσῃ Ω 76; mid. fut. ἀπολυσόμεθα(α) X 50: *set free, release, give back*; mid. *ransom*.

**ἀπο-μνησκόμαι**, aor. ἀπεμνήσαντο Ω 428: *have remembered (this for him)*.

**ἀπο-ομόργνυμι**, aor. ἀπομόρξατο B 269: *wipe away*.

**ἀπόναιο** Ω 556, see ἀπονίναμαι.

**ἀπο-ναίω**, aor. subj. ἀπονάσσωσι Π 86: *remove back again to another dwelling (from her present dwelling), send back, take away*.

**ἀπο-νέομαι**, inf. ἀπονέεσθαι B 113, imperf. ἀπένοτο Γ 313: *go back, return* Π 252, *depart* Γ 313.

**ἀπ-ονίναμαι**, 2d aor. opt. ἀπόναιο Ω 556: *have pleasure in*.

**ἀπο-νοστήω**, fut. inf. ἀπονοστήσειν A 60: *return home*.

**ἀπο-νόσφι(ν)** A 541: *far from, apart from, afar*.

**ἀπο-παύομαι**, ἀποπαύει Π 721, imper. ἀποπαύεο A 422: *refrain from, cease from*.

**ἀπο-πέτομαι**, 2d aor. ἀπό . . . ἔπτατο Π 469, ἀποπτάμενος B 71: *fly away* B 71, *flee away* Π 469.

**ἀπο-πλάζω**, aor. pass. ἀπεπλάγχθη X 291: *leapt back*.

**ἀπο-πνέω**, part. ἀποπνεύουσα Z 182: *breathe, breathe forth*.

**ἀπο-πρό** Π 669, 679: *far away*.

**ἀπό-προ-θεν** P 501: *far from*.

**ἀποπτάμενος** B 71, see ἀποπέτομαι.

**ἀπ-όρνυμι**, aor. ἀπό . . . ὤρτο Ω 515: *sprang from*.

**ἀπ-ορούω**, aor. ἀπό . . . ὄρουσεν Π 615: *leaped down* P 483, *rebounded* Φ 593, *had sped from* Π 615.

**ἀπο-φρήγνυμι**, aor. ἀπό . . . φρήξεν Π 587, part. ἀποφρήξας Z 507: *break, break away (off)*.

**ἀπο-(ρ)ρίπτω**, aor. ἀπό . . . ῥριψε X 406, inf. ἀποφρίψαι Π 282: *cast away (from), lay aside*.

**ἀπο-σείομαι**, 2d aor. ἀπέσσυτο Z 390: *rushed away, hastened away*.

**ἀπο-σκυδμίνω**, imper. ἀποσκύδμινε Ω 65: *turn away in wrath, be wroth*.

**ἀπο-στείχω**, 2d aor. imper. ἀπόστιχε A 522: *depart*.



ἀπο-στυφάλλω, aor. ἀπεστυφέλιξεν Π 703, Σ 158: *force back, beat off*.

ἀπόσχω Π Z 96, 277, ἀπόσχονται Π 41, see ἀπέχω.

ἀπο-τάμνω, 2d aor. ἀπό . . . τάμε Γ 292: *cut open*; pres. part. mid. ἀποταμνόμενος X 347: *carve*.

ἀποτιθητός X 432, see ἀποθησκω.

ἀπο-τίθημι, aor. ἀπέθηκ(ε) Π 254: *put (place) away, put back*; mid. 2d aor. inf. ἀποθέσθαι Γ 89: *lay down, lay off (aside)*.

ἀπο-τίνυμαι, imperf. ἀπετίνυτο Π 398: *exact satisfaction for, avenge*.

ἀπο-τίνω, inf. ἀποτινέμεν(αι) Γ 286, 459, fut. ἀποτίσεις X 271, ἀποτίσομεν A 128: *pay back, make good, pay in full*.

ἀπο-τμήγω, -γουσι Π 390, aor. part. ἀποτμήξας X 456: *cut off, tear away*.

ἄ-ποτμος, -ον (d(ν) priv. + πίπτω): *hapless* Ω 388.

ἀπο-τρέπω, iterat. aor. ἀπετρέψασκε X 197: *would turn him away*.

ἀπο-φθινύω, -θουσι Π 540: *breathe away*.

ἀπο-φθίνω, 2d aor. part. mid. ἀποφθιμύων Γ 322: *die, be dead*.

ἀπο-ψύχω, pass. imperf. ἀπεψύχοντο X 2: *were cooling off*; aor. part. ἀποψυχθεὶς Φ 561: *was cooling off the sweat, letting it dry off*.

ἄ-πρηκτος, -ον (d(ν) priv. + πρήσσω): *fruitless, useless* B 376; ἀπρηκτον B 121, adverbially: *fruitlessly, without result*.

ἀ-πριάτην (d(ν) priv. + πριάμαι), adv.: *without ransom, without purchase, unbought* A 99.

ἀ-πτόλεμος, -ον (d(ν) priv.): *unwarlike* B 201.

ἀπτω, mid. ἀπτεται P 631: *strike, hit*; imperf. ἤπτετο Π 778: *were striking (laying hold of their victims)*, imper. ἀπτέσθω B 358: *touch, part. ἀπτό-*

*μερον* Π 577: *laying hold of*, ἀπτομένη Π 9: *snatching*, inf. ἀπτεσθαι B 152: *lay hands on, seize*; aor. ἤπατο: *clasped* A 512; *seized* O 704, part. ἀψάμενος Ω 508, -οι Ω 357: *touching*; primary meaning: *fasten*.

ἀπ-ώθew, fut. ἀπώσει A 97; aor. ἀπώσει P 649, ἀπώσαν Φ 537; mid. aor. ἀπώσατο Ω 508, ἀπό . . . ώσατο Z 62, inf. ἀπώσασθαι Π 251, part. ἀπωσάμενος Σ 13, ἀπωσάμενοι Π 301: lit. *push away a heavy burden, remove from* A 97, *drive away (from)* Π 251, *thrust back* Ω 446, *move back, remove* Ω 508.

ἀπώλεσεν Ω 44, see ἀπόλλυμι.

ἀπωσάμενος Σ 13, ἀπώσαν Φ 537, ἀπώσασθαι Π 251, ἀπώσατο Ω 508, ἀπώσει A 97, ἀπώσεν P 649, see ἀπώθew.

ἔρα A 308, ἔρ' A 46, ἔρ A 8, ῥα A 56, ῥ' A 458 ('AP, ἀραρίσκω, ergo): lit. *fittingly*; hence accordingly A 65, 68, 599, or the inferential *so, then* A 8; it recapitulates: *so then, you see, you know, naturally, as you may imagine, for this reason then it was that* A 96, 115; temporal: *then, straightway then it was that* A 46, *then, thereupon, next in turn* B 103, *then, just at that moment* Γ 374.

φραιώς, -ή, -όν, φραιῶσιν Π 161: *thin*.

ἀράομαι (ἀρή), imperf. ἠράτ(ο) A 35; aor. ἠρήσατο A 351, ἠρήσαντο Γ 318, inf. ἀρήσασθαι Z 115: *pray*.

ἀρ-αρ-ίσκω (redupl. 'AP, ars, arma, arto): lit. *fit, suit*, 1st aor. part. ἀρσαυρες: *having suited* it to my mind A 136; 2d aor. ind. ἀραρον intrans.: *were closely joined together* Π 214, subj. ἀράρη trans.: *builds* Π 212; 2d perf. part. intrans. ἀρηρός Ω 269, ἀραρυῖα O 737, Ω 318, ἀραρυίας Γ 331, Π 132: *arrayed with, fitted with*, ἀρηρότες O 618: *closely joined together, embattled*;

plup. intrans. ἀρῃει Γ 338: *filled*;  
aor. pass. ἤρθεν II 211: *were serried*  
(*pressed close together*).

ἀράσσω, aor. ἀραξε II 324: *break*.

ἀργαλός, -η, -ον (ἀλγος) A 589: *hard*,  
*cruel, difficult, grievous*.

Ἀργαῖδης: *son of Ar'geas*, Polymel'us II  
417.

Ἀργείος, Ἀργεῖη, Ἀργεῖον (from Ἀργέ-  
φις, *Argivus*): *Argive*, epithet of  
Helen B 161. Plur. Ἀργεῖοι B 159:  
*Argives, Greeks*.

Ἀργεῖ-φόντης (from ἀργεῖ, locative of  
ἀργής + φάινω), an epithet of Hermes  
B 103: lit. *he who appears in bright-  
ness (swiftness)*, i.e. *swift appearing  
one, swift messenger*. He is the dawn  
whose coming quenches the stars of  
night (i.e. the eyes of Argus). It is  
usually translated "slayer of Argus,"  
following the false etymology from  
"Ἄργος + ΦΕΝ, found in φονεύω, *kill*.  
It is better to leave the word untrans-  
lated, using it as a proper name.

ἀργεννός, -ή, -όν (ἀργεο-νός, ἀργής):  
*white, white-fleeced* (of sheep) Γ 198,  
Z 424, *shining* (of linen) Γ 141.

ἀργής, dat. ἀργῇτι Γ 419 (ἀργός, cp. *ar-  
gentum*) adj.: *bright, white*.

ἀργυ-κέραινος (ἀργής + κεραυνός), found  
only in the vocative X 178: *Lord of  
the bright lightning*.

ἀργί-πους, -ποδος (ἀργής + πούς): *fleet-  
footed* Ω 211.

Ἄργος, -εος: *Ar'gos*, see note on A 30.

ἀργός, -ή, -όν (ἀργυρος, *argentum*): lit.  
*bright-white, glancing, glittering, twin-  
kling*; hence, of dogs, *swift, fleet, flick-  
ering-footed* A 50.

ἀργύρεος, -η, -ον (ἀργυρος): *of silver*,  
*silver* A 49, *silver-studded* A 219.

ἀργυρό-ηλος, -ον (ἥλος): *silver-studded*,  
*with studs of silver*; see notes on B 45,  
A 219, 246.

ἀργυρό-πεζα (πέζα, a supposed secondary  
form of πούς): *with feet white as silver*,  
*silver-footed* A 538, an epithet of Thetis.

ἀργυρό-τοξος, -ον: *bearing the silver bow*;  
as a noun *lord (god)* of the *silver bow*  
A 37, an epithet of Apollo.

ἄργυ-φος, -η, -ον (ἀργός + suffix φος,  
applied to animals): *pure white* Ω 621.

ἀρειή, ἡ (ἀρή): *chiding* P 431.

ἀρείων, ἄρειον ('ΑΡ, ἀρ-ε, ἀρετή), com-  
parative of ἀγαθός: *better, more war-  
like* A 260, *more martial* O 736.

ἀρίσθαι II 88, see ἀρτυμαι.

ἀρίσκω (ἀρ-αρίσκω), fut. mid. ἀρεσσό-  
μεθ(α) Z 526: *will make good, will  
make up for*.

Ἀρετῶν, -ονος: *Areta'on*, a Trojan Z 31.

ἀρετή, ἡ (ἀρ-αρίσκω, ἀρείων, ἄριστος):  
*pro prowess in war* X 268; plur. *excel-  
lence* O 642.

(1) ἀρή, ἡ (ἀράομαι): *prayer* O 598.

(2) ἀρή ἡ ('Αρης): *ruin, destruction*,  
*calamity* II 512, Σ 213.

ἄρῃαι II 84, see ἀρτυμαι.

ἀρήγω (ἀρωγός), -γει P 630, subj. ἀρήγγω  
B 363, inf. ἀρήγειν A 521, part. ἀρήγων  
II 701; fut. inf. ἀρήξειν A 77; aor. inf.  
ἀρήξαι A 408: *aid, help, succor, give  
aid to*.

ἀρηι-κτάμενος ('Αρης + κτείνω): *fallen in  
battle* X 72.

Ἀρηι-λύκος ('Αρης + λύκος): *Arei'llycus*,  
a Trojan II 308.

ἀρήμιος, -ον ('Αρης): *warlike* Γ 339, II  
42, *of war, martial* Z 340.

ἀρηι-φάτος, -ον ('Αρης + ΦΕΝ): *slain  
in war* Ω 415.

ἀρηι-φίλος, -ον ('Αρης + φίλος): *dear to  
Ares, fondling of Ares* Γ 21.

ἀρήξαι A 408, ἀρήξειν A 77, see ἀρήγω.

ἀρήρει Γ 338, ἀρηρός Ω 269, ἀρηρότες O  
618, see ἀραρίσκω.

Ἄρης, -ηος (see D. 85): *A' res*, son of  
Zeus and Hera, god of the wild moil

of war B 110; by metonymy: *war, conflict, battle* B 381, 440.

**ἀρητήρ**, -ῆρος, ὁ (ἀράομαι): *one who prays, prayer, priest* A 11, 94.

**ἀρητός**, -ή, -όν (verbal adj. of ἀράω): *accursed, execrable* Ω 741.

**Ἄρητος** (ἀράομαι): *Are'tus*, son of Priam P 494.

**ἀρι-** (cp. ἄρι-) ('AP, ἀπελὼν, ἀριστος, ἀρετή), an inseparable particle intensifying the word with which it is compounded (*very much*); see the following word and D. 110.

**ἀρί-ζηλος**, -ον and -ος, -η, -ον (ἀρι- + δῆλος): *very clear, plainly seen* Σ 219.

**ἀριθμέω** (ἀριθμός), aor. pass. inf. ἀριθμηθήμεναι B 124: *number themselves, be numbered*.

**Ἄριμοι**: *Ar'imi*, a people in Cilicia B 783.

**ἀρι-πρεπής**, -ές (ἀρι- + πρέπω): *preëminent* Z 477; ἀριπρεπές Σ 207, adv.: *conspicuously*.

**Ἄρισβη**: *Aris'be*, a city in the Troad Z 13.

**ἀριστερός**, -ή, -όν: *left* II 106.

**ἀριστεύς**, -ηος, ὁ dat. plur. ἀριστήεσσι A 227 (ἀριστος): *best, noblest, prince* Γ 44; in plur. *princes, champion warriors* B 404.

**ἀριστεύω** (ἀριστος), inf. ἀριστεύειν Z 207; iterat. imperf. ἀριστεύεσκε Z 460: *be the best, be the foremost in battle* II 292; ἀριστεύεσκε μάχεσθαι: *was ever the best warrior* II 551.

**ἀριστον**, τό (ἡρι): *early meal* Ω 124.

**ἄριστος**, -η, -ον (AP, ἀρ-ε, ἀρετή), superl. of ἀγαθός: *best* A 244, *bravest* Z 188, *greatest, mightiest* A 91, *foremost* Z 78, *chiefest* Z 7, *most excellent* A 69, *fairest* Γ 39, 124, *of the noblest blood* Z 209; plur. *chieftains, princes* Γ 19; ἀρίστα Z 56: *excellent deeds*.

**ἀρκέω** (ἀρκιος), aor. ἤρκεσε Z 16: *keep off, save from*.

**ἀρκιος**, -η, -ον (ἀρκέω): *certain* B 393, lit. *it will not be certain for him to escape*, i.e. *he will surely not escape*.

**ἄρμα**, τό (ἀραπλῶω): *car, chariot* B 384; ἀνατῆς ἄρμα καὶ ἵππους Ω 440: *leaped on the chariot behind the horses*.

**ἀρμόζω** (ἀραπλῶω), aor. ἤρμουσε Γ 333, trans.: *he fitted it to himself*.

**ἀρμονίη**, ἡ (ἀραπλῶω, ἀρμόζω), plur.: *covenants, agreements* X 255.

**φάρνα** (δρήν), acc. sing. Γ 119, X 310; dual φάρνε Γ 246; plur. φάρνες X 263, φαρνῶν A 66, φάρνεσσι II 352, φάρνας Γ 117: *lamb, sheep*.

**ἀρνεώς**, ὁ (though from φάρνα it preserves no trace of the φ): *ram* Γ 197.

**ἀρνευτήρ**, -ῆρος, ὁ: *diver* II 742.

**ἄρνευμαι** (Engl. "earn"), part. conative in force, ἀρνύμενος Z 446, ἀρνύμενοι A 159; imperf. dual (conative), ἡρνούσθην X 160; 2d aor. ἤπερο Γ 373, ἡρόμεθα X 393, subj. ἄρῃαι II 84, opt. ἀροίτο X 207, inf. ἀρέσθαι II 88: *gain, win, earn*; conative, *strive to gain, win, earn*.

ἀροίτο X 207, ἀρέσθαι II 88, see ἀρνευμαι.

**ἄρουρα**, ἡ (ἀρόω, arvum): lit. *plow-land; field* Z 142, *lands* X 490, *earth* Γ 246, *space* Γ 115.

**ἀρπάζω** (ἀ- proth. + ἄρπη, rapio), fut. part. ἀρπάζων X 310; aor. ἤρπασε X 276, part. ἀρπάζας Γ 444: *seize, snatch, draw forth*.

**ἀρπακτήρ**, ὁ (ἀρπάζω): *robber, plunderer* Ω 262.

**ἄρπυια**, ἡ (ἀρπάζω): lit. *snatcher*, said of the storm gust; hence *storm goddess, bride of the storm, storm mare* II 150.

**ἄρπυιες** A 136, see ἀραπλῶω.

**Ἄρτεμις**: *Ar'temis*, daughter of Zeus and Leto, sister of Apollo, goddess of the chase Z 205.

**ἀρτι-φρής**, -ές (ἀρπλσκω + φέτος): *clever of speech, glib of tongue* X 281.

**ἀρτύνω** (ἀρπλσκω, ἀρτιος), imperf. mid. ἤρτύετο B 55: lit. *put in order for himself, i.e. unfolded his cunning plan.*

**ἀρχεύω** (ἀρχός, ἀρχή), imper. ἀρχεῖ B 345: *lead, be commander.*

**ἀρχή**, ἡ (ἀρχω): *beginning* Γ 100.

**ἀρχός**, ὁ (ἀρχω): *leader, captain* A 144.

**ἄρχω** (ἀρχός), ἀρχει B 805; imper. ἀρχε II 65, imperf. ἤρχε A 495: *be the first* B 378, *lead the way* A 495, Γ 420, *be leader of, command* B 805, *begin in advance of others* A 571, B 84, 433, *set on foot* P 597, *lead* Π 65.

**ἄσαι** X 267, see ἄω.

**ἄσβεστος**, -η, -ον (ἀ(ν) priv. + σβέν-νυμι): *inextinguishable, unquenchable* A 599.

**ἄσπεσθαι** Π 717, see ἄω.

**ἄσθμα**, τό (AN, *breathe*): *breath* Π 109.

**ἄσθμαίνω** (ἄσθμα), part. (πολλά) ἄσθμαίνοντα Π 826: *that draws difficult breath.*

**Ἄσιόδης**: *son of A'sius* P 583.

**Ἄσιος**: *A'sius*, son of Dymas, brother of Hecabe Π 717.

**Ἄσιος** adj.: *Asian* B 461, the Asian mead in Lydia.

**ἀσκέω**, imperf. ἤσκεεν Γ 388: *was wont to work with skill.*

**ἀσκηθής**, -ές (ἀ(ν) priv. + a supposed σκήθος = "scathe," Germ. Schaden): *uninjured, scathless* Π 247.

**ἄσκοπος**, -ον (ἀ(ν) priv. + σκοπέω): *unforeseeing* Π 157.

**ἀσκής**, ὁ: *bottle* (skin of an animal) Γ 247.

**ἀσπαίρω** (ἀ-prothetic + ΣΠΑΡ, *sperno*), part. ἀσπαίροντας Γ 293: *gasping.*

**ἀσπασίως** (ἀσπάσιος): *with joy* Σ 232.

**ἀσπερχές** (ἀ-proth. + σπέρχω), neuter as adv.: *forever, without ceasing* Π 61, *vehemently* X 10, 188.

**ἄσπετος**, -ον (ἀ(ν) priv. + ΣΕΠ, say, cp. ἔσπερε): lit. *unspeakable, unutterable*

Γ 373; hence *unspeakably great, endless, boundless* B 455, *infinite* Π 300, *great store of* Ω 784, *firm* Ω 738.

**ἀσπιδιότης** (ἀσπίς): plur. *bearing shields, targeteers* Π 167.

**ἀσπίς**, -ιδος, ἡ: *shield* B 389.

**ἀσπιστής** (ἀσπίς), gen. plur. ἄων Π 490: *shieldmen.*

**ἀσπouδai** (ἀ(ν) priv. + σπouδή): *without a struggle* X 304.

**ἄσσ(α)** A 554 = ἄττα = ἄ τινα, see ὅσ τις and D. 135.

**ἄσσον** (ἀγχι, ἀγγιον) A 335, comparative of ἀγχι, see D. 109 bis: *nearer* A 567.

**ἄσταχυς** (ἀ-proth. + στάχυς): *heads of grain* B 148: *and the plowed field nods (to the breeze) with its heads of wheat (or barley).*

**ἀστέμφής**, -ές (ἀ(ν) priv. + στέμβω, *press*, our "stamp"): lit. *not to be pressed*; hence *steadfast, firm, stiff, unmoved* Γ 219, B 344.

**ἀστερόεις**, -εσσα, -εν (ἀστήρ): *starry* Z 108; ποικίλον ἀστερόεντα Π 134: *particolored and bestarred.*

**ἀστεροπητής**, ὁ (ἀ-prothetic + στεροπή + suffix -της of the agent): lit. *the lightener*; *hurler of the lightning, lord of the lightning* A 580, 609.

**ἀστήρ**, -έρος, ὁ (ἀ-prothetic + ΣΤΕΡ *strew, stella, "star"*): *star* Z 295.

**ἀστράπτω** (cp. ἀστεροπή), part. ἀστράπτων B 353; aor. part. ἀστράψας P 595: *lighten, hurl the lightning.*

**φάστν**, -εος, -τό: *city, town* B 332; κατὰ φάστν X 1: *throughout the city*; φάστν-δε Π 778: *to the city.*

**Φαστύ-φάλος**: *Asty'alius*, a Trojan Z 29.

**Φαστυ-φάναξ**, -ακτος (φάστν + φάναξ): *Asty'anax*, son of Hector and Andromache Z 403.

**Φαστυ-βοήτης** (φάστν + βοάω): *crier to the town, town crier* Ω 701.

ἀ-σώφηλος, -ον (ἀ(ν) priv. + σοφός): lit. *unintelligent; spiteful, insulting* Ω 767.

ἀ-σφάλης, -ές (ἀ(ν) priv. + σφάλω), neuter as adv.: *without faltering* O 683; ἀσφάλως P 436: *immovably*.

ἀ-σφάραγος, ὁ (ἀ- proth. + ΣΦΡΕΓΓ, swallow): *windpipe* X 328.

ἀ-σχαλῶ (ἀ(ν) priv. + σχαλ from ΣΕΧ, endure), ἀσχαλᾷ B 293, ἀσχαλάουσι Ω 403, inf. ἀσχαλεῖν B 297, part. ἀσχαλόντα X 412: *chafe, fret, be annoyed, be impatient (fretted), be beside oneself*.

ἀ-σχετος, -ον (ἀ(ν) priv. + ἔχω): *ungovernable* Π 549.

ἀ-τάλαντος, -ον (ἀ- cop. + τάλαντον): lit. *of the same balance (weight); hence equal in weight (value), peer of* B 169.

ἀταλά-φρων, -ονος (ἀταλός, youthful + φρήν): *tender* Z 400.

ἀτάρ, at the beginning of the sentence, introducing a transition to a new thought: *but, yet* A 166, often simply *and* Γ 268, 270, *for* A 506.

ἀ-τάρβητος, -ον (ἀ(ν) priv. + ταρβέω): *undaunted, unrelenting* Γ 63.

ἀ-ταρπός, ἡ (ἀ- proth. + τρέπω): *track, path* P 743.

ἀταρτηρός, -όν: *harsh, bitter, injurious, insulting* A 223.

ἀτασθαλία, αἰ (ἀτάσθαλος): *wantonness* X 104.

ἀτάσθαλος, -ον: *accursed* X 418.

ἀ-τερής, -ές (ἀ(ν) priv. + τέρω): lit. *not to be rubbed away; hence (1) firm, lasting, enduring. (2) unwearied, unwearied, indefatigable, unconquerable, unyielding* Γ 60, P 555, *unworn* O 697.

ἀ-τελεύτητος, -ον (ἀ(ν) priv. + τέλος, τελευτάω): *unaccomplished, unfulfilled* A 527.

ἄτερ + gen.: *apart from* A 498.

ἄτη, ἡ (δάτη, δάω): *folly, madness, insatiation, blindness of soul* A 412, *blindness* Π 805, *sin* Ω 28, *curse* Ω 480.

ἀ-τίμῳ (ἀτιμάω), aor. ἡτίμασεν A 11: *dishonor, slight, treat with disrespect*.

ἀ-τιμάω (ἀ(ν) priv. + τιμή, τιμός), aor. ἡτίμασεν A 356, opt. ἀτιμήσειε Z 522: *do despite to, dishonor* A 94, *make light of* Z 522.

ἀ-τιμήτος, -ον (ἀ(ν) priv. + τιμή, τιμός): *dishonored* Π 59.

ἄ-τιμος, -ον (ἀ(ν) priv. + τιμή): *dis-honored* A 171. Comp. ἀτιμότερον Π 90: *minished of honor*. Superl. ἀτιμότης A 516: *least in honor, most dishonored*.

ἀτιτάλλω (ἀταλός, the τι being reduplication, ἀτάλλω), imperf. ἀτίταλλεν Π 191, Ω 280; aor. ἀτίτηλα Ω 60: *rear, nourish tenderly*.

Ἄτρεϊδης, -ᾱο (ἀ(ν) priv. + τρέω): *son of A'treus, Agamemnon* A 7, or Menelaus P 580; dual Ἄτρεϊδα A 16; plur. Ἄτρεϊδας Z 437.

Ἄτρεϊων, -ωνος (ἀ(ν) priv. + τρέω): *son of A'treus* A 387, Agamemnon.

ἀ-τροκής, -ες (ἀ(ν) priv. + τρέπω, torqueo, twist): lit. *not twisted; undistorted*; adv. ἀτροκέως: *exactly, accurately, truly* B 10, Ω 380.

ἀ-τρέμας (ἀ(ν) priv. + τρέμω), adv.: lit. *without trembling; hence still, quiet, motionless* B 200.

Ἄτρεύς (ἀ(ν) priv. + τρέω, Dauntless): A'treus, son of Pelops, father of Agamemnon and Menelaus B 23.

ἄ-τρομος (ἀ(ν) priv. + τρέμω): *fearless, steadfast* Π 163.

ἀ-τρογέτος, -ον (etymology uncertain; some derive it from ἀ(ν) priv. + τρώγη (καρπός) = ἄκαρπος): lit. *that produces no vintage (wine harvest)*; hence barren, unvintaged, desert A 316. Others derive it more correctly from

ἀ(ν) priv. + τρώω, *rub, wear away*; hence *restless*. Epithet of the sea A 316, 327 and the air P 425.

ἀ-τρῦτόνῃ (ἀ(ν) priv. + τρώω, *rub, wear out, waste*): lit. *not to be rubbed away (wearied out)*; hence *untiring, unwearied, indomitable, indefatigable* B 157. Epithet of Athene.

ἄττα: *father*, pet name of endearment P 561.

ἀτύζομαι, part. ἀτυζόμενος Z 38, ἀτυζόμενοι Z 41, ἀτυζομένην X 474: aor. part. pass. ἀτυχθεὶς Z 468: *bewildered, dazed, frightened, distracted, distraught, dismayed* Z 41, X 474, *fly in rout* Σ 7, *take flight* Z 38; ἀτυζομένην ἀπολέσθαι X 474: *terror-stricken to the point of death*.

\* Ἀτύμνιος: *Atym'nious*, a Lycian II 317.

αἶ: *again* A 540, *now, in turn, in his turn* Γ 200, *on the other hand* B 198.

αὐγή, ἡ: *bright light, gleam* X 134, *glare* Σ 211, *blaze* B 456; plur. *rays* II 188.

αὐδάω (αὐδή), imperf. ἦδα A 92; aor. part. αὐδήσας II 76: *speak, shout*; ἀντλον ἦδα Γ 203: *replied*.

αὐδή, ἡ (ἀελδω): *speech, voice* A 249.

αὐθ' A 370, see αἶρε.

αὐθι (αὐτός, αὐτό-θι): *right there, in his place* A 492, Ω 470, *on the spot* Z 281, *here* B 435, *there* B 328, Γ 244.

αὐλή, ἡ (aula): *court, courtyard* Z 247.

Ἀύλις (αὐλὶς camp): *Au'lis* B 303.

αὐλ-ῶπις, -ῖδος (αὐλός + ὦψ): *with up, right socket* (to receive the plume or crest of the helmet) II 795.

αὔος, -η, -ον (αὖω): *dry, dried* P 493.

ἀύσας Z 110, ἀύσαντες II 566, ἀυσάντων II 277, αὔσε Γ 81, see δύω.

αὐτ' A 202, see αἶρε.

αὐτ-άρ (αἶρε + ἀρα). (1) adversative conjunction of contrast, stronger than δέ: *but* A 51, 127, *still, yet, however, only* A 118, Γ 1, 18. (2) conjunction

of transition: *now* A 464, *then, further* A 348, *may* A 282, *in that case* Γ 290, *on the contrary* X 390; often simply *and* B 105, 218.

αὐ-τε A 206, αὐτ' A 202, αἶθ' A 370 (αὐτεμ): lit. *and again; again* A 237, *on the other hand* A 202, *then, in turn* A 206, *in his turn* Γ 225, *besides, further* Γ 180, *in answer* Z 381, *now* Γ 67, *hereafter* A 340.

αὐτή, ἡ (ἀδω, cry): lit. *clamor* B 97, *noise* B 153; but usually: *battle cry, war cry* A 492; sometimes: *battle* O 718.

αὐτ-ἡμαρ (αὐτός + ἡμαρ): lit. *for the day itself* (see note on A 53), i.e. *for the one day, for the moment, for the time being* A 81.

αὐτίκα A 199, αὐτίκ' A 386, αὐτίχ A 118 (αὐτός): *instantly, straightway* A 199, 539, *forthwith* A 386, *on the instant* A 118, *with all speed* Ω 226.

αὐ-τις (cp. αἶ-τε): *again* A 513, *back, back again* A 27, *now again* Σ 153, *a second time* B 276, *another time, some day* A 140, Γ 440.

αὐτό-θι (αὐτός): *on this very spot, right here* B 332, *here* B 237, *there* Γ 428.

αὐτο-κασί-γνητος, ὁ (αὐτός + κάσις + γίγνομαι): *own brother, own brother born, uterine brother* Γ 238.

αὐτό-ματος, -η, -ον (αὐτός + ΜΕΝ, μα, μέμα-α): *of one's own accord* B 408.

Ἀὐτο-μέδων, -οντος (αὐτός + μέδομαι): *Autom'edon*, son of Diodes, charioteer of Achilles II 684, of Patroclus II 145.

Ἀὐτό-νοος (αὐτός + νῶος): *Auton'oüs*, a Trojan II 694.

αὐτός, -ή, -ό: (1) reflexive: *self; myself, thyself, himself, herself* A 420; plur. *themselves; own, their own* Z 439, *theirs* Γ 301, *mine own* Z 446. (2) intensive: *myself, etc. i.e. in person, with mine own hands* A 137, 161, 185, *in real presence* Φ 600, *by (of) one's own act,*

of one's own authority A 356; plur. *they themselves*, i.e. *the men* A 51, Z 40, Ω 499; *the bodies* A 4; αὐτὸς ἀπονόσφι B 233: *for thyself alone*; σ' αὐτὸν X 351: *thy body*; κατ' ἐμ' αὐτὸν A 271: *by myself, on my own account*, played *my part* (in the fight). Often it is merely a pronoun of the third person: *he* A 47, *him* A 218, *her* Γ 458, Z 91, *it* Γ 362, *them* A 461; ἐπ' αὐτῶν X 153: *hard by them*.

αὐτο-σχεδὰ (αὐτὸς + ἔχω): *hard at hand, very near* Π 319.

αὐτο-σχεδόν (see last word): *hand to hand, in close combat* O 707, at close quarters O 746.

αὐτως (αὐτὸς): *lit. in the very way, just so* B 138, Γ 339, *just so*, i.e. *vainly* B 342, *just so*, i.e. *as before, unchanged, even as he fell* Ω 413, *just so*, i.e. *empty-handed* A 133, *just as I am* X 125, *as thou art* Σ 198, *as it is* A 520, *just, a mere* Γ 220, *simply, no more than* Π 117, *only* P 633.

αὐχὴν, -ένος, ὁ: *neck* Z 117.

αὔω, aor. ἤυσ' Σ 217, αὔσε Γ 81, part. αὔσας Z 110, X 294, αὔσαρτες Π 566, αὔσαντων B 334, Π 277: *cry, shout aloud*; μακρὸν αὔσας X 294: *with a loud shout*.

ἀφαιρέομαι, ἀφαιρέεται A 182, inf. ἀποαιρεῖσθαι A 230, imper. ἀποαίρεο A 275, fut. inf. ἀφαιρήσασθαι A 161; 2d aor. ἀφείλετο Π 689, ἀπὸ . . . εἴλετο Γ 294, ἀπὸ . . . ἔλοντο Π 663, subj. ἀφέλωμαι X 257, ἀπὸ . . . ἔλονται Π 82, opt. ἀφελοίμεθα Π 560, ἀπὸ . . . ἔλοιτο Π 650, 655, inf. ἀφελέσθαι Π 54, imper. ἀφείλεο X 18, ἀφείλεσθε A 299: *seize from, take from* A 275, *take away* A 161, *bereave* A 182, *strip from* Π 650, 663, *strip of* Π 545, *rob of* Π 655.

ἀφ-αμαρτάνω, 2d aor. ἀφάμαρτε X 290, ἀπὸ . . . ἀμαρτε P 609, part. ἀπὸ . . .

ἀμαρτῶν X 505, ἀφ-αμαρτούση Z 411, secondary 2d aor. ἀφήμβροτε Π 466: *miss* (an object aimed at) Π 322, *lose* Z 411.

ἀφ-αμαρτο-φειής, -ες (ἀπό + ἀμαρτάνω + φέω): *lit. missing the point in speech; rambling speaker, blunderer* Γ 215.

ἀφάοντα Z 322, see ἀφάω.

ἄ-φαντος, -ον (ἀ(ν) priv. + φαίνω): *lit. invisible; unknown* Z 60.

ἄφαρ: *at once, instantly* A 349, 594, *straightway* B 453.

ἄ-φασίη (ἀ(ν) priv. + φημί, φάσαι): *speechlessness* P 695.

ἀφάω (ἄπτω), part. ἀφάοντα Z 322: *handle*.

ἀφίη Π 590, ἀφίη Γ 317, see ἀφίημι.

ἀφείλεο X 18, ἀφείλετο Π 689, ἀφελέσθαι Π 54, see ἀφαιρέομαι.

ἄφενος, τό: *wealth* A 171.

ἀφίστασαν O 675, see ἀφίστημι.

ἀφήη P 631, ἀφήσω B 263, see ἀφίημι.

ἄ-φθιτος, -ον (ἀ(ν) priv. + φθίω): *im-perishable, unchangeable, immortal* B 46.

ἀφ-ίημι, imperf. ἀφίει A 25, 379, fut. ἀφήσω B 263; 2d aor. subj. ἀφήη P 631, ἀφίη Π 590, opt. ἀφίη Γ 317: *send away, dismiss, give dismissal to* A 25, B 263; *take away* Π 613; *cast, hurl* Γ 317, Π 590.

ἀφ-ικάνω, ἀφικάνει Z 388: *is (has) come*.

ἀφ-ικνέομαι, 2d aor. ἀφίκοντο X 208, Ω 329, subj. ἀφίκωμαι Ω 431, ἀφίκεται Π 63, ἀφίκωνται P 454: *come, reach*.

ἀφ-ίστημι, 2d aor. ἀπέστη Γ 33; plur. ἀφίστασαν O 672, 675: *step away, spring back* Γ 33, *withdraw* O 672.

ἄφλαστον, τό: *ensign or knob on the stern of the ship* O 717.

ἀφλοισμός, ὁ (ἀ- proth. + φλιδάω): *foam* O 607.

ἀφνειός, -ον (ἄφενος): *rich* Z 47.

**ἀφ'ορμάομαι**, aor. opt. pass. ἀφορμηθεῖεν B 794: *sally forth*.

**ἀφραδής**, -ής (ἀ(ν) priv. + φράζω), adv. ἀφραδέως Γ 436: *inconsiderately, recklessly*.

**ἀφραδής**, ἡ (ἀ(ν) + φράζω): *unskillfulness* B 368; ἀφραδίη Π 354: *by the witlessness*.

**ἀφραίνω** (ἀ(ν) priv. + φρήν), part. ἀφραίνωσα B 258: *rave, talk folly, be foolish*.

**Ἀφροδίτη**: *Aphrodite*, daughter of Zeus and Dione, goddess of love and beauty, wherewith she endows the women she loves. In the *Iliad* she is mated with Ares; in the *Odyssey* she is the wife of Hephaestus; possessed by many, she bore Golgus and Beroe to Adonis, Priapus to Ares and Adonis, Hermaphroditus to Hermes, Eryx to Butes, Rhodus to Poseidon, Aeneas to Anchises. She is a patroness of the Trojans, especially of Hector, Paris, and her son Aeneas Γ 54.

**ἄφρων**, -ων (ἀ(ν) priv. + φρήν): *senseless, witless* Π 842, Ω 157, *fool* Γ 220.

**ἄφυλλος**, -ων (ἀ(ν) priv. + φύλλον): *leafless, stript of leaves, dry* B 425.

**ἀφύσσω**, part. ἀφύσσων A 598; fut. inf. ἀφύξειν A 171; mid. pres. part. ἀφυσσόμενοι Γ 295; aor. ἀφύσσατο Π 230: lit. *ladle out wine from a mixing bowl* A 598, *draw* Γ 295, Π 230; then in a transferred sense: *heap up* A 171.

**Ἀχαιίς**, -ίδος, ἡ: *Achaean land* (γαλή understood) A 254; plur. Ἀχαιίδες B 235: *women of Achaea* (Greece).

**Ἀχαιοίς**, -ῆς, -ῶν, with ἀνὴρ Γ 167, 226: *Achae'an* (Greek); usually plur. Ἀχαιοί A 2: *Achae'ans* (Greeks), the name of a tribe which resided in Thessaly, from whom the name spread over all Greece. See note on A 2.

**Ἀχελώϊος**: *Achelo'us*, not the famous river in western Greece between Aetolia and Acarnania, but one in Phrygia Ω 616.

**ἀχερῶς**, -ίδος, ἡ: *silver poplar* Π 482.

**ἀχέω** (ἄχος, ἄχομαι), part. ἀχέων Ω 128: *having woe for, with woe*.

**Ἀχιεύς** A 199, **Ἀχιλλεύς** A 7, gen.

**Ἀχιλλῆος** A 1, **Ἀχιλλῆος** A 240, dat.

**Ἀχιλλῆι** A 319, **Ἀχιλλῆι** A 283, acc.

**Ἀχιλλῆα** A 558, **Ἀχιλλῆα** Φ 550, voc.

**Ἀχιλλεῦ** A 74, **Ἀχιλλεῦ** A 131: *Achilles*, son of Pe'leus and The'tis (a goddess of the sea), grandson of Ae'acus; he was therefore prince of the Myrmidons and the Hellenes in Thessaly. At his birth his mother, wishing to make him invulnerable, plunged him into the river Styx, but she held him by the heel, which, being unwetted by the water of Styx, remained vulnerable and finally received the wound which caused his death. He took part in the expedition against Troy, not because he had been one of the suitors for Helen, but because Calchas had foretold that Troy could not be taken without him. But Thetis, knowing that he would perish at Troy, secreted him in the garb of a young lady at the court of Lycomedes, king of the island of Scyros. There he was known as Pyrrha, and by Deidamia, one of the daughters of Lycomedes, he there begat Pyrrhus, also called Neoptolemus, who, after his father's death, was brought to Troy and assisted in the destruction and sack of Troy. When the whereabouts of Achilles became known, Odysseus went as a peddler to the court of Lycomedes where he displayed jewelry and arms to the ladies of the palace. Achilles, disguised as Pyrrha, could not conceal his enthusiasm at the sight of the arms, and



being detected in this way was forced to go to the war. He was the biggest, the bravest, and the most handsome of the Achaean heroes. The story of his deeds began in the lost *Cyp'ria* (an epic poem by Stasinus of Cyprus), it fills a great part of the *Iliad* of Homer, and was continued in the lost *Aethi'opis* (an epic poem by Arctinus of Miletus). After the death of Hector, with the story of whose ransom and burial the *Iliad* closes, Achilles was killed by a wound in the heel, caused by an arrow from the bow of Paris. In spite of fierce fighting for it on the part of the Achaeans, the Trojans secured his corpse, which was ransomed by the Achaeans at the price paid by Priam for Hector's body. His ashes were buried at the promontory of Sigeum, where a funeral mound was erected by the side of that of Patroclus. His shade resided in the island of Leuce (in the Black Sea) along with those of other darlings of the gods. There he met the shade of Helen later on, and by her he begat Euphron. Achilles was worshiped as a hero (demi-god) throughout Greece down to a late period. Alexander the Great claimed descent from him and, in company with all his generals, marched round the barrow of the hero, pouring a solemn drink offering in his honor.

**ἀχλὺς**, -ύος, ἡ: *mist* O 668.

**ἄχνη**, ἡ: *foam* O 626.

**ἄχνημαι** (**ἄχος**, *pain*, **ἄχομαι**), **ἄχνηται** Z 524, part. **ἄχνύμενος** A 103: *grieve, be distressed, be in sorrow (pain)* O 651; **ἄχνυμένη κῆρ** Ω 773: *with pain at heart*; **ἄχνύμενος** A 103: *sore displeased, ἄχνυμένοι* B 270: *vexed*.

**ἄχος**, -εος, τό: *grief, pain* A 188, *sorrow*

B 171, *calamity* II 22; plur. **ἄχαια**: *griefs, remorse, penitence* Γ 412.

**ἀχρεῖον** (ἀ(ν) priv. + **χρεός**, *debt, need*), neuter as adv.: *uselessly, helplessly*; **ἀχρεῖον ἰδών** B 269: lit. *having seen a useless sight, with useless look, i.e. with embarrassed (helpless, silly) look*.

**ἄχρῃς** (μέχρῃς): *utterly, altogether* P 599: *utterly struck away the bone, i.e. the arm came clean off* II 324.

**ἄψ** (ἀπό): *back* A 220, *behind him* Γ 325, *backward* Σ 224, *again* A 60, *afterwards* Z 427.

**ἀψάμενος** Ω 508, **ἀψάμενοι** Ω 357, see **ἄπτω**.

**ἄψορρος**, -ον: *back, back again* Γ 313, Ω 330; **ἄψορρον** II 376, neuter as adv.: *back*.

**ἄω** (ΣΑ, *satiare, sa-tur*; the first syllable is *anceps*), fut. **ἄσεσθε** Ω 717; aor. inf. **ἄσαι** X 267, Ω 211: *sate, have one's fill, glut* (with blood).

## B

**B** = *Iliad* ii.

**βάζω**, imperf. **ἐβάζερε** II 207: *clamor against*.

**βαθυ-δινήεις**, -εσσα, -εν (**βαθύς** + **δινέω**): *deep-eddying* Φ 603.

**Βαθυ-κλῆς** (**βαθύς** + **κλέος**): *Bath'y'cles, a Myrmidon* II 594.

**βαθύ-κόλπος**, -ον (**βαθύς** + **κόλπος**): *deep-bosomed* Ω 215.

**βαθύς**, -εία, -ύ: *deep* A 532, *low-lying* B 92, *deep-standing, i.e. high*, B 147.

**βαλῆν** Ω 246, see **βαλνω**.

**βαλνω** (**βαλ-νω**, *venio*), part. **βαλνων** II 503, imperf. **ἐβαινε** P 541, **ῥβαινε** Φ 529, **ἐβαινον** A 437; fut. **βήσεται** B 339; 1 aor. **ῥβῆσε** A 310, **ῥβῆσαν** A 438, subj. **βήσομεν** A 144; mid. mixed aor. **ῥβῆσετο** Γ 262; 2d aor. **ἐβην** Ω 766, **ἐβη** A 311, **ῥβῆ** A 34, **ἐβήτην** Z 40, **ἐβάτην** A 327, **ῥβήτην** II 327, **ἐβαν** A 391,

'βάν Π 552, subj. βῆω Ζ 113, opt. βαίην Ω 246, part. βάς Ζ 65, inf. βήμεναι Ρ 504; perf. βέθηκε Π 69, βεβάσσι Β 134, inf. βεβάμεν Ρ 510; plur. ἐβεθήκει Α 221: *go, go forth* Α 437, *set out, fare* Α 34, *depart* Ζ 113, *sail away* Β 351, *flee* Χ 137, *climb* Π 702; ἐβεθήκει used as plur.: *strode* Ζ 513, *was gone* Χ 21, but used as imperf.: *was in the act to go, started to go, took her way* Α 221; 'βῆσεν is transitive: *cast down* Π 810, and causative: *caused to go* Α 310; 'βήστρο διφρον: *mount* Γ 262; βάς: *having trod upon (set one's heel on)* Ζ 65; 'βῆ δὲ μετὰ: *followed (went after)* Ζ 21; 'βῆ δ' ἔμναι: *went forth, went on his way* Ω 95; βεβάσσι ἐνιαυτοί: *have passed away* Β 134; 'βῆ δὲ κατὰ + gen.: *set out down from* Α 44; πῇ βήσεται: *what in the world will become of* Β 339.

**Βαλῖος** (βαλῖος *dappled*): *Bal'ius*, *Piebald*, the name of a horse of Achilles Π 149.

**βάλλω** (βαλ-ζω), βάλλει Β 376, imper. βάλλετε Γ 82, imperf. 'βαλλ(ε) Α 52, ἔβαλλον Α 314, part. βάλλοντες Π 104; fut. βαλῶ Ρ 451; 2d aor. ἔβαλον Π 618, ἔβαλε Ζ 9, 'βάλε Α 245, 'βάλει Γ 347, ἔβαλον Α 436, 'βάλον Ω 588, part. βαλόν Ζ 7, βαλόντε Ρ 457, subj. βάλησιν Φ 576, opt. βάλοιμι Π 623, inf. βαλέμεν Β 414; plur. 'βεβλήκει Ρ 606; mid. imper. βάλλεο Α 297, part. βαλλομένη Π 105, βαλλόμενα Χ 64; imperf. 'βάλλετο Β 43; 2d aor. 'βάλλετο Β 45, syncop. 2d aor. ἔβλητο Π 753, 'βλήτο Π 570, in a passive sense, part. βλημένου Φ 594, βλημένω Ρ 726; pass. perf. βέβληται Π 25, part. βεβλημένον Π 819, βεβλημένοι Π 24: *cast* Β 376, *hurl* Χ 64, *throw* Χ 68, *throw on, cast round oneself* Β 43, 45, *strike* Γ 347, *smite* Ζ 7, *hit* Γ 80, *shake* Ρ 457, *shoot* Γ 82, *clash* Π 768,

*let fall* Χ 468; 'βλήτο: *was smitten* Ρ 570; βάλλοντες: *with their shafts* Π 104; βεβλημένοι: *smitten* Π 24; βλημένω *wounded* Ρ 726.

'βάν Π 552, see βαίνω.

**βαρύθω** (βαρύς), βαρύθει Π 519: *is burdened, weighed down (pained)* by the wound.

**βαρύς**, -εῖα, -ύ (gravis): *heavy, violent* Α 89, *grievous* Β 111; neuter as adv.: *heavily* Α 364.

βάς Ζ 65, see βαίνω.

**βασιλεύς** Α 80, -ῆος Α 340, -ῆι Α 9, -ῆα Α 331, -ῆες Β 445, -ῆων Β 98, -εῶσιν Β 247, -ῆας Β 250, ὁ: *king*; plur. *princes, lords*.

**βασιλεύω**, subj. βασιλεύη Β 206; imperf. 'βασιλευεν Ζ 425; fut. βασιλεύσομεν Β 203: *be king* Β 206, *be queen* Ζ 425.

**βασίλης**, -ίδος, fem. adj.: *royal* Ζ 193.

**βάσκει** Β 8, imper. of βάσκειω, a secondary form of βαίνω; βάσκει' τί: lit. *go, go!* = *up! up, go!* *go quickly* Β 8, *go forth* Ω 144.

**Βατίεια**, ἡ (βάτος, *thorn, bramble*): *Thorn Hill, Bramble Hill*, a hill near Troy Β 813.

**βεβάσσι** Β 134, βεβάμεν Ρ 510, see βαίνω.

βέθηκε Π 69, see βαίνω.

βεβίηκε Π 22, see βιάω.

βεβλαμμένον Π 660, see βλάπτω.

βεβλημένοι Π 24, βεβλημένον Π 819, βέβληται Π 25, see βάλλω.

βέβριθε Π 384, see βριθω.

βεβρυχώς Π 486, see βρυχώμαι.

βεβρωκώς Χ 94, see βιβρώσκω.

βέμενον, τό (βάλλω): *dart* Χ 206.

**Βελλερο-φόντης**: *Bellerophon*, son of Glaucus Ζ 155.

**βέλος**, τό (βάλλω): *arrow, bolt, dart, shaft* Α 42, 51, *cast* Π 737.

**βέλτερος**, -η, -ον (βούλομαι), comparative of ἀγαθός: *better* Χ 129.

**βένθος**, τό (βαθύς), dat. plur. βένθεσσιν A 358 : *depths* (of the sea).

**βῆ** A 34, see βαίνω.

**βηλός**, ὁ (βαίνω) : *threshold* A 591.

**βήμναι** P 504, **βῆσαν** A 438, **βῆσε** A 310, **βήσομεν** A 144, see βαίνω.

**βῆσσα**, ἡ (βαθύς, βηθ-ja) : *dell, glade, glen* Γ 34.

**βιάζομαι** (βίη), **βιάζεται** X 229; imperf. ἐβιάζετο O 727 : *press hard, do violence to* X 229; *pass. was driven back* O 727.

**βιάω** (βίη), perf. βεβίηκεν Π 22 : *has beset*; aor. mid. ἐβίησατο Π 823 : *has overcome*.

**βιβάντα** Γ 22, **βιβάς** O 686, see βίβημι.

**βιβάζομαι** (redupl. BA, βαίνω), part. βιβάζοντων O 676; **μακρὰ βιβάζων** : *with long strides* Π 534.

**βίβημι** (redupl. BA, βαίνω), part. βιβάς O 686, **βιβάντα** Γ 22 : *stride*; **μακρὰ βιβάς** : *with long strides*.

**βι-βρώσκω** (redupl. BOP, βρω, devoro), perf. part. βεβρωκώς X 94 : *having fed on*.

**βίη**, ἡ : *strength, force, might* Γ 45;

**βίη** : *in might* A 404, *by violence* A 430, *forcefully* Π 387; *instrumental*

**βίηφι** : *by force* O 614; **εἴηφι βίηφι** :

*in his own might* X 107; **βίης**

**ἀνέμων ἀλειτουργῶν** : *to avoid the might*

**(violent assaults) of the winds** Π 213;

**βίη** Ἡρακλεεῖη : *to the mighty Heracles*

O 640; **Πριάμοιο βίη** : *the might of P.*,

i.e. *the mighty P.* Γ 105.

**βιώμαι** (BI, βίος) is a future : *shall live*

X 431, **βιέ(αι)** : *shall be left alive* Π

852, Ω 131.

**βίος**, -οῖο, ὁ : *bow* A 49.

**βίωτος**, ὁ (βίος) : *life* Γ 787, *liveliness, substance, means* Z 14.

**βιάπτω**, imperf. **βιάπτε** O 724; aor.

**ἐβλαψας** X 15; *pass. perf. part. βε-*

**βλαμμένον** Π 660; aor. part. **βλαφθεῖς**

O 647, **βλαφθέντα** Π 331, **βλαφθέντε**

Z 39 : *foil, balk* X 15, *harm, weaken, blind* our wits O 724; **βλαφθεῖς** : *stumbled* O 647; **βλαφθέντε** : *lit. were hindered, i.e. were entangled* Z 39; **βλαφθέντα** : *entangled, i.e. overpowered in the press* Π 331; **βεβλαμμένον** : *stricken* Π 660.

**βλέφαρον**, τό (βλέπω), plur. : *eyelids* P 438; **ὑπὸ βλεφάρου** : *beneath their lids* Ω 637.

**βλήτο** Π 570, see βάλλω.

**βλήτρον**, τό (βάλλω), plur. : *rings, bands* O 678.

**βλοσυρός**, -ή, -όν : *dreadful* O 608.

**βλωθρός**, -ή, -όν : *slim, tall* Π 483.

**βλώσκειω**, aor. subj. **μῶλη** Ω 781, part. **μολύσσει** Z 286, **μολούσαι** O 720 : *come*.

**βοάω** (βοή), part. **βοῶν** O 687, **βοῶν** B

224, **βοῶντα** B 198, **βοῶντες** B 97;

aor. **ἐβόησαν** P 607 : *cry, shout*.

**βοή**, ἡ (βοῦς) : *an oxhide* P 492.

**βόειος**, -η, -ον and **βόεος**, -η, -ον (βοῦς) : *of oxhide* X 159, 397.

**βοή**, ἡ (βοή, bouare) : *war cry* B 408,

**κρῖν** Z 465; **βοήν αγαθός** : *good at the war cry* Γ 96.

**βοη-θός**, -ον (θέω, βοηθός) : *swift to aid, swift in battle* P 481.

**βοιώτιος**, adj. : *Boeotian* P 597.

**βομβέω**, aor. **βόμβησε** Π 118 : *lit. ring, boom*;

**βόμβησε πεσούσα** : *fell with a crash, fell ringing*.

**βόσκομαι**, part. **βοσκομένη** Π 151, **βοσκομένων** O 691 : *feed, graze*.

**βοτρυ-δόν** (βότρυς, cluster of grapes),

adv. : *in clusters, clusteringly* B 89.

**βοῦ-βρωστις**, ἡ (βοῦς + βιβρώσκω, eat) :

*gadfly* Ω 532.

**Βούδειον** : *Bude'um*, a city of Thessaly

Π 572.

**Βου-κόλιον** -ωτος (βοῦς + κέλω, cold) :

*Buco' lion*, son of Laom'edon Z 23.

**βουλευτής** (βουλευώ) : *of the council* Z

114.

**βουλευέω** (βουλή), *βουλευέουσι* Ω 652, subj. *βουλευέωσ' (ι)* B 347; fut. *βουλευσομεν* B 379; aor. part. *βουλευσάντε* A 531; aor. mid. *'βουλευσατο* B 114: *take counsel, plan.*

**βουλή**, ἡ: (1) *deliberation* A 258, B 143. (2) *will, purpose, plan, device, counsel* (of the gods) A 5, B 5, 344, also in the plur. A 273, 540, B 273. (3) *privy council, assembly* (of the princes preliminary to the meeting of the ἀγορή) B 53, 84; *ἐν βουλῇ*: *in the privy council* B 194; *βουλὰς βουλευοῖσι*: *take counsel* Ω 652.

**βουλή-φόρος**, -ον (βουλή + φέρω): *member of the βουλή, counselor* A 144.

**βούλομαι** (*volō*) A 112, *βούλομ' (αι)* A 117, subj. *βούληται* A 67, opt. *βουλοίμην* Γ 41; imperf. *ἐβούλετο* O 596, *'βούλετο* Π 121: *wish, prefer, would rather, desire*; *βούλομαι* in the apodosis Ω 226: *so would I have it*; *ἐβούλετο*: *was set* O 596.

**βου-λύτῳ-δε** (βοῦς + λύω): *lit. toward the time of the loosing of oxen, i.e. toward evening* Π 779.

**βου-πλήξ**, -ήγος (βοῦς + πλήσσω): *ox-goad or poleax* Z 135.

**βοῦς**, ὁ, ἡ (BOF, *bos*) B 480, *βοός* Γ 375, *βοῦν* B 402, *βοῶν* Π 636, *βοῦσιν* O 630, *βόεσσι* B 481, *βόας* Ω 782, *βοῦς* A 154: *ox, bull, cow*; plur. *oxen, cattle*; *ox-hide* Γ 375; *oxhide shield* Π 636.

**βο-ώπις** (βοῦς + ὤψ): *lit. ox-eyed, i.e. large-eyed, great-eyed* A 551.

**βραχίων** (*brachium*) -ονος, ὁ: *arm* Π 323. **βράχω**, a supposed present; 2d aor. *ἔβραχε*: *rang* Π 566; *shrieked* Π 468.

**βρέμω** (βρόμος, *bronnē*, *fremo*), mid. *βρέμεται* B 210: *roar* (of the sea).

**βριάρεως** (βριαρός, *brīarē*): *Briareos* A 403.

**βριαρός**, -ή, -όν (βρί-θω): *heavy, strong* Π 413, *stout* X 112.

**βρίθω**, -εῖα, -ύ (βρίθω): *heavy* Π 141.

**βρίθω**, aor. *ἔβρισαν* P 512: *are pressing hard*; perf. *βέβριθε* Π 384: *is oppressed, i.e. is inundated.*

**Βρίσηυς**, ἦος: *Bri'seus*, father of Briseis and priest in Lyrnessus A 392.

**Βρίσηϊς**, -ίδος A 184: *Brise'is, woman of Brisa*, her real name is said to have been Hippodamia, see D. 88 c.

**βρομέω** (βρέμω, βρόμος, *noise*), subj. *βρομέωσι* Π 642: *buzz.*

**βροτός**, -έσσα, -εν (βρότος, *blood*): *bloody, gory, blood-stained* Z 480.

**βροτός**, ὁ (for *μορτός, mortalis*), adj. used as subst.: *mortal* Γ 223; plur.: *men* A 272, *mortals* Z 142.

**βρυχάομαι**, perf. act. part. *βεβρυχώς* Π 486: *moan aloud.*

**βυσσός**, ὁ (βαθύς, *βυθ-jos*): *bottom* (of the sea) Ω 80.

**βωμός**, ὁ (βαλνω, *βήμα, step, raised place*): *altar* A 440.

**Βώρος**: *Bo'rus*, son of Perie'res Π 177.

**βωτι-άνειρα** (βόσκω + ἀνήρ): *nurse of heroes* A 155.

## Γ

Γ = Iliad iii.

γ' A 65, see γε.

**γαῖα**, *γαίης*, ἡ (Γᾶ, *γεν, γίγνομαι*, nom. *gā-ja*): *earth* A 245, *land* A 254, *country* Γ 49, O 706, *clay* (of the human body) Ω 54.

**γαίω** (γαῖ-jw, *gau-deo*), part. *γαίων* A 405: *rejoice.*

**γαλόων**, ἡ, (*glos, γαλόφως*), dat. sing. *γαλόφ* Γ 122, gen. plur. *γαλῶν* Z 378: *husband's sister, sister-in-law.*

**γαμβρός**, ὁ (γαμέω, γάμος, *gener*): *son-in-law* Z 177; plur. *marriage kin* Ω 331.

**γάμος**, ὁ: *bridal, marriage* Ω 62.

**γαμφηλαί**, αἱ (γαμφή, *jaw*, cp. γόμφος, *bol*): *jaws* Π 489.

γαμφ-ώνυξ, -υχος (γνάμπτω, κάμπτω + δνυξ): of crooked talons Π 428.

γάρ (γε + ἀρα), conjunction, always postpositive: for A 12, since, because B 803, certainly, only A 295, yea O 613; γάρ δὲ B 301: for verily; γάρ τε B 481 = Lat. *namque*; καὶ γὰρ νῦν X 46: for even now; ἢ γὰρ A 293; yes doubtless, for surely, namely; for αὖ γάρ B 371, see under αὖ.

γαστήρ, ἡ Π 163, -έρι Z 58, -τρὶ P 519, -έρα Π 465: belly Π 163, womb Z 58.

γε A 60, γ' A 65, postpositive enclitic particle which intensifies the preceding word A 65, 174, etc.: even, at least, certainly A 286, at all events A 60, only B 379, precisely B 802.

γέγωνα, 2d perf. used as a pres.; plup. ἐγεγώνει X 34: cry aloud.

γείνομαι (γίγνομαι, γένος), aor. 'γέλνατο A 280: bore, gave birth to.

γελᾶω (γέλος, γελᾶσθω), aor. ἐγέλασσε Z 471, 'γέλασαν B 270, part. γελᾶσασα Z 484: laugh, smile.

γελοῖος, -η, -ον (γέλος): laughable, ridiculous B 215.

γῆλος, ὁ: laughter A 599.

γενεή, ἡ (γίγνομαι, γένος): generation A 250, birth Z 24, lineage Z 151, 211.

γένειον, τό (γένυς, chin): beard X 74, Ω 516.

'γένετ' A 49, see γίγνομαι.

γενετή, ἡ (γένος): birth Ω 535.

γενέσθαι Γ 323, 'γένετ(ο) Z 153, γένηται A 341, γενόιατο B 340, γένοιτο Π 746, see γίγνομαι.

γένος, -εος, τό (γίγνομαι): race, stock, lineage Z 209, birth Z 180; γένε(ι): in birth (age, years) Γ 215.

γένωμαι Π 39, γενώμεθα P 636, γένωνται B 397, see γίγνομαι.

γεραῖός, -ῆ, -όν (γῆρας): aged P 561; commonly used as a subst.: old man A 35, old father Ω 618; γεραῖός: aged

wives Z 87; comp. γεραῖτερος: elder Ω 149.

γέρανος, ἡ ("crane," Germ. *Kranich*): crane B 460, Γ 3.

γεραρός, -ῆ, -όν (γέρας): lit. one who holds a γέρας; hence stately, majestic, royal Γ 170; comp. γεραρώτερος Γ 211.

γέρας, τό: meed of honor, prize, prize of honor A 118, due (of the dead) Π 457; acc. plur. γέρα B 237.

Γερήνιος: Gere'nian, of Gere'nia or Gere'ne, an epithet of Nestor B 336.

γερούσιος, -η, -ον (γέρων): of the elders X 119.

γέρων, -οντος, ὁ (an old present participle, γῆρας, γεραῖός), voc. γέρον A 286; subst.: old man A 33, the Ancient (= Nereus) A 538; plur. old men, elders, princes, chieftains B 53.

Γῆ, ἡ (= γαῖα, Γᾶ, γεν, γίγνομαι): the Earth, considered as a goddess Γ 104.

γηθῆω (γαίω), aor. ἐγήθησεν Z 212, 'γήθησεν A 330, 'γήθησαν Ω 321, opt. γηθήσαι A 255: be glad, rejoice.

γῆρας, -ας, τό (belongs to γέρων; the reason for lengthening the vowel is not clear): old age A 29; ἐπὶ γῆραος οὐδῶ: in the path of old age X 60.

γηράσκω (γῆρας), part. γηράσκοντᾶ Ω 541, grow old.

γίγνομαι (redupl. ΓΕΝ, γένος, γίγνομαι), γίγνεται B 468, part. γιγνόμενῳ Ω 210; imperf. ἐγίγνετο O 607, 'γίγνεται Π 302, 'γίγνeth Φ 529, 'γίγνόμεθ X 477; 2d aor. ἐγένετο Π 366, 'γένετ' A 49, ἐγένεσθε B 323, ἐγένοντο A 57, subj. γένωμαι Π 39, γένηται A 341, γενώμεθα P 636, γένωνται B 397, opt. γένοιτο Π 746, γενόιατο B 340, inf. γενέσθαι Γ 323: be born A 251, be sprung Z 206, rise B 397, come on A 188, come A 341, become B 323, be made Z 82, ensue, arise, be made A 49, grow

Ο 607, *come to pass* Z 348, *prove to be* Z 476, *be so* I' 176, *be* B 468; *γιγνομένω*: *at his birth* Ω 210.

**γιγνώσκω** (*nosco*, *-gnosco*, "*know*") Ω 563, *γινώσκεις* P 623, *inf.* *γινώσκων* P 688, *part.* *γινώσκων* X 356; *imperf.* *γίνωσκε* Z 191, *fut.* *γνώσεται* B 367, *γνώσεται* B 365, *γνώσεσθε* Ω 242; *2d aor.* *ἔγνω* X 10, *ἔγνω* A 199, *γνώ* Π 119, *subj.* *γνώη* Ω 688, *γνώμεν* X 382, *γνώωσι* A 302, *γνώωσ'* Z 231, *opt.* *γνολήν* Γ 235, *γνολής* Γ 53, *γνολή* P 630, *inf.* *γνώμεναι* B 349: *know* A 333, *see* A 302, *recognize* A 199, *perceive* A 411, *find out*, *realize* Γ 53, *be aware of* Ω 688.

*γίνωσκε* Z 191, *γινώσκων* P 688, *γινώσκεις* P 626, *see* *γιγνώσκω*.

**γάλατος**, τό (ΓΛΑΓ, from γάλακτ-ος, *cp. lact-is*): *milk* B 471.

**Γλαῦκος** (γλαυκός): *Glaucus*: (1) son of Sisyphus, father of Bellerophon Z 154; (2) son of Hippolochus; a chieftain of the Lycians Z 119.

**γλαυκός**, -ή, -όν: *shimmering, gray* Π 34.

**γλαυκ-ώπης**, -ώπιδος (γλαυκός + ΟΠ, *δωπή*): *gray-eyed, bright-eyed, gleaming-eyed, flashing-eyed, fierce-eyed* A 206.

**γλαφυρός**, -ή, -όν (γλάφω, *hollow out*): *hollow* B 88.

**γλήνος**, τό (from a supposed ΓΛΗ, *shine*): *jewel, treasure* Ω 192.

**γλυκερός**, -ή, -όν (γλυκύς): *sweet* Ω 3.

**γλυκός**, -εία, -ύ: *sweet* A 598; *comp.* *γλυκίων* A 249.

**γλώσσα**, ή (γλωχίς, γλωχ-ja, *a projecting point*): *tongue* A 249, *language* B 804, Π 161.

**γλωχίς**, -ίπος, ή (cp. γλώσσα): *the end of the yoke strap* Ω 274.

**γναθμός**, ό (γένυς): *jaw* Π 405.

**γναμπτός**, -ή, όν (γνάμπτω): *to be turned away* Ω 41, *bowled, bent* (with age or fear) Ω 359.

**γνολήν** Γ 235, **γνολής** Γ 53, **γνολή** P 630, **γνώ** Π 119, **γνώσεται** B 365, **γνώσεται** B 367, **γνώμεν** X 382, **γνώμεναι** B 349, **γνώη** Ω 688, **γνώσεσθε** Ω 242, **γνώωσι** A 302, *see* *γιγνώσκω*.

**γνώτός**, -ή, -όν (1. ΓΝΩ, *γιγνώσκω*, *gnōtus*, *notus*): *known*; (2. ΓΕΝ, *γίγνομαι*, *gnatus*, *natus*, *cp. cognatus*), *as subst. in plur.*: *kinsfolk, brothers* Γ 174, X 234.

**γνώωσι** A 302, *see* *γιγνώσκω*.

**γούω** (γός), *opt.* *γοούμεν* Ω 664, *part.* *γοούσα* Z 373; *2d aor.* *γόνω* Z 500; *fut.* *γοήσεται* X 353: *mourning, wail, make moan*; ἀμβλήθην γοούσα: *with deep sobs* X 476.

**γονή**, ή (γίγνομαι): *offspring* Ω 539.

**γόνος**, ό (γίγνομαι): *offspring* Z 191, *child* Ω 59.

**γόνυ**, τό (γενῦ), *γούνατος* Φ 591; *plur.* *γούνα* Z 511, *γούνατ(α)* X 388, *γούναων* A 407, *γούνεσι* P 451, *γούνασι* P 514: *knee*.

*γόνω* Z 500, *see* *γούω*.

**γός**, -οιο, ό (γόςος): *lamentation, moan, lament* Z 499.

**γούνα** Z 511, **γούνατα** X 388, *see* *γόνυ*.

**γουνάξομαι** (γόνυ, γενῦ), *imper.* *γουνάξο* X 345; *fut.* *γουνάσομαι* A 427: *kneel to, embrace one's knees, beseech, supplicate* (*entreat*) *one by one's knees*.

**γουνόομαι** (γόνυ, γενῦ), *part.* *γουνούμενος* O 660, *γουνώμενοι* X 240: *supplicate* (*entreat, beseech*) *one by one's knees*.

**γράψω**: *γράψεν* P 599, *scratch*; *γράψας* Z 169, *engrave*.

**γρήν**, ή (γραῖα, γεραῖός), *dat.* *γρηί* Γ 386: *old woman*.

**γυῖα**, τά (γύαλον, *a hollow*): *limbs* Z 27, *legs* Γ 34.

**γυμνόομαι** (γυμνός), *aor. pass. part.* *γυμνωθέντα* Π 312: *uncover, leave bare*.

**γυμνός**, -ή, -όν: *naked* P 693, *unarmed* Π 815.

γυναι-μανής, -ες (γυνή + μαινομαι):  
woman-mad Γ 39.

γυνή, ἡ (Skt. *gnā*, goddess, Goth. *gwinō*,  
Eng. *queen*, perhaps connected with  
ΓΕΝ, γίγνομαι) Α 348, γυναικός Α  
429, γυναική Γ 254, γυναικα Β 232,  
γύναι Γ 204; γυναικες Β 226, γυναι-  
κῶν Γ 171, γυναιξί Ζ 323, γυναικας Π  
331: woman Α 348, lady Γ 204, wife  
Ζ 160, concubine Β 232, female slave Χ  
164.

γύψ, γυψός, ὁ: vulture Π 836.

### Δ

Δ = Iliad iv.

δ' Α 3 = δέ.

ΔΔ (δαη, defective stem = learn, teach,  
cp. redupl. stem of διδάσκω), 2d aor.  
pass. ἐδάην Γ 208: learned to know, subj.  
δαήω Π 423, δαῶμεν Β 299: know, inf.  
δαήμεναι Ζ 150: learn, have an an-  
swer.

δαήμεναι Ζ 150, see ΔΔ.

δαήρ, -έρος, ὁ (δαίφρ, Skt. *daivar*) Γ  
180, voc. δᾶερ Ζ 344, gen. plur. δαέρων  
Ω 762: brother-in-law, husband's  
brother.

δαήω Β 299, see ΔΔ.

δατ Ω 739, dat. of δαίς, ἡ: fray, battle  
turmoil.

δαι-δάλεος, -η, -ον (redupl. ΔΔΔ, δαι-  
δάλλω): well wrought, cunningly  
wrought Π 222, graven Χ 314, inlaid  
Ζ 418.

δαίξω (δαλομαι), part. δαίξων Σ 27; aor.  
inf. δαίξαι Β 416; pass. imperf. ἐδαί-  
ξτο Ο 629; perf. part. δεδαίγμένω Χ  
72, δεδαίγμενον Π 535: tear, cleave,  
pierce; δεδαίγμενον: mangled, torn.

δαιμόνιος, -η, -ον, adj. used as a subst.  
in the voc. alone: lit. possessed of a  
δαίμων; Sir Β 200, good Sir Β 190, Ζ  
326, 521, dear One Ζ 486, madam (in  
scornful address), presumptuous (per-

verse) One, strange queen, goddess in-  
fatuate Α 561, Γ 399.

δαίμων, -ονος, ὁ, ἡ: deity, divinity Γ 420,  
whether god or goddess Α 222.

δαίνυμι (δαλομαι, apportion), mid. opt.  
δαινύτο Ω 665; imperf. 'δαίνυ(ο)  
Ω 63, 'δαίνυτ(ο) Α 468: feast.

δαίξαι Β 416, see δαίξω.

δαίς, δαίτης, ἡ (ΔΑΙ, apportion, δαίνυμι).  
lit. portion, feast, banquet, meal of gods  
or men Α 5, 424, 467.

δαίτης, -ύος, ἡ (δαλομαι): feast Χ 496.

δαί-φρων (δαίω + φρήν): lit. fiery-hearted;  
then wise, prudent, experienced, efficient,  
skillful Β 23, Ζ 162, Π 727.

δαίω (δαί-φω), imperf. ἔδαίε Σ 227, 'δαίε  
Σ 206: made to blaze, kindled; plup.  
ἐδεδῆι Β 93: lit. was ablaze, spread like  
wild fire; pres. part. pass. δαίόμενον Σ  
227: blazing.

δάκνω, 2d aor. inf. δακέμεν Π 572: bite.

δάκρυ, τὸ (lacruma for *dacruma*), plur.  
δάκρυα Α 42: tear; the sing. is used  
collectively for plur.: tears Α 413;  
δάκρυ χέουσα: tearfully Χ 79.

δάκρυ-όεις, -εσσα, -εν (δάκρυ): tearful,  
dolorous Π 436, weeping Ζ 455, tear-  
fully Ζ 484.

δάκρυνον, τὸ (δάκρυ): tear, gen. δακρυόφι  
Π 696: with tears.

δακρύω (δάκρυ), aor. part. δακρύσας Α  
349; mid. perf. δεδάκρυσαι Π 7, δεδα-  
κρύαται Χ 491: weep; δεδακρύαται πα-  
ρειά: cheeks are wet with tears Χ 491.

δάμαρ, -αρος, ἡ (δαμνάω, "tame"): wife,  
spouse Γ 122.

Δαμαστορίδης (δαμνάω, "tame"): son  
of Damastor, Tlepól'emus Π 416.

δαμνάω, δάμνημι (domare, "tame"),  
imperf. 'δάμνα Π 103; fut. δαμεί Α  
61, Χ 271, δαμάουσι Ζ 368; aor. ἐδά-  
μασσα Γ 368, ἐδάμασσε Ζ 159, 'δάμασ'  
Π 543, 'δάμασε Χ 446, subj. δαμάσσω  
Π 438, δαμάσσομεν Χ 176; mid. aor.

inf. *δαμάσασθαι* X 379, opt. *δαμασάμεθα* II 561; pass. aor. part. *δαμασθεῖς* II 816; 2d aor. subj. *δαμήης* Γ 436, *δαμήη* X 246, opt. *δαμῆεν* Γ 301, inf. *δαμήναι* Γ 352, II 434, part. *δαμῆς* Γ 429, X 40, *δαμῆντε* II 326, *δαμῆντες* Z 74, *δαμῆντας* II 420; perf. part. *δεδμημένοι* Ω 678; plur. *'δεδμηάτο* Γ 183; act. *slay* X 176, *subdue* Γ 352, *lay low* A 61, *overthrow* Z 368, *overcome* II 813, *make subject* Z 159; mid. *vanquish for oneself* X 379; pass. *be slain, be subdued, vanquished, conquered: be tamed, i.e. be ravished* Γ 301, *be subject to* Γ 183, *be overcome by sleep* Ω 678.

**Δαναοί, οἱ:** *Dan'aans*, the Greeks encamped before Troy A 42.

**δάος, τό (δαίω):** *torch* Ω 647.

**δάπτω (daps), δάπτουσιν** II 159: *rend piecemeal*.

**Δαρδανίδης:** son or descendant of Dardanios, son of Zeus and remote ancestor of Priam Γ 303, Ω 354.

**Δαρδάνειαι** (supply *πύλαι*): *Darda'nian (gate)* X 194.

**Δάρδανοι, οἱ:** *Darda'nians*, inhabitants of Darda'nia, clansmen and allies of the Trojans Γ 456.

**Δάρδανος** II 807, sing. of *Δάρδανοι*.

**δάσσεσθαι** X 120, see *δατέομαι*.

**δασμός, ὁ (δατέομαι):** *division, distribution, apportioning* A 166.

**'δάσσαντο** A 368, **δάσσονται** X 354, see *δατέομαι*.

**δατέομαι (δαίομαι), fut. δάσσονται** X 354, inf. *δάσσεσθαι* X 120; aor. *'δάσσαντο* A 368; perf. pass. *δέδασται* A 125: *divide, apportion*.

**δα-φαινός, -όν (δα-, thoroughly, cp. δάσκιος + φαινός, red):** *thoroughly blood red, all blood red* B 308.

**δαῶμεν** B 299, see *ΔΑ*.

**-δε**, enclitic suffix, see *D*. 67.

**δέ:** (1) *and* A 134, 175, etc. (2) *but* A 83, 172, etc.; resuming *for*; (*I say*) *for* A 228, 520, etc. (3) in parataxis, *so that* B 210. (4) *while* X 12. (5) *now* (narrative B 311). (6) in the apodosis, *then* A 58, 137, etc.

**δέγμενος** B 794, see *δέχομαι*.

**δεδαῖγμένον** Σ 236, **δεδαῖγμένον** X 72, see *δαῖσω*.

**δέδασται** A 125, see *δατέομαι*.

**δεδγμένος** O 745, see *δέχομαι*.

**δεδφειμένος (ΔΦΕΙ)**, adj.: lit. *timid*; plur. *cowards* Γ 56.

**δέδφο** X 340, see *δέχομαι*.

**'δεδφέχατ'** X 435, see *δεδφίσκομαι*.

**δέδφια** X 455, see *ΔΦΕΙ*.

**δεδφίλασθαι** Σ 164, see *δεδφίσσομαι*.

**δεδφιώτα** Z 137, **δεδφιώτες** Γ 242, see *ΔΦΕΙ*.

**δεδφίσκομαι** (redupl. ΔΦΙ = *δε-δφί-σκομαι*), plur. *'δεδφέχατ(ο)* X 435: *greet, salute, pledge, welcome*.

**δεδφίσσομαι** (redupl. ΔΦΙ, *δεδφί-κ-ομαι*), inf. *δεδφίσσεσθαι* B 190: *be scared, be terrified*; aor. inf. *δεδφίλασθαι* Σ 164: *scare*.

**δέδφοικα** A 555, see *ΔΦΕΙ*.

**δέδλασι** Ω 663, see *ΔΦΕΙ*.

**'δεδμηάτο** Γ 183, see *δαμνάω*.

1. **δεδμημένοι** Z 245, 249, see *δέμω*.

2. **δεδμημένοι** Ω 678, see *δαμνάω*.

**δεδοκημένος** O 730, see *δοκέομαι*.

**δέδορκε** X 95, see *δέρκομαι*.

**δεδραγμένος** II 486, see *δράσσομαι*.

**ΔΦΕΙ**, *δφοι, δφι*, aor. *έδφειςας* X 19, *έδφεισεν* A 33, Γ 418, subj. *δφελση* Ω 116, *δφελσητ(ε)* Ω 779, opt. *δφελσει(ε)* Ω 672, part. *δφελσας* Γ 37; perf. with present meaning *δέδφοικα (ΔΦΟΙ)* A 555, *δέδφια (ΔΦΙ)* Φ 536, X 455, *δέδλασι* Ω 663 (with negl. *φ*), part. *δεδφιώτα* Z 137, *δεδφιώτες* Γ 242, O 628; 2d aor. *έδφιε* Ω 358, *'δφλον* X 251, *'δφι* P 666; plur. *έδέδφμεν* Z 99, *έδέδφισαν* O 652:



*fear, be afraid, be dismayed*: ὄφλον X 251 : *fled fearing*.  
 δεικνύμι (*dico*), aor. inf. δείξαι Γ 452, Z 170 : *show, point out*.  
 δφειλός, -ή, -όν (ΔΦΕΙ) : *coward, weakling, wretch* A 293, II 837, *hapless one* P 670, Ω 518; ἄ δφειλώ : *ah, hapless pair!* P 443.  
 δφεινός, -ή, -όν (ΔΦΕΙ) : *dread, dreadful, terrible, awful, awesome* A 49, 200, B 321; neuter sing. and plur. as adv., δφεινόν : *fiercely* Γ 342, Z 470, δφεινά : *terribly* II 706.  
 δειπνον, τό : *dinner* B 381, 399; *feed, fodder* B 383.  
 δειρή, ἡ (*dorsum*) : *neck* Γ 396, Σ 177, *throat* Γ 371.  
 δφείσας Γ 37, δφείσει' Ω 672, δφείση Ω 116, δφείσητε Ω 779, see ΔΦΕΙ.  
 δέκα (*decem*) : *ten* B 372.  
 δεκάκις : *ten times, tenfold* X 349.  
 δεκάς, -άδος, ἡ : *decad, company of ten*; ἐς δεκάδας : *in companies of ten, by tens* B 126.  
 δέκατος, -η, -ον : *tenth* A 54.  
 δέμας, τό (δέμω) : *lit. build, then height, stature, figure* A 115, *shape* P 555, *form* Ω 376; as adv. : *in the likeness of* Σ 1.  
 δέμνια, τά (δέμω) : *bedstead* Ω 644.  
 δέμω (*domus*, "tim-ber") : *build*; perf. pass. part. δεδμημένοι Z 245, 249 : *built*.  
 δέν-δριον, τό (perhaps redupl. ΔΡΤ, δρῦς, cp. δέν-δ(λλω) : *tree* Γ 152.  
 δέξασθαι A 112, δέξατο B 186, δέξε' Z 46, δέχομαι X 365, see δέχομαι.  
 δεξιός, -ή, -όν : *right*, as contradistinguished from the left II 343, X 133; *appearing upon the right hand, on the right hand*, said of birds of omen Ω 294, 320; δεξιὰ (χείρες) : *lit. right hands*, i.e. *hand claspings, pledges, treaty* B 341.  
 δεξιτερος, -η, -ον (a comparative forma-

tion like ἀριστερος; *dextera, dextra*) = δεξιός : *right* II 405; δεξιτέρη : *with her right hand* A 501; δεξιτερῇφι : *in her right hand* Ω 284.  
 δφείος, τό (ΔΦΕΙ, δφείος) : *fear, cause for fear* A 515.  
 δέπας, τό, dat. plur. δεπάσιν A 471, Γ 295 : *cup, goblet, beaker* A 584.  
 δέρομαι, inf. δέρεσθαι P 675, part. δερκόμενοι A 88, δερκόμενοι Γ 342; perf. δέδορκε X 95 : *lit. behold the light, have the eyes open, hence live* A 88; δερκόμενοι : *glancing* Γ 342; δέδορκε : *glares* X 95.  
 δέρμα, -ατος, τό (δέρω) : *skin* II 341, *hide* Z 117.  
 δέρω, imperf. ἔδερων Ω 622; aor. ἔδειρα A 459 : *skin, flay*.  
 δέσμα, -ατος, τό (δέω *bind*) : *attire, attiring*, general term for the articles of the headdress, hence *headgear* X 468.  
 δεσμός, ὁ (δέω, *bind*) : *bond, chain* A 401, *lether* Z 507.  
 δερή, ἡ (δέω, *bind*), plur. δερὰ : *fire-brands* P 663.  
 Δευκαλίδης, -αο : *son of Deuca'lon, i.e. Idom'eneus* P 608.  
 δευόλατο B 128, see δεύω (2).  
 δεύρο A 153, δεύρω Γ 240 : *hither, hitherward*.  
 δεύτε : *up! come hither!* X 450.  
 δεύτερος, -η, -ον : *lit. second*; hence *next* Γ 332, *in turn* II 467; neuter as adv. δεύτερον : *for a second time* A 513; Γ 191.  
 1. δεύω, δεύει B 471 : *moisten, drench, fill* II 643.  
 2. δεύω pass. pres. opt. δευόλατο B 128, part. δευόμενος X 492, δευόμενον A 134; imperf. ἐδεύετο (A 468 : *was stinted of*) : *lack, be bereft of, be deprived of*; δευομένου Γ 294 : *lacking, being bereft of*; δευόμενος X 492 : *famishing, in his need*.

**δέχθαι** A 23, see *δέχομαι*.

**δέχομαι**, inf. *δέχεσθαι* A 20; fut. *δέξομαι* X 365, *δέξε'* (αι) Z 46; aor. *έδέξατο* A 446, *'δέξατο* B 186, inf. *δέξασθαι* A 112; 2d aor. *έδεκτο* B 420, inf. *δέχθαι* A 23, part. *δέγμενος* B 794; perf. imper. *δέδεξο* X 340, part. *δεδεγμένος* O 745: *take, accept, receive* A 20, *await* O 745, *welcome* Σ 238.

**δέω**, aor. *έδησε* X 398, *έδησαν* A 406, *'δησαν* Ω 267, part. *δήσας* B 231, inf. *δήσαι* Ω 190; mid. aor. *έδήσατο* B 44; iterat. aor. *'δησάσκετο* Ω 15 = *would bind: bind, bind on, lash, tie; δήσας: make fast, take prisoner* B 231.

**δή**, a postpositive particle: *now, indeed, in particular, as we all know, as all men know* A 6, 286, 340; equivalent to *ήδη* (see D. 238, 7, c): *now* A 432, *already* A 161, *ere now* A 394, B 798, *just now* A 388, *by this time* X 12, *finally* A 92, *at length* Γ 209, *forsooth* Γ 403, *in sooth* Z 98, *really, after all, as appears* A 61, *in truth* B 337, *in very truth* A 110, *assuredly* B 301, *certainly* X 76, *surely, as it turns out* A 235, *verily* Π 424, *clearly* X 300; *ως δή: how that in very truth, how that surely* A 110; *then, in that case, accordingly* B 330; *δή τότε: just now* Γ 403; *οι δή νύν: these now, I say* Γ 134. *δή* intensifies the superlative, so *κάριστοι δή: the very mightiest* A 266. *δή* + imperative: *up, now; come, now; I pray* A 295, *I pray you, I beseech you* A 62, *I pray thee, only* A 131, 545.

**δῆν-θά, δῆ-θ'** (*δῆν, δῆρὸν*) B 435: *long time, for a long time.*

**δηθύνω** (*δῆνθά*), part. *δηθύνων* Z 519, *δηθύνοντ(α)* A 27; imperf. *'δήθουνεν* Z 503: *tarry, linger.*

**δήιος, -η, -ον** (*δαίω, burn*): *blazing, burning* B 415, *consuming* Π 127; *destructive, deadly, of the foe, hostile* Σ 13; in plur.: *foes, foemen, enemy* Z 82, 481.

**δηϊότης, -ήτος, ή** (*δαίω, δήιος destructive, deadly*): *deadly combat, mortal struggle* Γ 20, *war* X 64, *strife* Π 91.

**δηϊώω** (*δαίω, δήιος*), part. *δηϊών* Σ 195; *slay, deal death, war on, make havoc.*

**Δηϊ-φοβος** (*δαίω, δήιος + φόβομαι*): *Deiphobus*, son of Priam, who after the death of Paris became the husband of Helen X 227.

**δηλέομαι** (*dēleo*), aor. *έδηλήσαντ'(ο)* A 156, subj. *δηλήσῃται* Γ 107: *destroy, lay waste (crops); do violence to, offend against (oaths).*

**δηλήμων, -ονος** (*δηλέομαι*), adj.: *cruel* Ω 33. **δημο-βόρος, -ον** (*δήμος + βιβρώσκω*): *devourer of the common stock (stores)* A 231.

**δημο-γέρον, -οντος, δ** (*δήμος, country, not people, + γέρον*): lit. *state elders, oldest in the community* Γ 149.

**δήμος, δ** (*δαίωμαι*): primarily the portion of land allotted to a community of people; hence (1) *land, country, realm, nation* Γ 50, 201; (2) *commonalty, people* B 198, P 577, especially as contrasted with the chieftains; hence *host, army* O 738.

**δημός, δ:** *fat; πλοῖα δημών: exuberant fat, fat flesh* X 501.

**δῆν**, adv.: *for long, long time* A 512.

**δηώ** (*ΔΑΦ, δαίω, δήιος*), imperf. *'δήσων* O 708, Π 771; aor. opt. *δηώσσει'(ε)* Π 650, part. *δηώσαντε* X 218, *δηώσαντες* Π 158: *slay, deal death, war on, make havoc.*

**δηριόομαι** (*δήρις, battle*), inf. *δηριόεσθαι* Π 96: *fight, do battle* P 734.

**δήρις, -ιος, ή**: *strife* Π 756.

**δῆρὸς, -ή, -όν** (*δῆν*), neuter *δῆρὸν* as adv.: *long, for long* B 298.

**δήσαι** Ω 190, *δήσας* B 231, *'δησάσκετο* Ω 15, see *δέω*.

δηόσαντε X 218, δηόσαντες II 158, δηόσαι' (ε) Π 650, see *δρῶ*.

δια Γ 423, see *διος*.

Δία A 394, see *Ζεύς*.

διά, (1) adv. in more or less independent association with both verb and noun II 405, P 618, *through, in two*. (2) prep. (a) with gen.: *through* B 458, *amid* Z 226; (b) with acc.: *through, i.e. in the way of, by means of, by the help of* A 72, B 40, *throughout, up and down* A 600, *during* B 57; *διὰ πρὸ*: *clean through* II 309.

δια-θρῆπτω, 2d aor. part. pass. διατρυφέν Γ 363: *shattered*.

δαίνω (διαν-ω), aor. ἔδηνε X 495: *moisten*.

δια-κοσμέω, imperf. διεκόσμεον B 476; pass. aor. inf. διακοσμηθήμεναι B 126: *marshal, distribute, arrange*.

δια-κρίνω, subj. διακρίνωσιν B 475; fut. διακρινέει B 387; aor. διέκριναν P 531; pass. aor. διέκριθεν B 815, inf. διακρινθήμεναι Γ 98, opt. διακρινθῆιτε Γ 102: *separate, part, divide into companies, marshal*.

δι-άκτορος, ὁ (probably διά + ἄγω): *helper, guide, conductor of souls to Hades; epithet of Hermes*, B 103, Ω 339.

δια-λέγομαι, aor. διελέξατο Φ 562: *converse with, hold converse with, debate* X 122.

δι-αμάω, aor. διάμησε Γ 359: lit. *to go through, cut through*, but when used of a spear: *pierce through*.

δια-μετρέω, imperf. διεμέτρεον Γ 315: *measure off*.

δια-μετρητός, -ή, -όν: *measured* Γ 344.

δι-αμ-περές (διά + ἀνά + πέρας), adv.: *wholly* II 640, *forever* II 499, 618, *continually* X 264.

δι-άν-διχα (διά + ἀνά + δύο, δίχα), adv.: *in two ways* A 189.

δια-πέρθω, 2d aor. διεπράθμεν A 367: *lay waste, waste utterly, destroy, sack*.

δια-πρήσσω, part. διαπρήσσουσα A 483; imperf. διέπρῃsson B 785, Γ 14: lit. *pass over, advance over, march over, make one's way over, accomplish*.

διὰ πρὸ: *clean through, right through* II 309, 821.

δια-πρῆσιον neuter as adv. with τετυχηκώς P 748: *stretch all its length, reach far and wide over*.

δι-απράξω, διαπράξουσιν II 355: *harry*.

δια-ρραῖω, aor. inf. διαρραῖσαι B 473, P 727; mid. fut. in passive sense διαρραίσεσθαι Ω 355: *rend asunder, rend in pieces*.

δια-σέωμαι, 2d aor. διέσσυτο B 450: *passed through, sped (flew) through* X 460.

δια-σχίζω, aor. pass. διεσχίσθη II 316: *were rent*.

διὰ-τάμνω, 2d aor. διὰ . . . 'τάμε P 618: *cleave asunder*.

δια-τμήγω, 2d aor. pass. διέτμαγεν (= διετμάγησαν), A 531, II 354: *were scattered, were separated (parted)*.

διατρυφέν Γ 363, see *διαθρῆπτω*.

δια-τρέω, aor. διὰ . . . ἔτρεσαν P 729: *shrank back*.

δια-φράζω, redupl. 2d aor. διεπέφραδε Σ 9: *revealed*.

δι-δά-σκω (for δι-δακ-σκω, redupl. ΔΔΚ cp. doc-eo), part. διδασκόμενος II 811: *be taught, learn the lesson (of war)*.

διδυμῶν, -ωνος, only in dual (διδυμάων Z 26) and dat. plur. (διδυμάουσιν II 672): *twin brethren*.

\*δίδου Z 192, δίδουσι B 255, see *δίδωμι*.

δί-δω-μι (redupl. ΔΩ, do), δίδωσι Ω 528, δίδομεν B 228, 3d plur. διδοῦσιν B 255 (as if from δίδω), inf. διδοῦναι Ω 425; imperf. 'δίδου Z 192; fut. δώσω X 259, δώσει A 96, δώσουσι A 123, inf. δώσειν Z 53, δώσμεν (αι) X 117; aor. ἔδωκας Ω

685, ἔδωκε A 96, ἔδωκε A 347, ἐδόμην P 443, ἔδωκαν X 379, ἔδοσαν A 162, subj. 3d sing. δώσιν A 324, δῶσι A 129, δῶν Z 527, II 88, 3d plur. δώωσιν A 137, δῶσι Γ 66, opt. δόλης II 625, δολῇ Ω 581, δόιεν A 18, imper. δός A 338, δότω B 383, δότε Z 476, inf. δόμεναι A 98, I 16, part. δότες A 299: give A 96, grant A 18, vouchsafe Γ 322, bestow gifts Ω 528, offer, plight Z 192, bring on B 375.

ἔδφι P 666, ἔδφιν X 251, see ΔΦΕΙ.

δι-είρωμαι (διά + ΕΡ, ask), imperf. διέλπω A 550: ask in detail, question closely.

διελθέμεναι Ω 716, see διέρχομαι.

διεμαι, subj. διηται O 681, II 246, inf. διεσθαι Σ 162: hunt, drive, chase, chase away X 189, 456.

διεμέτρων Γ 315, see διαμετρέω.

δι-έξιμι (εἰμι), inf. διεξιμεναι Z 393: issue.

διεπέρραβε Σ 9, see διαφράζω.

διεπράδομεν A 367, see διαπέρθω.

διέπρησσον B 785, see διαπρήσσω.

δι-έπω (διά + ΣΕΠ, sequor), διέπονσι A 166, imperf. διερε B 207, διεπ' Ω 247: accomplish, bring to pass A 166, hasten through, stride through B 207, chase forth Ω 247.

δι-έρχομαι, διέρχεται Γ 198, part. διερχόμενος Z 392; aor. inf. διελθέμεν(αι) Ω 716: pass through, order.

διεσθαι Σ 162, see διεμαι.

διεστήτην A 6, see δίσταμαι.

διέσσοντο B 450, see διασέδομαι.

διέτμαγεν A 531, see διατμήγω.

διηται O 681, see διεμαι.

δφιζω (δύο; δφο), imperf. δφίξε II 713: ponder.

Διῦ A 419, see Ζεύς.

διῦ-πετής, -ές (ΔΙΥ + πίπτω): that falleth from Zeus II 174.

δι-ίσταμαι, 2d aor. διεστήτην A 6, II 470, διέστησαν Ω 718: separate, part A 6, reared this way and that II 470, parted asunder Ω 718.

διτ-φίλος (ΔΙΥ + φίλος), adj.: dear to Zeus A 74.

δικάζω (δίκη, cp. δεικνῦμι), inf. δικαζέμεν(αι) A 542: give judgments (dooms).

δικασ-πόλος, ὁ (irregularly formed from the acc. plur. δίκας + πόλω): plur., men who exercise justice, judges A 238.

δίκη, ἡ (ΔΕΙΚ, δεικνῦμι): justice II 388; plur.: dooms, judgments II 542.

δινεύω (δίνη, whirlpool), iterat. imperf. δινέουσ(ε) Ω 12: wander about.

δινέω (δίνη, whirlpool), mid. imperf. 3d dual ἐδινεσθην P 680; pass. aor. δινηθήτην X 165: range, circle, wander about.

δινή-εις, -εσσα, -εν (δίνη, whirlpool): eddying, deep-eddying X 148, Ω 693.

δινηθήτην X 165, see δινέω.

διν-ώτες, -ή, -όν (δίνη, whirlpool): adorned with spirals, inlaid (said of wood) Γ 391.

διο-γενής, -ές (ΔΙΥ + γίνομαι): Zeus-sprung, descendant of Zeus, of the seed of Zeus, heaven-sprung A 337, 489, B 173.

Διό-θεν (ΔΙΥ): from Zeus Ω 194.

Διο-μήδης, -εος (ΔΙΥ + μήδομαι): Diomedes, son of Tydeus, and king of Argos Z 12.

ἔδφιν X 251, see ΔΦΕΙ: fled fearing.

Δίος, δία, διον (ΔΙΥ, δις, divus): applied to goddesses: δία θεάων Ω 93: the noble goddess, the fair goddess, fair among goddesses Z 305; also to women δία γυναικῶν: the fair woman, fairest of women Γ 423; it refers to high birth, hence noble, illustrious, goodly, princely, glorious, great, but it must not be translated by godlike or divine, which would be θεῖος.

Δίος (ΔΙΥ): Di'us, son of Priam Ω 251.

Διός A 5, see Ζεύς.

διο-τρέφής, -ές (ΔΙΥ + τρέφω): Zeus-nurtured, Zeus-fostered, fosterling of Zeus, heaven-fostered A 176.

**δι-πλαξ**, -ακος (ΔΦΙ, cp. *δφδ*, *δφδ*, *δφδ* + *πλέω* *plicare*): lit. *double-folded*, but used as a substantive: *double cloak* (mantle) Γ 126.

**δι-πτυχα** (ΑΦΙ, cp. *δφδ*, *δφδ*, *δφδ* + *πτύσσω*, *fold*), a metaplastic acc. sing. fem. from the unused nom. *διπτύξ*: lit. *double fold*, i.e. *making a double layer* (of fat) Α 461.

**διφάω**, part. *διφών* Π 747: *seek for*.

**δίφρος**, ὁ (ΔΦΙ, *δφδ* + *φέρω*): *chariot bed*, *chariot body* Γ 310; *car*, *chariot* Γ 262; *chair* Ω 578, *stool* Γ 424, *bench* Ζ 354.

**διχθά** (ΔΦΙ, *δφδ*, *δφδ*, *δφδ*), adv.: *in two ways* Π 435.

**δίψα**, ἡ (διψ-σα): *thirst* Χ 2.

**διώκω** (*διέμαι*), *διώκει* Χ 8, *διώκει* Χ 173, inf. *διώκειν* Ρ 463, part. *διώκων* Π 598; imperf. *διώκε* Χ 158; pass. pres. part. *διωκόμενον* Χ 168; imperf. *διώκετο* Φ 602: *pursue*, *chase*.

**Διῶ-νῆσος** for *Διὸ-νῆσος*: *Dionysus*, son of Zeus and Sem'ele Ζ 132.

**Διῶρης**, -εος: *Diores*, father of Autom'edon Ρ 429.

**δηήσις**, ἡ (ΔΑΜ, *δαμνάω*, *tame*): *taming* Ρ 476.

**δημή**, ἡ (ΔΑΜ, *δμῶς*, *δαμνάω*, *tame*, *δμῶς*), only in plur.: *maids*, *serving women*, *handmaidens* Ζ 323.

**δνοφερός**, -ή, -όν (ΣφΝΕΦ, cp. *κνέφας*, *twilight*): *cloudy* Π 4.

**δούαν** Α 18, *δούη* Ω 581, *δούης* Π 625, see *δίδωμι*.

**δουῖοι** Ω 527, *δουῖα* Χ 148, dual *δουῖά* Γ 236 (*δφδ*, "two"): *two*.

**δοκέομαι** (*δοκή*, cp. *δοκάειν*, *be on the watch*), perf. part. *δεδοκημένος* Ο 730: *on the watch*.

**δοκέω** (*δοκή*, cp. *δοκάειν*, *be on the watch*), aor. part. *δοκέσας* Π 313: *watch*.

**δοκέει** (*δοκή*, *seeming*, *fancy*, pres. *δοκέει* Ζ 90, 338): *deem*, *seem*.

**δοκός**, ἡ (*δέχομαι*): *beam* Ρ 744.

**δολιχός**, -ή, -όν: *long* Ρ 607.

**δολιχό-σκιος**, -η, -ον (*δολιχός* + *σκιά*): *long-shadowing*, *far-shadowing*, *casting a long shadow* Γ 346, Χ 273.

**δολο-μήτης** (*δδλος* + *μήτις*), voc. *δολομήτα* Α 540: *crafty-minded*, *crafty of mind*.

**δόλος**, ὁ (*dolus*): *wile*, *craft*, *cunning* Γ 202; *δδλφ*: *by a stratagem* Φ 599.

**δολο-φρονέω** (*δδλος* + *φρήν*), part. *δολοφρονέουσα* Γ 405: *with guileful intent*.

**δόμηναι** Α 116, see *δίδωμι*.

**δόμος**, ὁ (*δέμω*, *domus*): *house*, *abode* Γ 322, *palace* Γ 421; *δδμονδε*: *to his house* Π 445.

**δόντες** Α 299, see *δίδωμι*.

**δόρπον**, τό: *supper* Ω 2.

**δόρυ**, τό (*δέρω*, *split*, *skin*) Β 382, gen. *δουρός* Γ 61, dat. *δουρῖ* Α 303; dual *δούρε* Γ 18; plur. *δούρα* Β 135: lit. *tree*, *wood*, then (1) *beam* Γ 61, *timber* Ω 450; *δούρα νεών*: *ship's timbers* Β 135; *δόρυ μέγα ρήιον*: *huge ship timber* Ρ 744; (2) *spear* Α 303, Β 382, *javelin* Ζ 3.

**δός** Α 338, *δόσαν* Α 162, *δότε* Ζ 476, *δότη* Β 383, see *δίδωμι*.

**δούλη**, ἡ: lit. *slave woman*, therefore *concubine* Γ 409.

**δούλιος**, -η, -ον (*δούλος*): *slavish*; *δούλιον ἡμαρ*: *day of thralldom* Ζ 463.

**δουλιχό-δειρος**, -ον (*δολιχός* + *δειρή*): *long-necked* Β 460.

**δουπέω** (*γδουπέω*, *δουπος*), aor. *δούπησεν* Π 325: *crashed*; *δούπησε πεσών*: *fell with a crash*.

**δούπος**, ὁ (*γδούπος*): *noise* Π 361.

**δούρα** Β 135, *δουρῖ* Α 303, *δουρός* Γ 61, see *δόρυ*.

**δουρι-κλυτός**, -όν (*δόρυ* + *κλύω*): *spearman renowned* Π 472.

**δράκων**, -οντος, ὁ (*δέρκομαι*): *dragon*, *snake*, *serpent* Β 308.

**δράσσομαι**, perf. part. *δεδραγμένος*: *clutching at* Π 486.

**Δρήσος** (ΔΡᾶ, *run*, δι-δρᾶ-σκω) : *Dres'us*, a Trojan Z 20.

**δρῆμύς**, -εία, -ύ : *sharp, keen, fierce* O 696.

**Δρύαῖς**, -αῖτος (δρύς) : *Dry'as* : (1) a La'pith A 263; (2) father of Lycur'gus Z 130.

**δρύς**, -νός, ἡ ("tree") : *oak, oak tree* II 482, X 126.

**δρυτόμος**, -ον (δρύς + τάνω), *δρυτόμος ἀήρ* : *woodcutter* II 633.

**δρύφα**, aor. 'δρύφ(ε) II 324 : *tear off, rend*.

**δύ'** Γ 143, see δύω.

**Δύμας**, -αῖτος : *Dy'mas*, father of Hecabe II 718.

**δύμεναι** Z 185, **δύναι** Γ 322, see δύω (2).

**δύναμαι** Γ 236, **δύνασαι** A 393, **δύναται** Z 101, **δυνάμεσθα** B 343, **δύνανται** Σ 161 subj. **δύνηαι** Z 229; imperf. 'δύνατο Γ 451, **εδύναντο** II 107; fut. **δυνήσομαι** A 588, **δυνήσεται** A 562 : *be able, have power, can, avail, may*.

**δύνω** (δύω (2)), imperf. **έδυνεν** Γ 332, 339 : *donned, put on*.

**δύω** A 250, **δύω** A 16, **δύ'** Γ 143 (ΔΤ, δφ, *duo*, "two") : *two*.

**δυσ-άμ-μορος**, -ον (δυσ- + ἀνδ + μείρομαι, μοῖρα) : *unhappy* X 485, *ill-fated* Ω 727, *to (her) ill hap* X 428.

'δύσειθ' Z 136, II 729, see δύω, 2.

**δυσ-Φηχίης**, -ές (δυσ- + φηχίη) : *ill-sounding* X 180, *of evil name* II 442.

**δυσ-θαλπίης**, -ές (δυσ- + θάλπος) : lit. *ill-warming, shivering cold, chilling* P 549.

**δυσ-κλάδος**, -ον (δυσ- + κλάδος, noise) : *ill-sounding* II 357.

**δυσ-κλέης**, -ές (δυσ- + κλέος) : *inglorious, dishonored* B 115.

**δυσ-μενής**, -ές (δυσ- + μένος) : *hostile*, only in plur. : *foes, foemen, enemies* Γ 51.

**δυσ-μορος**, -ον (δυσ- + μείρομαι, μοῖρα) : *ill-fated* X 60.

**Δύσ-παρις** (δυσ- + Πάρις), voc. **Δύσπαρι**

Γ 39 : *good-for-nothing Paris, hateful (wretched, accursed) Paris*.

**δυσ-πύμφλος**, -ον : *stormy, stormy weather* II 748.

**δύστηνος**, -ον : *woeful, helpless, ill-fated, luckless* Z 127.

**δυσ-χείματος**, -ον (δυσ- + χείμα, χιών) : *wintry* II 234.

**δυσ-ώνυμος**, -ον (δυσ- + όνομα) : *name of evil, ill-omened, hateful* Z 255.

(1) **δύω** A 16, **δύο** A 250, **δύ'** Γ 143 (ΔΤ, δφ, δφω, *duo*, "two") : *two*.

(2) **δύω** (ΔΤ, *enter*, cp. δύνω), fut. **δύσω** B 261; 2d aor. **έδύ** Γ 36, **έδωην** Z 19, subj. **δύω** Z 340, **δύη** P 455, inf. **δύμεναι** Z 185, **δύναι** B 413, imper. **δύθι** II 64; mid. mixed aor. **έδωετο** Γ 328, 'δωεθ' II 729, imper. **δύσεο** II 129 : (1) *go into, enter* Γ 322, *pass, pass into* Z 19, *sink in* II 340, *go down to* Z 411, *set* P 455, *plunge into* Z 136, *shrink (into)* Γ 36; (2) *put on, do on, don* (of armor) Γ 328, II 129.

**δυσ-δέκατος**, -η, -ον : *twelfth* A 493.

**δυσ-και-Φεικοσί-πηχυς**, -v : *twenty-two cubits in length* O 678.

**δῶ**, τό (for \*δῶμ, cp. δῶμος) : *house, mansion* A 426.

**δώδεκα** (= δφῶδεκα, from δύω + δέκα) : *twelve* Z 248.

**δωδεκάτῃ** : *on the twelfth day* A 425.

**Δωδωναίος**, -η, -ον; *Dodonaean, belonging to (of) Dodona* II 233.

**Δωδώνη** : *Dodo'na*, seat of a most ancient oracle of Zeus in Epi'rus, not far from Yan'ina II 234.

**δῶη** Z 527, **δῶησιν** A 324, 'δῶκε A 347, see δίδωμι.

**δῶμα**, -ατος, τό (ΔΕΜ, δέμω) : lit. *chamber, room* A 533, 607; plur. *mansions, halls*, but as a house is a collection of chambers the plural usually means simply : *palace, hall* A 222.

**δῶρον**, τό : *gift* A 213; plur. *prize, meed of honor* A 230; *offerings* Ω 425.

δώσει A 96, δώσειν Z 53, δωσμένοι X  
117, δῶσι A 129, δώσουσι A 123, δώσω  
X 259, δώωσι A 137, see δίδωμι.

## E

E = Iliad v.

φε (A 113, and often), φῑ Π 531, see  
φοῦ and D. 112. 3.

φ' A 25 = φε, see φοῦ and D. 118.

φ' Z 25 = φοι, see φοῦ and D. 119.

ἔα' A 276, ἔαε B 165, see ἔάω.

ἔφαγγ P 607, see φάγγυμι.

ἔφφαδε P 647, see φανδάνω.

ἔφάνθανε Ω 25, see φανδάνω.

φεῶνός, ὁ (orig. φεσανός, from φΕΣ, φέσθος,  
φέννυμι, vestis): *vesture, vestiment, rai-  
ment, gown* Γ 385.

φέαρ, τό (orig. φέσαρ, *ver*): *spring* (the  
season) Z 148.

ἔασας Ω 557, see ἔάω.

ἔασι B 125, 3d plur. pres. ind. of ἐμῆ.

ἔαται Γ 134, see ἦμαι: *are inactive*.

ἔάω (stem σεφα, σεφα-ῶ), ἔδουσ' B 132,  
subj. ἔδωμεν B 236, imper. ἔᾶ' (ε) A 276,  
B 165, 181, inf. ἔδειν Π 96; imperf.  
ἔλαε Π 396, Σ 189, Ω 395, ἔᾶ (ε) Π 371,  
X 206, iterat. imperf. ἐλάσκε Ω 17; fut.  
ἔδσω P 449; aor. ἔᾶσας Ω 557, ἐᾶσεν Ω  
684, ἔᾶσεν X 398, subj. ἔδσω Ω 569,  
ἔδσομεν Π 60, imper. ἔᾶσον Π 451, ἐᾶσατε  
X 416: *permit, suffer, allow* B 132, 165,  
*leave* A 276, *let be* Π 731, *leave in peace*  
Ω 569; οὐ . . . ἔαε X 206: *forbade*.

ἔάων (ῆός, ἔός), Ω 528: *blessings*, see ῆός.

ἔβαν A 391, ἔβάτην A 327, see βαίνω.

ἔβδομος, -η, -ον (ἐπτά, *septem*): *seventh*  
Ω 399.

ἔβεβήκει A 221, ἔβη A 311, ἔβην Ω 766,  
ἔβήτην Z 40, see βαίνω.

ἔβλητο Π 753, see βάλλω.

ἔβραχε, 2d aor. (no pres.): *rang* Π 566,  
*shrieked* Π 468.

ἔβρισαν P 512, see βρίθω.

ἐγγεγάσσι Z 493, see ἐγγίγνομαι.

ἐγ-γίγνομαι, perf. ἐγγεγάσσι Z 493: *be  
born in*.

ἐγγυαλίξω (ἐν + γυᾶλον), aor. ἤγγυαλίξε  
O, 644, P 613, inf. ἐγγυαλίξαι A 353:  
lit. *place in the hollow* (γυᾶλον) *of the  
hand*, therefore *give, grant, bestow* A  
353; *yield* O 644.

ἐγγύθεν (ἐγγύς): *near, hard by, hard at  
hand* Z 316; *close behind* (it) X 141,  
ἤντετο ἐγγύθεν X 203: *stood at his side*.

ἐγγύθι (ἐγγύς): *nigh, near by* Z 317;  
Π 71.

ἐγγύς: *near, hard by* Γ 344.

ἐγεγόνει X 34, see γέγωνα.

ἐγείρω, ἐγείρει Ω 344; imperf. ἔγειρε O  
594; aor. ἔγειρε Z 105, subj. ἐγείρομεν  
B 440; mid. 2d aor. ἤγειρετο B 41:  
*rouse, wake up, arouse; mid. awoke*.

ἐγένοντο A 57, see γίγνομαι.

ἐγ-κειμαι, fut. ἐγκίσειαι X 513: *shall lie  
(there) in*.

ἐγ-κέφαλος, ὁ (ἐν + κεφαλῇ): *brain* Π 347,  
*brains* Γ 300.

ἐγ-κλίνω, perf. pass. ἐγκέκλιται Z 78: *lie  
on, depend on*.

ἐγ-κονέω, part. ἐγκονέουσαι Ω 648: *busy,  
in haste, quickly*.

ἐγnows X 10, ἐγνω A 199, see γινώσκω.

ἐγχείη, ἡ (cp. ἔγχος): *spear* Γ 137, 345, Π  
75.

ἐγχεῶ-παλος, -ον (ἐγχος + πάλλω): *bran-  
disher of the spear, warrior that wields  
the spear* B 131.

ἐγχος, τό: *spear* Γ 357; περὶ ἐγχεί:  
*about the spear* B 389.

ἐγώ A 76, before vowels ἐγών A 549: *I*,  
see D. 112, ἐγώ γε: *I for my part* A  
173, *even I* A 282; ἔμοι γε A 295: *to  
(on) me, at least*.

ἐδάην Γ 208, see ΔΑ.

ἔδειαι Ω 129, see ἔδω.

ἐδεδρμεν Z 99, ἐδεδρυσαν O 652, see  
ΔΦΕΙ.

ἐδεθέει B 93, see δαίω.

ἔδαιραν A 459, see δέρω.

ἔδφεισας X 19, Ω 364, ἔδφεισεν A 33, Γ 418, see ΔΦΕΙ.

ἔδεκτο B 420, see δέχομαι.

ἔδερον Ω 622, see δέρω.

ἔδφω Ω 358, see ΔΦΕΙ: *fear, be dismayed*.

ἔδηδός P 542, see ἔδω.

ἔδησατο Ω 340, ἔδησε X 398, see δέω.

ἔδητός, -ός, ἡ (ΕΔ, ἔδω): *food, meat* A 469.

ἔδληνε X 495, see δαίλω.

ἔδινεσθην P 680, see δινέω.

ἔδμεναι X 347, see ἔδω.

ἔδνω, τὰ (Skt. vadhū, *bride*; Ags. vestuma, *bride's price*): *gifts of wooing, bride gifts, bride price* II 178, given by the suitor to the lady's father.

ἔδοάσασατο (ΔΕΙ, δεῖ, δέσμαι, *shine*, δη-λος), defective aor.: *seemed* II 652.

ἔδομην P 443, see δίδωμι.

ἔδονται II 836, see ἔδω.

ἔδος, τό (ΣΕΔ, ἔδομαι, *sedes*): *seat* Ω 544, *abode* Ω 144; gen. plur. ἑδέων: *seats, places, abodes* A 534, 581.

ἔδραμον Σ 30, see τρέχω.

ἔδρη, ἡ (ΣΕΔ, ἔδος, *sedes*): *seat* B 99, *bench* B 211.

ἔδύσειτο Γ 328, see δύω.

ἔδω (*edo*, "eat"), ἔδει O 636, ἔδουσιν Z 142, opt. ἔδοιεν X 42, inf. ἔδμεναι X 347; iterat. imperf. ἔδεσκ(ε) X 501; fut. ἔδειν Ω 129, ἔδονται II 836; perf. part. ἔδηδώς P 542: *eat, devour*.

ἔδωδή, ἡ (ΕΔ, ἔδω): *meat, food, eating* Ω 475.

ἔδωκαν X 379, ἔδωκας Ω 685, ἔδωκε A 96, see δίδωμι.

ἔφέ Ω 134, see φοῦ, and D. 123.

ἔφειδαι B 213, ἔφειδθησθα X 280, see φοῖδα.

ἔφελεκτιν A 104, see φελεσκω.

ἔφελκοσι (ἐ- D. 59, α + ΔΦΙ, φι (*two*)) + KENT, Lat. *gint* (i), *gint* (a) A 309: lit. *two tens, twenty*.

ἔφελκοσι-νήριτος, ον: lit. *twenty-fold, countless* X 349.

ἔφελκοστός, -ή -όν Ω 765: *twentieth*.

ἔφειξαν Ω 718, see φελεσκω.

ἔφειπον (ΦΕΠ, *voco*), no pres.; 2d aor., ἔφειπες A 286, εἶπας (A 106, with neglected φ), ἔφειπε(ν) B 59, 'φείπε Z 75, subj. φείπω B 139, φείπησ A 90, φείπησι Z 459, X 106, φείπη A 64, 230, opt. φείποι Z 479, imper. φειπέ A 85, φείπ Γ 192, inf. φειπεῖν A 543, φειπέμεν(αι) P 655, 692, φειπών A 68, φειπόντος Z 281, φειπόντα II 502, φειπούσα Γ 139; iterat. 2d aor. 'φείπεσκε B 271: *say* A 286, *tell* A 64, *speak* A 85, *speak to* Z 75, Ω 75, *bid* A 294, *cite, mean* A 90. For the future see φερέω.

ἔφελδομαι (ἐ-, D. 59. α, + φέλλομαι), imper. ἔφελδέσθω II 494: *be dear to*.

ἔφελδωρ, τό (ἐ-, D. 59. α, + φέλλομαι): *desire, wish* A 41.

ἔφελειν A 530, ἔφελιχθη X 448, ἔφελιχθησαν Z 106, ἔφελιχθεν Z 109, see φελλισσω.

ἔφελμεθα Ω 662, see φέλλω.

ἔφελπομην P 488, see φελλω.

ἔφεοίκαι B 58, Ω 258, see φελοσκω.

ἔφεργω (ἐ-, D. 59. α, + ΦΕΡΓ, *urgeo*), ἔφέργει X 121, Ω 544, imperf. ἔφεργε II 395; pass. pres. part. without the prothetic vowel; *φεργομένη* P 571; perf. 3d plur. ἐφρχαται II 481 (arising from *φεφέρχεται*; here with neglected φ): *hold, inclose, shut in* X 121, *drive* II 395, *drive away* P 571.

ἔφερσήεις, -εσσα, -εν (ἐ-, D. 59. α, + ἔρση): *dewy, dewy fresh* Ω 419, 757.

ἔφισσε II 680, see φέννυμι.

ἔζομαι (ΣΕΔ, σεδ-ζομαι, *sedeo*, "sit"), imper. ἔζε(ο) Ω 522, part. ἔζομένω Γ 211; imperf. ἔζετο A 68, ἔζοντ(ο) B 211; aor. εἶσε Z 189, εἶσεν A 311, εἶσαν Ω 578, 720: *sit down* A 68, 246, *seat oneself* B 99, imper. *be seated* Z 354, *crouch down* X 275; aor. is transitive: *cause to sit, seat* A 311, *set* Z 189; παρὰ δ' εἶσαν: *set beside him* Ω 720.



ἴφῃ Π 753, ἴφῃ X 404, see ἴφς and D. 124, 125.

ἴηκεν A 48, see ἴημι.

ἴην B 217, see εἰμι.

ἴηος A 393, Ω 422, see εὔς.

ἴησιν Ω 165, see ἴφς.

ἴησθα X 435, ἴησι B 366, see εἰμι.

ἴθ Ω 683, see ἔτι.

ἴθιεν A 483, see θέω.

ῥέθειραι, αἱ (φεθερ-ja): *plume(s), crest(s)* Π 795, X 315.

ἴθλω A 116, ἐθέλεις A 133, ἐθέλει A 287,

ἐθέλουσι B 284, subj. ἐθέλωμι A 549,

ἐθέλησθα A 554, ἐθέλῃσι Π 446, ἐθέλη-

σιν A 408, ἐθέλῃ Z 281, ἐθέλωσι Γ

289; opt. ἐθέλοιμι Z 141, ἐθέλομεν B

123, imper. ἔθελ(ε) B 247, θέλ(ε) A

277, part. ἐθέλοντα B 132, ἐθελοῦσθ Z

165; imperf. ἤθελε Π 255, ἤθελον A 399,

ἤθελον A 112, ἤθελεν Z 165: *will* A 408,

549, *will to, wish* A 133, 580, *be disposed*

(*inclined*), *be fain* A 112, 116, *be for,*

*will have* A 399, *choose* P 702.

ῥέθεν A 114, see ροῦ, and D. 112.

ἴθισαν A 290, ἴθηκας Ω 741, ἴθηκαν Z

300, ἴθηκεν A 2, Γ 336, ἴθηχ' X 368, see

τιθήμι.

ῥέθνος, τό (ΣΦΕΘ, ῥέθω, ῥήθος): *flock* (of

birds) O 691, *swarm* (of bees) B 87, 459,

*tribe* B 91, *company, host* Γ 32, Π 817.

ῥέθω (ΣΦΕΘ, σῆθω, ῥήθος, *suesco*), part.

ῥέθορτες Π 260; perf. part. εἰωθώς Z

508, without *f*: *be wont, be accustomed;*

*ῥέθορτες*: *as is their wont* Π 260.

εἰ: *if*, see αἰ, and D. 143, 236. I, 236.

4 b; εἰ: *if* + ind. A 39, 40, 116, 135,

173, 280, 290, 294, 394, 564, 574;

εἰ κε + subj. A 137, 580; εἰ + subj.

without κε A 81; εἰ + opt. Z 284;

εἰ ποτε A 39: *if ever*; εἰ δὲ A 61: *if*

*after all, if really, if as it seems likely*;

εἰ περ A 81: *even if*; in indirect dis-

course: *whether* A 83; εἰ τε . . . εἰ τε

A 65: *whether . . . or*; εἰ . . . ἢ B 367:

*whether . . . or*; εἰ περ . . . ἀλλὰ τε

A 81: Lat. *si . . . at*. Concessive:

*though* A 280; causal: *because* A 393.

εἰ is an interjection (= εἰα) in the

phrase εἰ δ' ἄγε, εἰ δ' ἄγετε A 302, 524,

Z 376: *well then, come on, up then*, see

D. 238. 9; εἰ μὴ: *except (only) that*

B 387.

εἰαε Π 396, Σ 189, see εἰάω.

εἰαμένη, ἡ: *low-lying land* O 631.

ῥεαρ-ινός, -ή, -όν (ῥεαρ = ῥέσπαρ): *of*  
*spring* B 89.

εἰᾶσαν Ω 684, εἰασκε Ω 17, see εἰάω.

εἰρίφαχε A 482, εἰρίφαχον B 333, see

ῥεράχω.

εἰβω (= λαίβω), εἰβεις Π 11, imper. εἰβε

Ω 9: *shed* (of tears).

ῥεῖδε B 38, ῥεῖδεις B 409, ῥεῖδει A 70,

ῥεῖδῃ Π 73, see ροῖδα.

ῥεῖδ' B 82, ῥεῖδεν Π 818, εἰρίδειςκε Γ 217,

see ὁράω.

ῥεῖδεται A 228, see ῥεῖδομαι.

ῥεῖδης A 185, ῥεῖδήσιν A 546, see ροῖδα.

ῥεῖδομαι (ῥΙΔ, cp. ῥεῖδον, ροῖδα), ῥεῖδεται

A 228, Ω 197, part. ῥεῖδομένη B 280,

Γ 122; aor. ῥεῖσατο Ω 319, opt. ῥεῖ-

σαιτο B 215, part. ῥεῖσάμενος B 22, Π

716, 720, ῥεῖσαμένη Γ 389, P 555: *ap-*

*pear* Ω 319, *liken oneself to* B 791; *ῥεῖ-*

*δομένη*: *likening herself to, in the like-*

*ness of, in the guise of* B 280; *seem*

A 228, B 215; τί τοι φρεσὶ ῥεῖδεται

εἶναι Ω 197: *how seemeth it to thy mind?*

ῥεῖδομαι A 363, see ροῖδα.

ῥεῖδον Γ 185, εἰρίδοντο Π 278, P 724,

εἰρίδονθ' Γ 154, see ὁράω.

ῥεῖδος, τό (ῥΙΔ, cp. ῥεῖδον, ροῖδα): *man-*

*ner, appearance, aspect, looks, face* B 58,

Γ 224, *form, figure, beauty, semblance*

Γ 39, 45, 55, *goodliness* X 370; ῥεῖδος:

*in form* = *to look upon* X 252.

ῥεῖδω A 515, ῥεῖδός A 385, see ροῖδα.

εἰεν B 372, εἴην B 260, εἴη Γ 410, see εἰμι.

εἴην Ω 227, εἴη Γ 221, see ἔημι.

εὖθ' A 65, see *ei*.

εὐθαρ, adv.: *straightway* P 707.

Φείκελος, -η, -ον (ΦΙΚ, *φείσκω*, *φέροικα*):  
*like* Σ 154.

Φεφικυῖα Γ 386, Ζ 389, see *φείσκω*.

Φείκω (ΦΕΙΚ, *vi(c)to*, *yield*), part. *φείκων* X 459; aor. 'φείξε Ω 100, 'φείξαν Ω 718, opt. *φείξει* X 321, imper. *φείκατε* Ω 716, part. *φείκας* Ω 43: *yield* X 459, *give place to* Ω 100, 716, *yield to* = *at the bidding of* Ω 43; *give room* = show an unprotected spot where he might be wounded X 321.

εὐλαπιναστής, ὁ (*volup-tas*): *boon companion* P 577.

εὐλάτινος, -η, -ον (εὐάτη): *of pine* Ω 454.

εἶλ' Π 306 εἶλε Γ 35, εἶλετο Β 46, see *αἰρέω*.

Εἰλείθυια: *Eilithyia*, the goddess who presides over childbirth Π 187.

εἰλήλουθα Ω 460, εἰλήλουθας Α 202, see *ἔρχομαι*.

εἰλῶ-πους, -οδος (φέλλω, *volvo* + *πούς*),  
adj.: *of trailing gait* Ζ 424, Π 488.

εἶλκε Γ 370, εἶλκετο Α 194, εἶλκον Χ 465, see *ἔλκω*.

εἶλον Χ 17, see *αἰρέω*.

Φεῦλῶ (lengthened form of *φέλλω*),  
pass. perf. part. *φεφλυμένω* P 492,  
plur. 'φεφλυτο Π 640: *cover*, *shield*.

Φεῦμα, -ατος, τό (ΦΕΣ, *φέννυμι*, *vestis*),  
plur.: *raiment*, *vesture*, *garments*, *vestments* Β 261.

εἰμέν Φ 586, see *εἰμι*.

εἰμί (ΕΣ, *ἐσ-μι*, *es-se*) Α 186, 2d sing. *ἔσσ'* Π 515, Ω 407, *ἔσσι* Α 176, 178, 3d sing. *ἔστί(ν)* Α 114, *ἑστόν* Α 259, plur. *εἰμέν* Φ 586, *ἔστέ* Α 258, *εἰσί(ν)* Α 153, *ἔσαι* Β 125, Γ 168; subj. *ἔω* Α 119, *ἔησι* Β 366; opt. *εἴην* Β 260, *εἴη* Γ 410, *εἴεν* Β 372; imper. *ἔστω* Α 144, *ἔστε* Γ 280, *ἔστων* Α 338; inf. *εἶναι* Α 91, *ἔμμεναι* Α 117, *ἔμεναι* Γ 40; part

*εἶν* Α 131, *ἐόντος* Χ 384, *ἐόντα* Α. 352, *ἐόντ'(α)* Π 815, *ἐόντ'(ε)* Ω 609, *ἐόντες* Α 290, *ἐόντα* (neut. plur.) Α 70, *εὐδσα* Ζ 456, *εὐδσης* Γ 201, *εὐδση* Α 546, *εὐδσαν* Χ 480; imperf. *ἦθα* Χ 233, *ἦσθα* Χ 435, *ἦν* Β 77, *ἦεν* Α 381, *ἦην* Β 217, *ἦτε* Π 557, *ἦσαν* Γ 15, *ἔσαν* Α 267, iterat. *ἦσκε* Γ 180; fut. *ἔσομαι* Ζ 409, *ἔσσομαι* Π 499, *ἔσαι* Α 563, *ἔσσαι* Χ 486, *ἔσται* Α 136, *ἔσεται* Α 211, *ἔσσεται* Α 239, *ἔσσεῖται* Β 393, *ἔσσεθε* Ω 243, *ἔσονται(αι)* Α 546, *ἔσσονται* Ζ 353, inf. *ἔσσεσθαι* Φ 533, *ἔσσεσθαι* Ζ 339, part. *ἔσσομένοι* Β 119, *ἔσσομένα* Α 70: *be*, *exist*, *be born*; *ἦσεν* Ζ 153: *dwelt*; *ἔσσομένοι* Β 119: *that shall be hereafter*, *posterity*, *future generations*; τὰ *ἔσσομένα* Α 70: lit. *things that are to be*, *the future*; *ἔσ(ι)* Χ 265: *it is possible*.

εἶμι (Ι, *i-re*) Α 169, 3d sing. *εἶσι* Γ 61, 3d plur. *ἴσιν* Β 87, Π 160, subj. *ἴω* Π 245, *ἴης* Ω 295, *ἴωμεν* Β 440, Ζ 526, imper. *ἴθι* Α 32, *ἴτω* Ω 148, *ἴτ'(ε)* Α 335, inf. *ἴμεναι* Α 227, *ἴμεν* Α 170, part. *ἴών* Α 138, *ἴόντι* Π 838, *ἴόντα* Α 27, *ἴόνθ'* Α 567, *ἴόντες* Γ 15, *ἴουσα* Γ 406, *ἴούσης* Α 482, *ἴουσαν* Γ 154; imperf. *ἦι* Α 47, *ἴε* Γ 383, *ἦσαν* P 495, *ἴτην* Α 347, *ἴσαν* Α 494; fut. *εἰσομαι* Ω 462: *come* (Α 27, often; *αδ-τις ἴοντα*: *coming back*), *draw near* Χ 4, *advance* Γ 15, *march* Γ 2, *descend* Α 47, *go* Α 138, *go one's way* Α 307, *take one's way* Α 347, *speed on*, *make way* Α 482, *go forth*, *rise* Χ 27, *betake oneself* Ω 2, *dart* Χ 309, *fly* Β 87, *pierce* Γ 61, *fall back* P 759; *ἴόντες*: *in onset* Ζ 121; 'βῆ δ' ἴμεναι: *went his (her) way* Ζ 296; *ἴθι*: *go*, *depart* Α 32, *come* Γ 130, *up*, *come* Γ 432, *fare forth* Ζ 341. Note that *εἶμι* is often future in meaning Α 169, 420, 426, etc.

*εἶν* Β 783 = *ἐν*.

εἶναι A 91, see εἶμι.

εἰνατῆρες, αἱ (janitrices): brothers' wives  
Z 378, X 473.

εἰνατος, -η, -ον (ἐννέα): ninth B 295.

εἰνικα (= ἐνεκα) + gen.: on account of  
A 214, for the sake of A 174; virtually  
= to take, to fetch A 336, because of Γ  
100.

εἰν-όδιος, -η, -ον (ἐν + ὁδός): living by the  
roadside, that have their dwellings by  
the roadside II 260.

εἰντο A 469, B 432, Ω 628, see ἴημι.

εἰξας Ω 43, εἰξάτε Ω 716, εἰξε Ω 100,  
εἰξεῖ X 321, see εἰκω.

εἶο B 239, εἶ Π 531, see φοῦ and D. 113.

εἶπας A 106, εἶπει Z 75, εἶπέ A 85, εἶπ'  
Γ 192, εἶπειν A 543, εἶπόμεν(αι)  
P 655, εἶπη A 90, εἶπησι Z 459,  
εἶπη A 64, εἶποι Z 479, εἶπόντος Z  
281, εἶποῦσα Γ 139, εἶπισκε B 271,  
εἶπω B 139, εἶπών A 68, see εἶπιον.

εἶπετ' Γ 447, see εἶπω.

εἶρεο Ω 390, εἶρετο A 513, see εἶρομαι.

εἶρήνη, ἡ: peace X 156.

εἶριον, τό (eĩpos), plur. εἶρια Γ 388: wool.

εἶρο-κόμος, -ον (eĩpos, wool + κομέω, at-  
tend to): wool comber, wool carder Γ  
387.

εἶρομαι (EP, ask, ἐρ-ομαι) A 553, imper.  
εἶρεο Ω 390, part. εἶρόμεναι Z 238;  
imperf. εἶπετο A 513: question, ask, in-  
quire A 513, 553, ask of Ω 390.

εἶρύαται A 239, εἶρύμεσθα Φ 588, εἶρύσ-  
σασθαι A 216, see ῥύομαι.

εἶρυσσε Π 863, εἶρυσσεν Σ 165, see φέρω.

εἶρχαται Π 481, see ἐφέρω.

εἶρω (FEP, say), fut. φερέω A 76, 204,  
233, φερεί Z 462, φερεύουσιν X 108, inf.  
φερέειν Γ 83, part. φερούσα A 419, B  
49: say, tell A 419, announce, herald A  
297, B 49.

εἷς A 141, εἷς A 100 (εἷς), (1) adv.:  
therein A 142; (2) prep. + acc.:  
(1) Local: to A 100, 141, into A 220,

341, among Σ 215; with εἷς 'Alδαι Σ  
213, εἷς Πριάμοιο Ω 160, εἷς γαδῶν Z 378,  
supply οἶκον: to the house of; εἷς ἀλλήλους  
Ω 484: upon; εἷς δεκάδας B 126: by tens:  
εἷς μίαν βουλευεῖν B 379: come to one con-  
clusion; εἷς ὅσα Γ 158: in countenance.

(2) Temporal: until A 601; εἷς δ' κε B  
332: until. (3) Purpose: for A 226.

εἷσ-, in compounds sometimes = εἷσ-.

εἷς A 144 (ΣEM, σεμσ, εἷς; σεμᾶ = σμᾶ  
= μᾶ; sem-el, sin-guli), μᾶ Γ 238,  
εἷος X 425, εἷα B 292, μίαν B 379:  
one.

εἷσ-άγω, εἷσάγουσα Z 252, aor. εἷσάγαγον  
Ω 719, part. ἑσάγαγών Ω 620: lead, lead  
in (into), bring to (into).

εἷσάιτο B 215, εἷσάμενος B 22, εἷσα-  
μένη Γ 389, see φείδομαι.

εἷσαν Ω 578, see ἕζομαι.

εἷσ-ανα-βαίνω, aor. εἷσανέβησαν Z 74,  
part. εἷσαναβάσα Ω 700: go up into, mount Z 74.

εἷσ-αν-ιδών Π 232, Ω 307, part. of εἷσ-  
ανα-φείδω, with neglected φ: looking  
up to (into).

εἷσατο Ω 319, see φείδομαι.

εἷσ-αφ-ικνεῖμαι, 2d aor. inf. εἷσαφικέσθαι  
X 17: come within.

εἷσ-εἰμι (εἷς + I, εἰμι, go): come within Ω  
463.

εἷσελθε Z 354, εἷσελθών Ω 465, see εἷσ-  
έρχομαι.

εἷσεν A 311, Z 189, see ἕζομαι.

εἷσ-έρχομαι, imper. εἷσέρχεο X 56; aor.  
εἷσῆλθε Z 318, εἷσῆλθ' B 321, εἷσῆλυθον  
B 798, imper. εἷσελθε Z 354, part. εἷσελ-  
θών Ω 465: enter, come (or go) within.

εἷσεται A 548, Π 243, see φοῖδα.

εἷσιον, -ης (εἷσιος, see D. 59. a), fem. adj.:  
seemly, fair, duly apportioned (of a  
feast) A 468, Ω 69, well proportioned,  
symmetrically built, trim (of ships) A  
306; equal, balanced, well balanced (of  
a shield) Γ 347, 356.

εἰσῆλθε Z 318, εἰσῆλθ' B 321, εἰσῆλθον  
B 798, see εἰσέρχομαι.

εἰσι(ν) A 153, see εἰμ.

εἰσι(ν) Γ 61, see εἰμ.

**ΦΕΡΙΣΚΩ** (FIK; on the redupl. of the  
pres. (φε-ρικ-σκω), see D. 190. a), Γ  
197, Ω 371, part. *φίσκορτες* (without  
redupl.) Π 41; perf. 3d sing. *φέροικε*(ν)  
A 119, B 190, part. *φεροικώς* A 47, B  
20, *φεροικότες* B 337, 800, *φεροικότα* Γ  
222, *φερικυῖα* Γ 386, Z 389; plup. *έφε-  
ροίκε* B 58, Ω 258, *έφερικτην*, dual A  
104; *take for, liken to, deem like* Γ  
197, *be like, be like to* B 20, 58, *be meet,  
be seemly, be seem, be becoming, be decent*  
A 119, B 190; *φεροικώς*: *like* A 47;  
*φερικυῖα*: *in the likeness of* Γ 386;  
*έφερικτην*: *were like* A 104; *ἀντ' έφε-  
ροίκε*: *was altogether like* Ω 630; *έφε-  
ροίκε* A 258: *seemed*.

εἰσ-νοῶ, aor. εἰσενόησεν Ω 700: *be aware  
of*.

εἰς ὃ κε B 332, see εἰς.

εἰσομαι Ω 462, see εἰμ.

εἰσ-οράω, part. εἰσοράων X 321, εἰσοράοντα  
P 687, εἰσοράοντες Ω 23, -όντας Γ 342:  
*behold, gaze on* Γ 342; εἰσοράων X 321:  
*eyeing*; aor. *έσφιδε* Σ 235, *έσφιδέμεν* Π  
256: *see*.

ἔφισος, see *έφισση*.

εἴσω (έν, έν-σω), adv.: *in* Π 340; most  
commonly as a prep. + acc.: *to* A 71,  
*into* Z 10, 284, *within* Γ 322; also *έσω*  
Ω 155, 184, 199.

εἰσ-ῶπις (εἰς + ὦψ = εἰς ὦπα), adj.: *just  
over against* O 653.

εἴ τ' . . . εἴθ' A 65, see εἰ.

εἰωθώς Z 508, see *φέθω*: *being wont*.

έκ A 63, before vowels, *έξ* A 6 (ex), adv.  
and prep. + gen.: (1) Local: *out of,  
forth from* Π 365, *from* Z 257, *off,  
away from* Γ 273, *out of shot, out  
of range of* Π 122; with many verbs  
*έκ* must be rendered by *by, to, upon*.

(2) Temporal: *from, from the time of*  
Ω 535, *after, thereafter* A 493; *έξ οὗ*  
A 6: *from the day when*. (3) Causal:  
*caused by, springs (arises) from* A 63.  
*έκ* sometimes follows its noun; *λεχέων*  
*έκ* Ω 743.

**ΦΕΚΑΒΗ** (φεκάς): *Hec'abe*, wife of Priam,  
mother of Hector Z 293.

**ΦΕΚΑ-ΦΕΡΓΟΣ**, -ον (φεκάς = *for oneself,  
alone, remote* + ΦΕΡΓ), epithet of  
Apollo: *far smiter, far darter* A 147,  
*keeper afar, averter* A 474, 479.

έκάη A 464, B 427, see *καίω*.

έκα-θεν (φεκάς): *far away, from afar*  
B 456.

έκάλυψε Γ 381, see *κελύπτω*.

έκάπυσσεν X 467, see *καπύω*.

**ΦΕΚΑΣ** (stem σφε-ε, σφε-ε, σφεκάς, *secus*):  
lit. *for oneself*, i.e. *alone*, adj.; but as  
adv.: *afar, far off from* O 740.

**ΦΕΚΑΣΤΟΣ**, -η, -ον (φεκάς *for oneself, alone,  
remote*; = σφεκάστος: lit. *each one by  
himself*): *each, each one* A 606, *every* B  
164; *φέκαστοι* B 127, Γ 1: *each com-  
pany*; *φέκαστα* A 550: *each detail*.

**ΦΕΚΑΤΕΡ-ΘΕΝ** (φεκάς, comp. *φεκάτερος* +  
-θεν), adv. + gen.: lit. *from each side*;  
hence *on each (either) side* Γ 340, *on  
both sides* Ω 273 (*έκάτερθεν*, neglected *φ*).

**ΦΕΚΑΤΗ-ΒΕΛΕΤΗΣ**, -αο (φεκάς + βάλλω): *far  
darter, smiting from afar, far smiter* A  
75.

**ΦΕΚΑΤΗ-ΒΟΛΟΣ**, -ον (φεκάς + βάλλω): *far  
darter, far shooting, far smiter* A 370,  
Π 711.

**ΕΚΑΤΟΓ-ΧΕΙΡΟΣ**, -ον (έκατόν + χείρ): *of an  
hundred arms (hands)* A 402.

**ΕΚΑΤΟΜ-ΒΗ**, ἡ (έκατόν + βοῦς): *hecatomb*,  
see note on A 65.

**ΕΚΑΤΟΜ-ΒΟΙΟΣ**, -ον (έκατόν + βοῦς): *worth  
an hundred oxen* B 449; *έκατόμβοια*:  
price of one hundred oxen Z 236.

**ΕΚΑΤΟΝ** (ἀ- cop. + ΚΑΤ, κmt, *centum*):  
*hundred* B 448.

φέκατος, -οιο (*φεκάς*), adj. used as noun: *far darter, far smiter (shooter)* A 385.

ἐκ-βαίνω, always in tmesis, imperf. ἐκ . . . ἔβαινον A 437: *went forth, disembarked*; 1st aor. ἐκ . . . ἔβησαν A 438, trans. and causative: *caused to go forth, brought forth*; 2d aor. ἐκ . . . ἔβη A 439: *came forth*; ἐκ δ' ἔβαν αὐτοὶ Γ 113: *and themselves alighted (dismounted)*.

ἐκ-βάλλω, 2d aor. ἐκ . . . ἔβαλον A 436: *cast out*.

ἐκ-γέλω, aor. ἐκ . . . ἐγέλασσε Z 471: *laughed aloud*.

ἐκ-γίγνομαι, perf. part. fem. ἐκγεγαυῖα Γ 418, the perf. being γέγασ: *be born of (sprung from)*.

ἐκ-δίδωμι, 2d aor. imper. ἔκδοτε Γ 459: *surrender, give back*.

ἐκ-δύω, imperf. mid. ἐξεδύοντο Γ 114: *doff, put off*; 2d aor. opt. ἐκδύμεν Π 99: *escape, avoid*.

ἐκέδασθαι O 657, see κεδάννυμι.

ἐκ . . . ἔδραμον Σ 30: *ran forth*, see ἐκτρέχω.

ἐκέκαστο Π 808, see καίνομαι.

ἐκέκλετο Z 66, see κέλομαι.

ἐκρείποι O 654, opt. of ἐξείκειπον: *declare, tell*.

ἐκ-φέρω aor. ἐξέφερυσσε Γ 373, ἐκφέρυσ(ε) Π 505, ἐκ . . . ἐφέρυσσαν Π 781: *draw forth, draw away, draw forth from*.

ἐκχεύει O 192, see χανδάνω.

ἔκη A 40, see καίω.

φεκη-βόλος, -ον (*φεκάς + βάλλω*): *far-darting* A 14, 21; used as a noun: *far smiter, far darter* A 96, 110.

φέκης, -ον (*φεκόν, φέκητι*): *at one's ease* Z 70.

ἐκ-θρόωσκω, 2d aor. ἔκθορε Π 427: *leaped from*.

ἐκ-καθαίρω, imperf. ἐξεκάθαιρον B 153: *clear out, clean out*.

ἐκ-καλέω, aor. part. ἐκκαλέσας Ω 582: *call forth*.

ἐκ-κυλίω, aor. pass. ἐξεκυλίσθη Z 42: *rolled from out*.

ἐκ-λανθάνω, redupl. 2d aor. inf. ἐκλεσθῆσθαι Z 285; mid. 2d aor. ἐξελάθοιο Π 602: *forget*.

ἔκλε' Ω 202, see κλέομαι.

ἐκολῶ B 212, see κολῶω.

ἐκ . . . ὀνόμαζεν Γ 398, see ἐξονομάζω.

ἐκ . . . ὄρουσεν Γ 325: (the lot) *leaped forth*, see ἐξορούω.

ἐκ-παγλος, -ον (ἐξ + ΠΑΛΓ, πλήσσω): *redoubtable* Φ 589; neuter sing. and plur.

ἐκπαγλον X 256, ἐκπαγλα Γ 415 are used adverbially, alongside of ἐκπάγλος A 268: *mightily, terribly, utterly, exceedingly, overmuch* A 268, B 223, *furiously, amazingly* Γ 415, *beyond measure, beyond all bounds, outrageously* X 256. Superlative voc. ἐκπαγλότατ(ε) A 146: *most terrible (redoubtable)*.

ἐκ-πέμπω, ἐκπέμπεις Ω 381, imper. ἐκπεμπε Φ 598, opt. ἐκπέμψει O 681: *take forth, carry forth* Ω 381, *guide forth* Ω 681.

ἐκ-περάω, aor. ἐξετέρησεν Π 346: *went through, pierced*.

ἐκ-πέρθω, aor. subj. ἐκπέρσωσ(ι) A 164, inf. ἐκπέρσαι A 19, B 133, ἐκπέρσαντ(α) B 113; 2d aor. ἐξεπράθομεν A 125: *sack, destroy utterly, lay waste*; ἐξεπράθομεν: lit. *plundered from* = *which we took out of them when we sacked them*.

ἔκπεσε B 266, Γ 363, see ἐκπίπτω.

ἐκ-πίπτω, 2d aor. ἔκπεσε Γ 363: *fell from; fall out from* = *fell from him* B 266.

ἐκπληγεν Σ 225, see ἐκπλήσσω.

ἐκ-πλήσσω, 2d aor. pass. 3d plur. ἐκπλήγην Σ 225: *were amazed*; ἐξ . . . πλήγη Π 403: *was distraught*.

ἐκ-πρεπής, -ές (*πρέπω*), acc. sing. ἐκπρεπέ(α) B 483: *conspicuous, preëminent*.

ἔκρινεν A 309, see κρίνω.

ἐκ-σεύω, 2d aor. ἐκ . . . ἔσσντο B 809: *issued forth*.

ἐκ-σπᾶω, aor. ἐξέσπασε Z 65: *plucked forth, pulled out.*

ἐκτα Z 205, see κτείνω.

ἐκ-τάμνω, subj. ἐκτάμνησιν Γ 62, 2d aor. ἐξέταμον A 460; Π 484: *cut out* A 460, *fell* Π 484, *shape* Γ 62.

ἐκτανεν Z 416, see κτείνω.

ἐκ-τανύω, aor. part. ἐκτανύσας Ω 18: *stretch out.*

ἐκ-τελέω, ἐκτελέουσι B 286: *fulfil.*

ἐκ-τινάσσω, aor. pass. 3d plur. ἐκ . . . ἐτίναχθεν Π 348: *were shaken out.*

ἐκτο-θι (ἐξ, ἐκτός): *without* X 439.

Ἔκτορος, -η, -ον: of Hector, Hector's, *belonging to Hector* B 416, Ω 276.

Ἔκτοριδης (ἔχω): *son of Hector*, Astyanax Z 401.

ἐκτός (ἐξ): *without* Ω 650.

ἕκτος (ΣΦΕΞ, *φέξ*, *sextus*): *sixth* B 407.

ἔκτος-θι(ν) (ἐξ, ἐκτός): *outside* X 322.

ἐκ-τρέχω, 2d aor. ἐκ . . . ἔδραμον: *ran forth* Σ 30.

ἐκτυπε P 595, see κτυπέω.

Ἔκτωρ, -ορος (ΣΕΧ, ἔχω): *Hector*, son of Priam and Hecabe, husband of Andromache, father of Astyanax, the principal hero of the Trojans A 242.

φεκυρή (see *φεκυρός*): *mother-in-law, husband's mother* X 451.

φεκυρός (σφεκυρός, *socer*; orig. *suecuros*, Germ. *Schwieger*): *father-in-law* Γ 172, Ω 770.

ἐκ-φαίνω, 2d aor. pass. 3d plur. ἐκ . . . ἔφανεν Π 299: *shone forth, were clearly seen.*

ἐκ-φέρω: imperf. ἐκφερον: *bore forth and away* Π 383, *bore out of* Π 866, ἐξέφερον, *bore forth* Ω 786.

ἐκ-φεύγω, 2d aor. ἐκφυγε Π 480, X 292: *flew from.*

ἔκφυγε Π 480, see ἐκφεύγω.

ἐκ-χέω, imperf. ἐκχεον Γ 296; mid. ἐξεχέοντο Π 259: *pour forth (out).*

φεκόν, -ουσα, -ον, strictly a participle:

*willing, by one's own will, as a matter of choice* Γ 66, *wilfully* Z 523.

ἔλαβε P 620, see λαμβάνω.

ἐλάειν X 400, see ἐλαύνω.

ἐλαβε P 676, see λαμβάνω.

ἐλαιον, τό (ἐλαίη, ἐλαίφη, ολίνα), *olive oil* Ω 587.

ἐλασ' X 326, ἐλάσας Π 87, ἐλάσαντας Z 529, ἐλασεν Π 293, ἐλάσειχ' B 199, see ἐλαύνω.

ἐλάσσας Π 713, ἐλασεν Z 158, ἐλασσον X 284, ἐλάσωσι Π 388, see ἐλαύνω.

Ἐλασος (ἐλάω): *El'asus*, a Trojan Π 696.

ἐλάττη, ἡ: *pine* Ω 450.

Ἐλατος (ἐλάω): *El'atus*, an ally of the Trojans Z 33.

ἐλαύνω (ΕΛΛ), ἐλαύνει Ω 532; dual ἐλαύνετον A 575, inf. ἐλάειν P 496: imperf. ἐλαυε Ω 325, ἐλών Ω 696; aor. ἤλασεν Π 338, ἐλασεν Π 293, Ω 323, ἐλασ' X 326, ἐλασεν Z 158, Π 309, ἤλασαν A 154, subj. ἐλάσωσι Π 388, imper. ἐλασσον X 284, part. ἐλάσας Π 87, ἐλάσας Π 713, ἐλάσαντας Z 529, iterat. aor. ἐλάσασχ' B 199; perf. mid. ἐλήλαται Π 518: drive B 199, drive off, harry A 154, chase Z 529, force P 519, carry on, keep up, bring A 575; ἐλάειν ἐμάστιζεν: *lashed to speed* X 400.

ἐλαφος ὁ, ἡ: *deer, stag* A 225, Γ 24, doe, hind Π 757.

ἐλαφρός, -ή, -όν (ἐλαχύς): *light, nimble, swift* Π 745; comp. ἐλαφρότερος X 287, superl. λαφρότατος X 139.

ἐλεν Π 603, see αἰρέω.

ἐλεαίρω (ἐλεος), ἐλεαίρει Z 407, ἐλεαίρει B 27, imper. ἐλέαιρε Z 431, part. ἐλεαίρων Ω 19; iterat. imperf. ἐλεαίρεσκον Ω 23: *pity, have pity on (for).*

ἐλεγχεῖν, ἡ (ἐλεγχος): *reproach, shame* X 100.

ἐλεγχής, -εῖς (ἐλεγχος): *disgraceful, shame-*

*ful*; superl. **ἐλέγχιστος** B 285: *most despised*.

**ἐλεγχος**, τό, plur. **ἐλέγχεα** B 235: lit. *my shames*, i.e. *cowards, catiffs, miscreants* Ω 239.

**ἐλεινός**, -ή, -όν (ἐλεος): *pitiable*; **ἐλεινὸν ἐλθέμεναι** Ω 309: *find pity*; neuter plur. as adv.: *pitifully, piteously* B 314, X 37; comp. **ἐλεινότερός** περ Ω 504: *yet more piteous*.

**ἐλεώ** (ἐλεος), fut. **ἐλεήσει** X 123; aor. **ἐλέησε** Z 484, subj. **ἐλεήσης** Z 309, imper. **ἐλέησον** X 59, part. **ἐλεησάντων** X 494: *have compassion (mercy) on, have pity, feel pity*.

**Ἑλένη** (σέλας, σελήνη), B 161: *Hel'en*, daughter of Zeus and Leda, the most beautiful girl and woman in Greece. At Delphi the young Helen was kidnapped by Theseus and Pirithous, who consigned her to the care of Aethra, the mother of Theseus, while Theseus and Pirithous went down to Hades to fetch the next most beautiful woman, Persephone, to be the wife of Pirithous. During their absence Helen was rescued by Castor and Pollux, and thereafter became the wife of Menelaus, to whom she bore Hermione. In return for the award to Aphrodite of the meed of fairest that goddess promised Helen to Paris, who succeeded in seducing her and in taking her to Troy along with her treasures. Helen thus became the cause of the Trojan War, throughout which she remained in Troy, where she married Deiphobus after the death of Paris. After the fall of Troy she returned to Sparta as the esteemed wife of Menelaus. She was banished from Sparta after the death of Menelaus, and unhappily she took refuge in Rhodes, whose queen, Polyxo, had

been her girlhood friend. But now Polyxo had come to regard Helen as the cause of the death of her husband, Tlepolemus, who perished before Troy. Polyxo therefore slew Helen and hung her body on a tree. But even after death Helen was not freed from the service of love, for her ghost wedded the ghost of Achilles on the island of Leuce, where she bore Euphron to Achilles.

**Ἑλένος**: *Hel'enus*, son of Priam Z 76.

**ἔλεος**, ὁ: *pity* Ω 44.

**ἔλεος** O 631, gen. of ἔλος.

**ἐλεσθαι** P 659, **ἔλεσκε** Ω 752, **ἔλετο** Π 58, see **αἰρέω**.

**ἐλεύθερος**, -η, -ον (proth. ἐ- + λευθερ, *liber*): *free*; **κρατῆρα ἐλεύθερον** Z 528: *cup of deliverance*; **ἐλεύθερον ἡμᾶρ** Z 455: *day of freedom, light of freedom, freedom*.

**ἐλεύσομαι** Z 365, **ἐλεύσεται** A 425, see **ἔρχομαι**.

**ἐλέχθην** Γ 188, see **λέγω**.

**ἔλεψεν** A 236, see **λέπω**.

**ἐήλαται** Π 518, see **ἐλαύνω**.

**ἔληται** X 68, see **αἰρέω**.

**ἐλθέ** Ω 112, **ἐλθεῖν** B 413, **ἐλθέμεν'** Ω 203, **ἐλθέμεναι** A 151, **ἔλθω** Π 622, **ἐλθοῖς** Ω 556, **ἐλθω** Φ 567, **ἐλθών** A 269, **ἐλθούσα** A 401, see **ἔρχομαι**.

**ἐλίσσθης** X 12, see **λίσσμαι**.

**Ἑλικῶν**, -ονος (ἙΛ, **φελίσσω**): *Helica'on*, son of Antenor Γ 123.

**Ἑλικος** O 633, see **φελίξ**.

**φελίκ-ωψ**, -ωπος (ἙΛ, **φελίσσω** + ὦψ), only in plur. as an epithet of the Achaeans: lit. *rolling the eyes*, i.e. *with wide-awake, quick-glancing eyes*; hence *glancing-eyed, bright-eyed* A 389.

**φελικ-ᾠπις** (ἙΛ, **φελίσσω** + ὦψ), fem.; acc. -ᾠπιδα A 98: *quick-eyed, bright-eyed*, see **φελικωψ**.

**Ἑλίξ**, -ικος (ἙΛ, **φελίσσω**): *twisted*,

*curved*; *φελικος βοός*: of *crooked* (*crumpled*) *horn* O 633.

*φελιζάμενος* B 316, *φελίζεται* P 728, see *φελισσω*.

*ΐλιπεν* B 106, *ΐλιπον* Ω 580, see *λείπω*.

*φελίσσω* (*φέλλω*), aor. *ἔφελιξεν* A 530; mid. pres. part. *φελισσόμενος* X 95, *φελισσομένη* A 317; fut. *φελίζεται* P 728; aor. part. *φελιζάμενος* B 316; pass. aor. *ἔφελιχθη* X 448, *ἔφελιχθησαν* Z 106, *ἔφελιχθεν* Z 109: *wind, twist, curl, eddy* A 317, *coil oneself* X 95, *wheel round* P 728, *rally* Z 106, 109; secondary meaning: *cause to shake, shake, tremble, reel, quiver* A 530, X 448; *φελιζάμενος* B 316: *having coiled himself*.

*ἔλκεο* A 210, see *ἔλκω*.

*ἔλκεσσι-πτελος*, -ον (*ἔλκω* + redupl. ΠΕΛ, πτα, *plicare*): with (of) *trailing robes* Z 442.

*ἄκω* (*ἔλκω*), fut. *ἐλκήσουσι* X 336; aor. subj. *ἐλκήσωσιν* P 558; aor. part. pass. fem. *ἐλκήσθεις* X 62: *tear away* P 558, *carry away captive* X 62.

*ἄκηθμός*, ὁ (*ἔλκω*): *carrying (dragging) away* Z 465.

*ἔλκος*, τό (*ulcus*): *wound* Π 29.

*ἄκυστάζω* (*ἔλκω*, *ἐλκύνω*), *ἐλκυστάζων* Ω 21: *drag*.

*ἔλκω* (ΣΕΛΚ, *sulcus*), *ἔλκει* Ω 52, subj. *ἔλκωσ(ι)* P 743, inf. *ἐλκόμεν(αι)* B 152; imperf. *ἔλκε* Γ 370, *ἐλκον* X 465; mid. imper. *ἔλκεο* A 210; pass. pres. inf. *ἔλκεσθαι* X 398, part. *ἐλκομένοιο* X 401, *ἐλκόμενον* X 464, *ἐλκομένας* X 65, imperf. *ἐλκετο* A 194: *drag* B 152, *drag out* P 743, *drag away* X 65, *draw* A 194, 210, *trail* X 398, *grasp, pull at* X 77, *poise, raise* X 212.

*ἄλαβ(ε)* Π 599, see *λαμβάνω*.

*Ἑλλάς*, -άδος, ἡ: *Hel'las*, originally a district of Thessaly, the kingdom of Achilles Π 595.

*Ἑλλησποντος*, ὁ: *Hel'lesponti* P 432, Ω 545.

*ἑλλίσσεται* Z 45, see *λίσσομαι*.

*ἑλλιτάνει* X 414, see *λιτανεύω*.

*φέλλω* (FEL, *fall*), subj. *φέλλωσιν* B 294; aor. inf. *φέσαι* A 409; perf. pass. *φε-φελμεθα* Ω 662: *coop up, hem in, pen in, keep back, imprison*; 2d aor. pass. *ῥάλεν* X 12: *were gathered into*, part. *φαλεις* Π 403, X 308, *φαλέντες* Φ 534, *φαλέντων* X 47: *gather oneself, crouch*, inf. *φαλῆται* Π 714: *were gathered (penmed, collected) within*.

*ῥοι* B 12, *ῥέλοιμι* X 253, *ῥοις* B 29, *ῥον* A 369, *ῥόντες* Γ 316, *ῥοντο* B 399, see *αἰρέω*.

*ῥος*, -eos, τό: *swamp* O 631.

*ῥούσα* Γ 424, see *αἰρέω*.

*ῥπομ(αι)* Σ 194, *ῥπεται* Ω 491, see *φέλω*.

*ῥέπω* (FEAP, *felpis, hope, volup-tas*), mid. *ῥπομ(αι)* Σ 194 and *ῥπεται* Ω 491 (both with neglected *φ*), opt. *ῥφελποίμην* P 488 (with prothetic *ε*), *ῥέλποιο* Φ 605, part. *ῥελόμενοι* Γ 112, Π 281; imperf. *ῥέλπετο* O 701, *ῥέλπετο* Π 609; perf. *ῥέρολπα* X 216: *hope, deem, ween, expect, think, sur-rose*.

*ῥέσαι* A 409, see *φέλλω*.

*ῥεφλυμένω* P 492, see *ῥειλύω*.

*ῥύσας* Ω 685, see *λύω*.

*ῥυσθεῖς* Ω 510, see *ῥελύω*.

*ῥέφλυτο* Π 640, see *ῥειλύω*.

*ῥελύω* (FEL, *felγ, voluo*), aor. part. pass. *ῥυσθεῖς* Ω 510 (with neglected *φ*): lit. *slipping down, rolling* (as a suppliant), *sinking upon the ground, crouching*.

*ῥέλωμεν* B 332, *ῥών* B 240, see *αἰρέω*.

*ῥέλωρ*, τό (see *αἰρέω*): *prey, booty* P 667.

*ῥέλωρια*, τά (see *αἰρέω*): *prey, booty* A 4.

*ῥμ-βαίνω*, 2d aor. subj. *ῥμβήη* Π 94; 2d perf. part. fem. *ῥμβεβανία* Ω 81: *come*



against, interfere Π 94; riding upon, mounted on Ω 81.  
 ἐμ-βάλλω, 2d aor. ἐμβαλε Γ 139, ἐμβαλον Π 122, opt. ἐμβάλοι O 598, inf. ἐμβαλέ-  
 μεν Ω 645: cast, cast on O 598, put into  
 Π 529, put into, shoot into Γ 139.  
 ἐμβεβάντα Ω 81, ἐμβήη Π 94, see ἐμβαίνω.  
 ἐμ-βρέβομαι, ἐμβρέμεται O 627: roar  
 against.  
 ἐμέθεν A 525, ἐμεῖ A 541, ἐμετο A 174,  
 ἐμεῦ A 88, see ἐγώ and D. 112, 113,  
 114.  
 ἐμελλον X 356, ἐμελλε Z 52, see μέλλω.  
 ἐμναι Π 493, see εἰμι.  
 ἐμίγην Γ 445, ἐμύχον Γ 209, see μίγνυμι.  
 ἐμ-μεμαῖς X 143, dual ἐμμεμαῶτε P 735,  
 746, perf. part. of ἐμμέμαα: struggling,  
 persistent Π 735, in hot haste X 143,  
 inspired with ardor P 746.  
 ἐμμεναι A 117, see εἰμι.  
 ἐμπορε A 278: has acquired, see μείρομαι.  
 ἐμόγησα A 162, see μογέω.  
 ἐμός, -ή, -όν (meus): my A 31, mine A 526.  
 ἐμπάσσομαι (ἐμπαδ-ζομαι) Π 50: take heed  
 of.  
 ἐμ-πέσσω, imperf. ἐπέπασσεν Γ 126, ἐν ...  
 ἔπασσε X 441: sprinkle in, weave in.  
 ἐμ-πεδος, -ον (ἐν + πέδος): sound Z 352;  
 neuter ἐμπεδον as adv.: steadfastly O  
 622, firmly O 683, constantly X 192,  
 pathless Σ 158.  
 ἐμπισσε Π 113, see ἐμπίστω.  
 ἐμπιφυντα A 513, see ἐμφύω.  
 ἐμπης adv.: for all that A 562, notwith-  
 standing P 632; ἐμπης πάντ' P 632:  
 all alike; ἐμπης ὀχνόμενοι περ Ω 522:  
 for all our pain; ἀλλὰ καὶ ἐμπης B  
 297: but nevertheless.  
 ἐμ-πίμπλημι: fill, mid. aor. ἐμπλήσατο X  
 312, as pass.: was filled; part. ἐμπλη-  
 σάμενος X 504: having satisfied; pass.  
 aor. ἐτέπλησθεν Π 348: were filled.  
 ἐμ-πίπτω, 2d aor. ἔμπεσε Π 113, ἐν ...  
 ἔπεσε O 624, imperf. ἔμπεσε(ε) Π 81, part.

ἐν ... πεσόντες B 175: fall on (upon)  
 O 624, fling oneself into, fall (tumble)  
 into B 175.  
 ἐμπλησάμενος X 504, ἐμπλήσατο X 312,  
 see ἐμπίμπλημι.  
 ἐμ-πνέω (πνέω), part. ἐμπνέοντε P 502;  
 aor. ἐτέπνευσεν P 456, ἐν ... ἔπνευ(ε)  
 Ω 442: breathe into.  
 ἐμ-πρήθω, fut. inf. ἐνιπρήσειν O 702;  
 aor. ἐτέπρησεν X 374, ἐν ... πρήσεν A  
 481, subj. ἐππρήσωσι Π 82: burn Π  
 82, X 374, fire, set fire to O 702; puffed  
 out, inflated, filled A 481.  
 ἐμ-φύω, aor. ἐν ... φῦ Z 253, 406: lit.  
 grew in; hence clasped (her hand in  
 his) Z 253; 2d perf. part. ἐμπεφυῖα  
 A 513: lit. having grown into, having  
 grown fast to; hence closely embracing.  
 ἐν A 14, ἐνί, loc. A 30, ἐνί Z 240,  
 anastrophe, see D. 224, ἐν Π 387,  
 (1) adv.: therein A 311, within A  
 188, among (of them) all Π 551;  
 (2) prep.: in A 14, among, amid A 575,  
 among, before A 109; often on, at, by.  
 ἐνα B 346, see εἰς.  
 ἐν-αίρω, inf. ἐναιρέμεν(αι) Z 229; mid.  
 part. ἐναιρόμενος Π 92; aor. ἐνήρατο Z  
 32: kill, slay.  
 ἐν-αἰσῖμος, -ον (ἐν + αἶσα = ἐν αἰσῇ):  
 propitious, favorable B 353, just Ω 40,  
 due, meet Ω 425, right-minded Z 521;  
 neuter ἐναἰσιμον as adv.: rightly Z 519.  
 ἐν-αλ(γ)κιος, -ον (ἐν + ἀλγικίος): like to  
 X 410, in the semblance of P 583.  
 ἐν-αντί-βιον (βίη), neuter adj. as adv.:  
 against P 490; ἐναντίβιον μαχέσασθαι  
 X 223: take up the combat vigorously,  
 confront (thee) in the fight.  
 ἐν-αντίος, -η, -ον (ἐν + ἀντί): over against  
 Z 247, before the face of = go to meet  
 A 534, face to face Γ 433, to meet Z 394.  
 ἐναρα, τὰ (Skt. sanara, booty): spoil,  
 spoils Z 68.  
 ἐναρξίζω (ἐναρα), opt. ἐναρξίζωι A 191; im-

perf. ἐνάρειν Π 731; aor. ἐνάρει X 323; lit. *strip off one's armor* X 323; hence *slay, kill* A 191.

ἐν-ἀριθμός, -ον (ἐν, in + ἀριθμός): lit. *in the reckoning, reckoned, counted*; hence *of account* B 202.

ἐνατος, -η, -ον (ἐννέα): *ninth* B 313, 327. ἐν-αυλος, ὁ (ἐν + αὐλός, tube, groove), plur.: *trenches, water-courses* Π 71.

ἐν-δεκά-πηχυς, -υ (ἐνδεκα + πήχυς): *eleven cubits long* Z 319.

ἐν-δέκατος, -η, -ον: *eleventh* Ω 666.

ἐν-δέξις, -ον, neuter plur. as adv.: lit. *on the right, i.e. from left to right*; hence *defily, skillfully* A 597.

ἐν-δέω, aor. ἐνέδησε B III: lit. *bound in*; hence *entangled (involved) in*.

ἐνδο-θεν Z 247, adv.: *within* Ω 161.

ἐνδο-θι A 243, adv.: *within, in the breast* X 242, *therein* Z 498.

ἐν-δον, adv.: *within* X 50, *in the house* Z 374.

ἐν-δουῶς: *courteously* Ω 438; μάλ' ἐνδουκῶς Ω 158: *with all courtesy*.

ἐν-δύνω, imperf. ἐνέδυνε B 42: *get into, put on*.

ἐνέδησε B III, see ἐνδέω.

ἐνεικεν O 705, ἐνείκω Z 258, see φέρω.

ἐνείκεισθε B 221, see νεικέω.

ἐν-εἰμι (εἶμι), ἐνεστι Ω 240, imperf. ἐνῆεν A 593, ἐνεσαν Z 244: *be in*.

ἐνεκα + gen.: *for the sake of* A 94, *for the reason that, on account of* A 110, *because of*, *for* A 574, *by reason of* A 152, *through* Π 18.

ἐνένιπτε Π 626, see ἐνίπτω.

ἐνέπασσεν Γ 126, see ἐμπάσσω.

ἐνέπλησθεν Π 348, see ἐμπλήσσω.

ἐνέπρησεν X 374, see ἐμπρήσσω.

ἐν-έπω (ἐν + ΣΕΠ, σεκ, seq, say, in-sece), 2d aor. ἐνίσπες Ω 388, ἐνίσπτε (ν) B 80, Z 438: *speak* Ω 388, *tell of* B 80, *reveal* Z 438.

ἐνεσαν Z 244, ἐνῆεν A 593, see ἐνεἰμι.

ἐν-ηδία, ἡ (ἐνηφής, kind): *loving-kindness* P 670.

ἐνῆκεν Π 656, ἐνῆσευς Π 449, see ἐνίημι.

ἐνῆρατο Z 32, see ἐναιρω.

ἐν-θα (ἐν + suffix θα), adv. (1) *Local*: *there* A 536, *here* Z 153, *therein* Z 245, *where* A 610; ἐνθα καὶ ἐνθα: *on this side and on that* B 476, *hither and thither* B 462, *this way and that* Z 2, *from side to side* Ω 5; ἐνθα . . . ἐνθα: *on this hand . . . on that hand* B 90. (2) *Temporal*: *then* B 155, *thereupon, thereon* (= *then*) Π 659, *now* Z 73, *when, and then* A 22.

ἐν-θά-δε (ἐνθα): *here* A 171, *hither* A 367.

ἐνθήμεναι Ω 646, ἐνθεμένη X 353, see ἐντίθημι.

ἐν-θεν (inde, unde): *whence = from which* Ω 229, 597, *from whom* P 703.

ἐνθεο Z 326, see ἐντίθημι.

ἐν-θρῶσσω, 2d aor. ἐνθορε: *leaped on* O 623, *leaped into* Ω 79.

ἐνι A 30, ἐνι Γ 240, see ἐν.

ἐνιαυτός, ὁ: *year* B 134.

ἐν-ιημι, fut. ἐνήσεις Π 449, aor. ἐνήκεν Π 656, ἐνέηκε Π 691, ἐν . . . ἤκε Π 730: *send among* Π 730, *rouse in, put in* Π 691.

ἐνιπρήθω, fut. inf. ἐνιπρήσειν O 702; aor. subj. ἐνιπρήσωσι Π 82, see ἐμπρήθω.

ἐνίπτω (ἐνίπ-τω), imper. ἐνίπτε Γ 438, opt. ἐνίπτου Ω 768; 2d aor. ἐνένιπτε Π 626 and ἠνίκαπε B 245, Γ 427: *rebuke, reproach, chide, upbraid, scold*.

ἐνι-σκήπτω, aor. part. ἐνισκίμψαντε P 437: *leaning, i.e. abasing their heads to the ground*; aor. pass. ἐνεσκήμψθη Π 612, P 528: *fixed itself in* P 528, *stood fast in* Π 612.

ἐνίσπτε B 80, ἐνίσπτες Ω 388, see ἐνέπω.

ἐνίσσω (cp. ἐνίπτω), part. ἐνίσσων- X 497: *upbraid, chide*.

ἐννέα (ἐν-εα, ἐννέ-εα, novem): *nine* B 96.

ἐννεά-βοῖος, -ον (βοῦς): *price of nine oxen* Z 236.

ἐννεα-καί-δεκα: *nineteen* Ω 496.

ἐννέα-πηχυς, -υ (πῆχυς): *of nine cubits* Ω 270.

ἐνν-ἡμαρ (ἐννέα + ἡμαρ), adv.: *for nine days* Α 53.

ἐννύμι (FΕΖ, φεσ-νύμι, ves-tis), aor. ἔφεσσε Π 680, imper. φέσσον Π 670; mid. aor. inf. φέσασθαι Ω 646; ἔσσο Γ 57 (with neglected φ); act. clothe in, put on some one else Π 680; mid. don, put on, clothe oneself in, wear Γ 57; φέσασθαι Ω 646: *to be a clothing*.

ἐν-οπή, ἡ (ἐν + ΣΕΠ, σεκ, seq, say, ἐνέπω, in-sece), articulate noise: *clamor, outcry, battle cry* Γ 2, Π 714, din, tumult Π 246, 782, crying Ω 160.

ἐν-όρνυμι, aor. ἐνώρσεν Ζ 499, 2d aor. mid. ἐνώρτο Α 599: act. arouse in, stir in, put in, nerve Ζ 499, Χ 204, mid. arose Α 599.

ἐν-ορούω, aor. ἐνόρουσε Π 783, rushed upon, attacked.

ἐντεα, τά (from a supposed adj. ἐντός, equipped, ἐντύων): *armor, arms* Γ 339.

ἐν-τίθημι, imperf. ἐν . . . ἐτίθει Χ 210; aor. mid. 2d sing. ἐνθεο Ζ 326, inf. ἐνθέμεναι Ω 646, part. ἐνθεμένη Χ 353: *set (put) in* Χ 210, *lay on* Χ 353, Ω 646, *cherish* Ζ 326.

ἐντός (ἐν), adv.: *within*; ἐντὸς ἐφέργει Χ 121, Ω 544: *holds within*.

ἐν-τοσ-θεν (ἐν, ἐντός), adv.: *within* Ζ 364.

ἐν-τροπαλίζομαι (τρέπω), part. -ομένη Ζ 496: *oft looking back*.

ἐντύων (see ἐντεα), imperf. mid. ἡντύοντο Ω 124: *were furnishing*.

ἐν-τυπᾶς (τύπτω), adv.: *close wrapped in* Ω 163.

Ἐνυάλιος (Ἐνυῶ): *Enyal'ius*, epithet of Ares Χ 132.

ἐν-ύπνιον (ἐν + σφεννος, sopnus, somnus = ἐν ύπνῳ), adv.: *in sleep* Β 56.

ἐνώμα Χ 24, see νωμάω,

ἐνώρσεν Ζ 499, cp. Β 451, see ἐνόρνυμι.

ἐξ Α 6, see ἐκ.

ἑξ (ΣFΕΖ): *six* Ω 399, 604.

ἐξ-άγω, imper. ἔξαγε Α 337; 2d aor. ἔξαγαγε Π 188, ἐκ . . . ἀγαγε Α 346: *lead (bring) forth*.

Ἐξάδιος: *Exa'dius*, a Lapith Α 264.

ἐξ-αίρω, aor. ἐκ . . . αἶραν Ω 266: *brought forth (out)*.

ἐξ-αίρετος, -ον (αἰρέω): *chosen, chosen spoils* Β 227.

ἐξ-αίρω, 2d aor. ἔξελε Ω 229, ἔxelον Π 56, ἐκ . . . ἔλον Α 369; mid. ἐξέλετο Ζ 234, Π 470, ἐξείλετο Π 678, subj. ἐκ . . . ἔλγεται Χ 68, inf. ἐκ . . . ἐλῆσθαι Π 659: *select, choose from (out)* Π 56, *set apart* Α 369; mid.: *take from* Ζ 234, *take away* Π 678, *take away from* Χ 68, *choose for oneself = devour* Π 659.

ἐξ-αίσιος, -ον (αἶσα): *presumptuous* Ο 598.

ἐξ-αίφνης, adv.: *suddenly* Π 738.

ἐξ-αλαπάξω, aor. inf. ἐξαλαπάξαι: *sack* Α 129.

ἐξ-ανα-βαίνω, aor. part. ἔαναβάσαι Ω 97: *come forth upon*.

ἐξ-ανα-λύω, aor. inf. ἐξανάλυσαι: *redeem* Χ 180, *deliver (from death)* Π 442.

ἐξ-απατάω, aor. ἐξαπάτησεν Χ 299: *played (me) false, deceived*.

ἐξ-απίνης, adv.: *suddenly* Π 598.

ἐξ-απ-όλλυμι, aor. opt. mid. ἐξαπολόιαι(ο) Ζ 60: *perish*.

ἐξ-άπτω, part. ἐάπτων Ω 51: *bind behind*, imperf. ἐξῆπτεν Χ 397: *bound from = thrust through* Χ 397.

ἐξ-απτάξω, aor. ἐξήρπαξε Φ 597, Γ 380: *caught away, snatched up (away)*.

ἑξ-αρχος, ὁ, plur.: *leaders* Ω 721.

ἐξ-άρχω, part. ἐξάρχων Β 273, *acting as leader to (originator of)*: *being the first to propose (wise counsel)*; imperf. ἐξῆρχε Χ 430: *led*.

ἐξ-αυδάω, imper. ἐξαύδα Α 363: *speak out*

ἔξ-αὐτίς, adv.: again, afresh, anew A 223, straightway II 654.

ἔξ-έφειπον, opt. ἐκφείποι Ω 654, fut. ἐκφερῶ A 212, ἐκ . . . φερῶ A 204, 233: declare, tell, say.

ἔξεφέρυσσε Γ 373, see ἐκφέρω.

ἔξελις, adv.: in order A 448, in turn Z 241, close round Ω 274.

ἔξελετο Z 234, ἔξελετο P 678, see ἔξαιρέω.

ἔξειμι (εἰμι, Ω 397), inf. ἐξέμμεναι Z 100: be from, spring from, come from.

ἔξ . . . εἶντο A 469, see ἔξημι.

ἔξ-είρομαι, aor. ἐξείρετο Ω 361: question, ask of.

ἔξεκάθειρον B 153, see ἐκκαθαίρω.

ἔξεκυλίσθη Z 42, see ἐκκυλίω.

ἔξελάθοντο II 602, see ἐκλανθάνω.

ἔξ-ελαύνω, aor. ἐκ . . . ἔλασε II 293, subj. ἐκ . . . ἐλάσωσι II 388: drive out, drive forth from.

ἔξελε Ω 229, ἔξελετο Z 234, ἔξελον II 56, ἔξελετο P 678, see ἔξαιρέω.

ἔξελθεῖν X 237, ἔξελθόντα X 417, see ἔξέρχομαι.

ἔξέμμεναι Z 100, see ἔξειμι.

ἔξ-εναρῖζω (ἐναρα), ἐξεναρῖζεις II 850, part. ἐξεναρῖζων X 331; aor. ἐξενάριξα Ω 521, ἐξενάριξας II 692, ἐξενάριξε Z 20, part. ἐξεναρῖξας II 573: lit. strip off the ἐναρα; hence spoil, despoil Z 417, therefore slay Z 20, 30.

ἔξ-ἐρείπω, aor. part. ἐξεριπούσα P 440: droop from beneath.

ἔξ-έρχομαι, aor. inf. ἐξελθεῖν X 237, part. ἐξελθόντα X 417: come (go) forth.

ἔξ-εσθή, ἡ (ἡμι): lit. a sending; ἐξεσθῆν ἐλθόντι Ω 235: go on an embassy (as ambassador).

ἔξέταμον A 460, see ἐκτάμνω.

ἔξεχέοντο II 259, see ἐκχέω.

ἔξ-ηγέομαι, imper. ἐξηγεσθω B 806: lead forth.

ἔξηπτεν X 397, see ἐξάπτω.

ἔξηρπαξ(ε) Γ 380, Φ 597, see ἐξαρπάζω.

ἔξηρχε X 430, see ἐξάρχω.

ἔξ-ημι, 2d aor. mid. ἐξ . . . εἶντο A 469, Ω 628: lit. had set forth (put) from themselves, had dispelled, had appeased.

ἔξ-ικνέομαι, 2d aor. ἐξίκετο Ω 481: escape to.

ἔξ-οίχομαι, ἐξοίχεται Z 379: is (has) gone out.

ἔξ-ονομάζω, part. ἐξ . . . ὀνομάζων X 415, imperf. ἐκ . . . ὀνόμαζεν A 361: speak out (pronounce) one's name, call on one's name.

ἔξ-ονομαίνω, aor. subj. ἐξονομήνης Γ 166: call by name.

ἔξ-όπιθεν, adv.: behind II 611, P 521.

ἔξ-οπῖσω, adv.: backward X 467.

ἔξ-ορούω, aor. ἐκ . . . ὄρουσεν Γ 324: leaped forth.

ἔξ-οχος, -ον: preëminent, fore-most, distinguished, man of rank, chief B 188; neuter sing. ἔξοχον Z 194 and plur. ἔξοχα Ω 113, 134 as adv. + gen.: above.

ἔξ-υπ-άνωστη (2d aor. ἴστημι), B 267: stood up (rose up) from beneath.

ἔξω (ἐξ): forth Ω 247.

ἔξ-ωθέω, aor. ἐκ . . . ὤσε P 618: dashed out.

φέο B 239, φέ(ο) II 531, see φοῦ.

φέφοικεν A 119, φεφοικέτα Γ 222, φεφοικότες B 337, φεφοικώς A 47, see φεφίσκω.

φέφολπα X 216, see φέλπω.

έόντα A 352, έόντες A 290, έόντι Ω 53, έόντος X 384, see εἰμι.

φέφοργας Γ 57, φέφοργε B 272, see φέρδω.

έφός, έφή, έφόν (stem σεφ-ε), orig. σεφός, σεφής, σεφόν, see D. 125 and φός, φή, φόν; έφού A 496, έφοί(ο) X 500, έφόν A 533, II 192, έφών Ω 211, έφοίσι A 83; fem. έφή II 753, έφῆ X 404, έφῆσι Ω 165, reflex.: his own, her own.

έούσα Z 456, see εἰμι.

έπ-αγάλλομαι, part. -όμενος II 91: exulting in.

ἐπ-αγείρω, inf. -πειν A 126: *gather together from tent to tent, collect again.*

ἐπάγη X 276, see πῆγηνυμ.

ἐπ-αιγίζω (ἐπὶ + αἰγίς), part. -ίζων B 148: *rush on, dash upon.*

ἐπ-αινέω (ἐπὶ + αἶνος, *speech*), ἐπαινέομεν Π 443, X 181; imperf. ἐπὶ . . . ἤνεον Γ 461: *shouted assent thereto*; aor. part. ἐπαινέσαντες B 335: *praise, approve, hear with approval.*

ἐπ-αἶσσω, ἐπαῖσσει X 142; aor. part. ἐπαῖσας B 146, iterat. aor. ἐπήϊσασκε P 462: *dart at X 142, rush upon B 146, leap upon Γ 369, charge P 462.*

ἐπ-αἰτιος, -ον (αἶσα, αἰνυμαι), plur. A 335: *guilty, to blame.*

ἐπ-ακούω, ἐπακούεις Γ 277; aor. ἐπάκουσαν B 143: *hear.*

ἐπ-αλξίς, -ιος, ἡ (ἀλκή, ἡλακον, *ward off*), dat. plur. ἐπάλξεσιν X 3: *battlements.*

Ἐπ-άλτης (ΣΑΛ, *salire*): *Επαλτες*, a Lycian Π 415.

ἐπάλτο O 645, see πάλλω (aor. mid. ἐπάλμην): *tripped.*

ἐπ-αμείβω, aor. subj. ἐπαμείβομεν Z 230: *make exchange*; mid. pres. ind. ἐπαμβεται Z 339: *shift from man to man, come in turn to.*

ἐπ-αμύνω, subj. ἐπαμύνω Z 361, inf. ἐπαμύνειν Π 540; aor. imper. ἐπάμυνον Σ 171: *succor, aid.*

ἐπ-ανα-τίθην, 2d aor. inf. ἐπανθέμεναι Φ 535: *shut back.*

ἐπ-ανήροθε (ἐπὶ + ἌΝΘ, ἀνέθ, cp. ἐπανθεῖν and ἀνέθ), an aorist B 219: *blossomed on, sprouted on.*

ἐπ-αν-ίστημι, aor. ἐπανεστήσαν B 85: *rose up also (ἐπὶ).*

ἐπ-απειλῶ, aor. ἐπηπειλήσ(ε) A 319: *threatened.*

ἐπ-αρήγω, inf. ἐπαρήγειν Ω 39; aor. inf. ἐπὶ . . . ἀρῆξαι A 408: *abet, give aid to.*

ἐπ-άρχομαι, aor. part. ἐπαρξάμενοι A 471: *make the sacred beginning in succession.*

ἐπάσαντο A 464, B 427, see πατέομαι.

ἐπασσειν X 441, see ἐμπάσσω.

ἐπ-ἄσσύτερος, -η, -ον (ἐπὶ + ἀγχι, ἄσσοι): *in heaps, in quick succession, thicker and thicker A 383, in turn Π 418.*

ἐπ-αυρίσκω, fut. inf. ἐπαυρήσεσθαι Z 353; aor. subj. mid. ἐπαύρωται A 410: *reap the fruit of, have profit (joy) of Z 353, then in an ironical sense: make trial of, learn to know = our colloquial "find out a thing or two about" A 410.*

ἐπεβήσето Ω 322, see ἐπιβαίνω.

ἐπεγνάμψεν B 14, 31, 68, see ἐπιγνάμπτω.

ἐπεῖσσι(ν) A 304, see ῥέπος.

ἐπεφίραχ(ε) P 723, see ἐπιφίραχ.

ἐπέθηκεν Ω 589, see ἐπιτίθημι.

ἐπεί, conj.; (1) Causal: *for, because, since A 278, for A 132, seeing that A 112, since A 119, for that A 576; ἐπεὶ ἡ A 156: for in very truth*; (2) Temporal: *when A 57, now that A 235, after B 115; ἐπεὶ κε A 168 = Attic ἐπὴν, ἐπὰν: whenever; ἐπεὶ οὖν Γ 4: whenever; ἐπεὶ δὲ A 235: when once, after Z 178; since, because Π 471.*

Ἐπειγέως (ἐπελγώ): *Επε'geus*, a Myrmidon Π 571.

ἐπ-είγω, ἐπέλγει Z 85; mid. part. ἐπειγομένη Z 388, imper. ἐπειγέσθω B 354, Z 363: *press hard, hasten, be eager to Z 85, make speed Z 363, in haste Z 388.*

ἐπεῖη B 259, see ἔπειμι.

ἐπ-εἰμι (εἰμι), opt. ἐπεῖη B 259: *be on, rest on, sit on, remain on.*

ἐπ-εἰμι (εἰμι), ἔπεισιν A 29, imperf. ἐπῆεν P 741: *come upon A 29, came (went) up against, roared against (of the din of battle) P 741.*

ἐπειρήσανθ' Z 435, see πειράω: *essayed, made trial.*

ἐπ-εῖτα (ἐπὶ + εἰτα), adv.: *then A 35, in that case A 547, thereupon A 531, thereafter A 426, thereat Z 240, afterward A 51, and then A 48, forthwith*

Α 387, *straightway* Α 544, *now* Ζ 399, *next* Ζ 37, *there* Ζ 86.  
 ἐπέκερσε Π 394, see ἐπικείρω.  
 ἐπεκλώσαντο Ω 525, see ἐπικλώθω.  
 ἐπεκραίαινε Β 419, see ἐπικραίαινω.  
 ἐπέλαμψε Ρ 650, see ἐπιλάμπω.  
 ἐπ-ελαύνω, plur. pass. ἐπελήλατο Ρ 493:  
*was overlaid*; aor. ἐπὶ . . . ἐλασ' Χ 326: *drove at*.  
 ἐπέλθῃσιν Ω 651, ἐπυλθάν Ο 630, see ἐπέρχομαι.  
 ἐπεμήνατο Ζ 160, see ἐπιμαίνομαι.  
 ἐπένειμα Ω 625, see ἐπινέμω.  
 ἐπένησε Ω 210, see ἐπινέω.  
 ἐπέπιθμεν Β 341, see πείθω.  
 ἐπεπήγει Π 772, see πηγνύμι.  
 ἐπέπλεον Α 312, see ἐπιπλέω.  
 ἐπεπλήγοντο Σ 31, see πλήσσω.  
 ἐπεποίθει Π 171, see πείθω.  
 ἐπέρησε Ζ 10, see περῶ.  
 ἐπερρήσσεσκε Ω 456, ἐπερρήσσεσκον Ω 454, see ἐπιρρήσσω.  
 ἐπερρώσαντο Α 529, see ἐπιρρώομαι.  
 ἐπ-έρχομαι, part. ἐπερχόμενος Α 535; aor. ἐπὶ . . . ἦλθεν Α 475, ἐπὶ . . . ἦλυθε Ω 351, subj. ἐπέλθῃσι Ω 651, ἐπὶ . . . ἔλθῃ Ρ 455, inf. ἐπὶ . . . ἐλθεῖν Β 413, part. ἐπελθών Ο 630: *come on (upon)* Α 475, *approach* Α 535, *attack* Χ 252, *come* Ω 651, *come down* Ρ 455, *come down over* Ω 351.  
 ἔπεισ' Π 469, ἔπεισον Π 276, see πείπω.  
 φεισο-βάλλος (φείπος + βάλλω): lit. *word hurler, prater*; *foul slanderer, bullying babbler, scoundrelly prater* Β 275.  
 φέπει(ν) Α 77, see φέπος.  
 ἔπεισεύοντο Β 86, see ἐπι(σ)τεύομαι.  
 φέπεισιν Α 223, Ω 238, see φέπος.  
 ἔπεισόμενον Π 411, ἐπίσονται Α 173, ἐπίσσυτο Π 705, see ἐπι(σ)τεύομαι.  
 ἐπιστέψαντο Α 470, see ἐπιστέφομαι.  
 ἐπέσχω Χ 83, see ἐπέχω.  
 ἐπέτασαν Α 480, see πετάννυμι.  
 ἐπετίσθη Π 149, see πέτομαι.

ἐπιτοξάζοντο Γ 79, see ἐπιτοξάζομαι.  
 ἐπ-ευ-φημέω (ἐπὶ + εὐ + φημί), aor. ἐπη-φήμησαν Α 22: *shoulded assent to* (his prayer), *cried assent bidding* (him) *to*.  
 ἐπ-εύχομαι, ἐπεύχεται Ρ 450, ἐπευχόμενος Π 829, aor. ἐπηύξατο Χ 330, part. ἐπευξάμενος Γ 350: *pray* Γ 350, *speak exultingly* Χ 330, *vaunt oneself* Ρ 450, *boast over* Π 829; ἐπευξάμενος: *in prayer* Ζ 475.  
 ἔπεινε Ο 638, ἐπειφνες Ω 756, ἐπέφνομεν Π 547, see ΦΕΝ.  
 ἐπέφραδε Π 37, see φράζω.  
 ἐπέφραον Π 352, see ἐπιφράω.  
 ἐπέχυντο Ο 654, Π 295, see ἐπιχέω.  
 ἐπ-έχω, aor. ἐπέσχω Χ 83, ἔπεισχε Χ 494: *hold up* (a cup) Χ 494, *hold to* (the lips), *present* (the breast to the lips) Χ 83, go Ω 792.  
 ἐπήνε Ρ 741, see ἔπειμι(εἰμι).  
 ἐπηγίξασκε Ρ 462, see ἐπαίσσω.  
 ἐπήν (= ἐπεὶ ἄν, incorrect for ἐπεὶ κε, or ἐπεὶ simply): *when, after, as soon as*.  
 ἔπηξε(ε) Ζ 10, see πηγνύμι.  
 ἐπ-ήρατος, -ον (ἐραμαι): *lovely, pleasant* Χ 121.  
 ἐπ-ήτριμος, -ον Σ 211: *numerous, close together, in row, one after another*.  
 ἐπὶ Α 12, ἐπ' Α 46, ἐφ' Α 350, ἐπι Α 162, in anastrophe, (1) adv.: *on, upon* Α 55, *thereat, thereupon* Β 148, *thereto, besides, in addition to, thereunto, therewith* Α 233; in tmesis of direction: *called out towards* him Α 25. (2) prep. with gen.: *on* Α 461, *on to, upon* Α 485, *towards* Γ 5, at Β 788, *in time of* Β 797; with dat.: *on* Α 88, *beside, by* Α 559, *hard by* Ζ 15, at Ζ 50, *to, towards* Β 89, *on to* Α 437, *against* Α 382, *over against, in the face of* Β 472, *on one's account* Β 270; ἐπὶ τοῖσι: *thereupon, besides* Ω 231, *behind* (the horses) Ω 356; with acc.: *to* Α 12, *towards* Β 17, *upon* Ζ 43, *on to* Γ 119, *over* Α 350,

- for Ζ 79, *for, to fetch, to get, in quest of, to find* B 18, *extending over* B 308.
- ἐπι for ἐπεστι A 155, Γ 45: *is*.
- ἐπι-βαίνω, inf. ἐπιβαινέμεν(αι) Π 396; 1 aor. part. ἐπιβησόμενον Π 343, mixed aor. ἐπεβήστρο Ω 322; perf. ἐπιβέβηκε Π 69; plup. ἐπὶ . . . ἐβεβήκει Π 751, P 706: *approach* Π 396, *go up into, i.e. get into, mount* Ω 322, *come against* Π 69, *attack, set on* Π 751, *bestride* P 706.
- ἐπι-βάλλομαι, part. ἐπιβαλλόμενος Ζ 68: lit. *throwing himself upon, i.e. taking thought of*.
- ἐπι-βάσκω, inf. ἐπιβασκόμεν(αι) B 234: lit. *make to go (tread) upon, but with κακῶν: bring to shame (misfortune)*.
- ἐπι-βλήs, -ήτος, ὁ (βάλλω): *bolt* Ω 453.
- ἐπι-βοάομαι (βοή), fut. ἐπιβωσόμεθ(α) X 254: *call upon, pledge one by, take to witness*.
- ἐπι-βρέμω, ἐπιβρέμει P 739: *set roaring*.
- ἐπιβωσόμεθ(α) X 254, see ἐπιβοάομαι.
- ἐπι-γίγνομαι, ἐπιγίνεται Ζ 148: *be at hand*.
- ἐπι-γνάμπτω, aor. ἐπέγναμψεν B 14, part. ἐπιγνάμψασα A 569: lit. *bend, i.e. subdue, curb* A 569, *bend, turn (the minds of)* B 14.
- ἐπι-δεύομαι, ἐπιδεύει B 229: *want*; imperf. ἐπεδύετ(ο) Ω 385: *be behind-hand in, abate aught of*.
- ἐπέδῃσε X 5, see πεδάω.
- ἐπι-δήμιος, -ον (δήμιος): lit. *among the people, at home, ἐπιδήμιοι ἀρπακτῆρες* Ω 262: *robbers of your own people's (flocks)*.
- ἐπι-δίωω (δίωη, whirlpool), aor. part. ἐπιδιήσας Γ 378: lit. *having whirled it = with a swing*.
- ἐπι-δρομος, -ον (δραμεῖν): *assailable* Ζ 434.
- ἐπι-φείκελος, -ον (φεύσκω): *like to* A 265, X 279.
- ἐπι-φεικής, -ές (φεύσκω): *proper, seemly* A 547.
- ἐπι-φεικτός, -όν (φείλω): *to be borne* Π 549.
- ἐπιφειμένε A 149, ἐπιφειμένοι Σ 157, see ἐπιέννυμι.
- ἐπι-φείπομαι, ἐπὶ . . . ἔλπεται Ω 491, imper. ἐπιφέλπεο A 545: *hope, think*.
- ἐπι-φέννυμι, perf. part. mid. ἐπιφειμένε A 149, ἐπιφειμένοι Σ 157: *clad in, clothed upon with*.
- ἐπι-ερέφω, aor. ἐπὶ . . . ἔρεψα A 39: *roof over, build*.
- ἐπιθεῖτε Ω 264, see ἐπιτίθημι.
- ἐπι-θημα, -ατος, τό (τίθημι): *lid* Ω 228.
- ἐπιθοντο Γ 260, see πείθω.
- ἐπι-ιθύω (ιθύς), ἐπιιθούσι Σ 175; *rush on*.
- ἐπι-φιφάχω (ἐπὶ + redupl. FÁX, φηχῆ, φηχάχῃ), imperf. ἐπεφίφαχε P 723: *cried aloud*.
- ἐπι-καίω, aor. ἐπὶ . . . ἔκηε X 170 *burn*.
- ἐπι-κειμαι, fut. ἐπικέλοιστ(αι) Ζ 458: *rest on*.
- ἐπι-κείρω, imperf. ἐπὶ . . . ἔκειρε Π 120, aor. ἐπέκερσε Π 394: *cut off, mow down, baffle* Π 120, *cleave* Π 394.
- ἐπι-καίνυμαι, plup. ἐπ' . . . ἐκέκαστο Ω 535: *excelled*.
- ἐπι-κέλομαι, imperf. ἐπὶ . . . ἐκέλετο Π 382: *urged against*.
- ἐπι-κερτομέω, part. ἐπικερτομέων Ω 649: *jestingly, with bitter meaning, taunting* Π 744.
- ἐπι-κλησις, ἡ (ἐπὶ + ΚΑΛ, καλέω), acc. as adv.: *by name, nominally, by repute* Π 177.
- ἐπι-κλοπος, -ον (ΚΛΕΙΠ, κλέπτω): *wily*; as noun: *deceiver* X 281.
- ἐπι-κλώθω, aor. ἐπεκλώσαντο Ω 525: *have spun the lot*.
- ἐπι-κουρος, ὁ, ἡ, sing.: *helper, ally* Γ 188; plur.: *allies* B 130.
- ἐπι-κραίαίνω (ΚΡΑΑΝ, κρᾶαν-ῶ), irreg. form for ἐπικραῖναι; imperf. ἐπικραῖναι

B 419 (irreg. form for ἐπικραίνει),  
ἐπεκραίνει Γ 302; aor. imper. ἐπικρή-  
νον Α 455 (irreg. form for ἐπικράνον):  
*fulfil, grant, vouchsafe fulfilment, ac-  
complish.*

ἐπι-κραίνω (KPAÑ, short form of  
KPAAN) aor. opt. ἐπικρήναι Ο 599:  
*fulfil.*

ἐπι-κρατέως (κράτος): *mightily* Π 67.

ἐπικρήνον Α 455, see ἐπικραίνω.

ἐπικρήναι Ο 599, see ἐπικραίνω.

ἐπι-κύρω, aor. part. ἐπὶ . . . κύρσας Γ 23:  
*light upon.*

ἐπι-λάμπω, aor. ἐπέλαμψε Ρ 650: *shone  
out on.*

ἐπι-λανθάνομαι, fut. ἐπιλήσομαι Χ 387:  
*forget.*

ἐπιλήσομαι Χ 387, see ἐπιλανθάνομαι.

ἐπι-λίγδην (ΛΙΧ, lick), adv.: lit. *licking*  
(= grazing) the surface, on the surface  
Ρ 599.

ἐπι-μαίνομαι, aor. ἐπεμήρατο Ζ 160: *lust  
after.*

ἐπι-μαίνομαι, imperf. ἐπεμαλετο Ρ 430:  
*plied (the whip).*

ἐπι-μέμφομαι, ἐπιμέμφεαι Β 225, ἐπιμέμ-  
φεται Α 65: *be ill content, be dissatis-  
fied with, complain about, blame one for.*

ἐπι-μένω, aor. imper. ἐπίμεινον Ζ 340:  
*tarry.*

ἐπι-μυμήσκομαι, aor. ἐπὶ . . . μνήσασθε  
Ο 662: *be mindful of.*

ἐπι-νέμω, aor. ἐτένευε Ω 625: *served  
(food).*

ἐπι-νέω, imperf. ἐτένευε Χ 314, lit. *he  
nodded with his helmet, i.e. the plumes  
of the crest tossed over the helmet*; aor.  
ἐπὶ . . . νέυσε Α 528: *nodded assent.*

ἐπι-νέω (neo), aor. ἔπηνεψε Ω 210: *spin  
for (to).*

ἐπι-ορκος, -ον: *false oath, falsely* Γ 279.

ἐπι-πίθομαι, subj. ἐπιπείθεται Α 218,  
imper. ἐπιπείθεο Α 565; imperf. ἐπε-  
πείθε(ο) Α 345: *obey, hearken to.*

ἐπι-πελεμίζω, aor. pass. ἐπὶ . . . πελεμίσθη  
Π 612: *quivered.*

ἐπι-πλέω (ΠΑΕΦ), imperf. ἐπέπλεον Α  
312: *sailed over.*

ἐπι-πλώω (ΠΑΕΦ), 1st aor. part. ἐπιπλώ-  
σας Γ 47; 2d aor. part. ἐπιπλοῦς Ζ 291,  
the 2d aor. ind. being ἐπέπλων: *sail  
over.*

ἐπι-προ-ιήμι, aor. ἐπιπροέηκα Ρ 708: *send  
forth (to).*

ἐπι-πωλόμαι, ἐπιπωλέεται Γ 196: *move to  
and fro, pass along in review.*

ἐπι-(ρ)ρήσσω, iterat. imperf. ἐπερρήσσε-  
σκε Ω 456, -σκον Ω 454: *drive (thrust)  
home.*

ἐπι-(ρ)ρώομαι, aor. ἐπερρώσαντο Α 529:  
*fell waving (streaming) to.*

ἐπι-σκοπος, ὁ (σκοπέω): lit. *that watches  
over*; hence guardian Ω 729, beholder  
Χ 255.

ἐπισπῃ Β 359, ἐπίσπης Ζ 412, see ἐφέπω.

ἐπι-(σ)σεύομαι, imperf. ἐπεσσεύοντο Β 86;  
2d aor. ἐπέσσυτο Π 705; perf. ἐπέσσυ-  
ται Α 173, part. ἐπεσσύμενον Π 411:  
*hasten Β 208, hasten after (to follow)*  
Β 86, *come on Π 411, come forth Χ 26,*  
*rush upon Ο 593, leap on Ρ 737, speed*  
*on Π 786; ἐπέσσονται Α 173: is eager*  
*for, is set thereon, impels thereto.*

ἐπίσταμαι, subj. ἐπίστηται Π 243; im-  
perf. ἐπίστατο Π 142: *know how to Ρ*  
*671, avail to, be able to Π 142.*

ἐπισταμένως Ω 623: *cunningly.*

ἐπι-στενάχομαι, imperf. ἐπὶ . . . ἐστενά-  
χοντο Χ 429, 515: *join in the moan,*  
*make moan with.*

ἐπι-στέφομαι, aor. ἐπεστέφαντο Α 470:  
*filled to the crown (i.e.) to the brim.*

ἐπι-στοναχέω (στοναχῆ), aor. ἐπεστονά-  
χησε Ω 79: *closed above (her) with a*  
*noise (of waters), roared above (upon)*  
*her.*

ἐπι-στρέφω, aor. part. ἐπιστρέψας Γ 370:  
*turn (swing) one round.*



Ἐπίστωρ (ἐπὶ + ΠΙΔ, φείδομαι, φίστωρ) :  
Epis'tor, a Trojan II 695.

ἐπι-σφύριον, τό (σφυρόν, ankle) : ankle  
clasps Γ 331, Π 132.

ἐπισχεμέν(αι) P 465, see ἐπίσχω.

ἐπ-ίσχω, inf. ἐπισχεμέν(αι) P 465 : hold,  
guide (horses).

ἐπι-τάλλω B 10; imperf. ἐπέτελλον Z 207,  
ἐπὶ . . . ἔτελλε A 25, 326; aor. imper.

ἐπιτεῖλον Ω 112; mid. ἐπιτέλλομαι B

802, imper. ἐπιτέλλεο A 295; imperf.

ἐπετέλλετο(ο) Π 838: bid, charge, en-

join, command Z 207, lay a charge

(command) ὦρον A 25, 326, enjoin

ὦρον, give a message to Ω 780; ἐπιτει-

λον Ω 112: bear (my) bidding, convey

(my) command.

ἐπιτετράφαται B 25, 62, see ἐπιτρέπω.

ἐπιτηδές, adv. : sufficient for the purpose,  
as many as are proper, picked A 142.

ἐπι-τίθημι, fut. inf. θήσειν . . . ἐπ' B 39;  
aor. ἐπὶ . . . ἔθηκε Z 357, opt. ἐπιθεῖτε

Ω 264: bring (inflict) on Z 356, lay on

(upon) Ω 264.

ἐπι-τοξάζομαι (ΤΕΞ, make with skill),  
imperf. ἐπετοξάζοντο Γ 79: aim at,  
shoot at.

ἐπιτράπεθ' P 509, see ἐπιτρέπω.

ἐπι-τρέπω, 2d aor. imper. ἐπιτράπεθ' P  
509; perf. pass. ἐπιτετράφαται B 25:

commit, intrust.

ἐπι-τροχάδην (τρέχω), adv. : fluently,  
glidily Γ 213.

ἐπι-φέρει, imperf. ἐπ' . . . ἔφερον Γ 132,  
fut. ἐποήσει A 89: lay (hands) on A 89,  
wage Γ 132.

ἐπι-φλέγω, ἐπιφλέγει B 455: kindle, burn  
up.

ἐπι-φράζομαι, aor. opt. ἐπιφρασσάτο B  
282: give heed to, ponder on.

ἐπιχεύαι Ω 303, see ἐπιχέω.

ἐπι-χέω, imperf. ἐπὶ . . . ἔχεεν Z 419;  
aor. ἐπ' . . . ἔχευε Ω 445, inf. ἐπιχεύαι

Ω 303; 2d aor. mid. ἐπέχυντο O 654:

pour in Π 295, pour on Ω 303, shed  
ὦρον Ω 445, raise (a barrow) over Z  
419, rush in after O 654.

ἐπι-χθόνιος, -ον (χθών) : lit. living on the  
earth, on earth, earthly Ω 505; plur.  
men (dwellers) ὦρον the earth A 266,  
272.

ἐπι-χράω (χραφ-ω), 2d aor. ἐπέχραον  
Π 352: fall on.

ἔπλεο A 418, ἔπλε(ο) Π 29, ἔπλετο B  
480, see πέλω.

ἐποίσει A 89, see ἐπιφέρω.

ἐπ-οίχομαι, part. ἐποιχόμενος Π 155, -όμε-

νοι Z 81, -ομένην A 31, inf. ἐποιχέσθαι

Z 492; imperf. ἐπώχετο A 50: go Π

155, fare all about (up and down),

range Z 81, O 676, Π 496, fly A 383,

descend Ω 759; ἐποιχόμενην A 31: come

to the loom from this point and from

that, move about before the loom, ply the

loom; ἐπώχετο A 50: lit. went (told),

over in turn (ἐπὶ), hence attacked, as-

sailed, visited, only of attacks or visita-

tions of a god.

ἐπ-όρνυμι, ἐπ-ορνύω, imperf. ἐπώρνυε O  
613; aor. ἐπώρσε X 204: urge against,

allow to approach O 613, nerve,

strengthen X 204.

ἔπορον Ω 60, see ΠΟΡ.

ἐπ-ορούω, aor. ἐπόρουσε Γ 379, ἐπ' . . .  
δρουσαν O 726, part. ἐπορούσας Π 330:

rush on Π 320, set on O 726, leap

(spring) on P 481, dart after X 138.

ῥέπος, τό (ῤΕΠ, ῥεῖπον), ῥέπει(ι) A 395;

plur. ῥέπεα A 201, ῥεπέων Π 630, ῥε-

πέεσι A 223, ῥεπέεσσ' B 342, ῥέπεσι

B 277, ῥέπεσιν A 77: word(s) A 77,

saying A 419, behest A 216, the word

X 454, the saying-Π 686, talk, things to

say B 213, voice B 807, matter A 108;

ῥεπεί: by word A 504; ῥέπεσιν καὶ

χερσίν: by word and deed A 77; πυκι-

νὸν ῥέπος: memorable word Ω 744.

ἐπ-οτρύνω, ἐποτρύνει Z 439, part. ἐποτρύ-

νουσα Ω 297; aor. subj. ἐποτρύνω Π 525, ἐποτρύνῃσι Π 690, ἐποτρύνητον Ζ 83; *arouse, rouse, urge, spur on*.  
 ἐπ-ουράνιος, -ον (οὐρανός): *heavenly* Ζ 129.  
 ἐπ-οχέομαι (ὄχος, *vehiculum*), fut. ἐποχή-σεται Ρ 449: *drive*.  
 ἐπτὰ (septem) Ζ 421: *seven*.  
 ἐπτα-πόδης (ποῦς), adj.: *of seven feet long* Ο 729.  
 ἐπτατο Π 469, see πέτομαι.  
 ἐπω (σέπω, *sequor*), ἐποντα Ζ 321, mid., opt. ἐποιτο Γ 255, imper. ἐπεσθε Χ 450, inf. ἐπείσθαι Π 575; imperf. ἐπόμεν Γ 174, εἶπετ' (ο) Γ 447, ἐπετο Π 372, ἐπεθ' Π 154, ἐποντο Α 424, ἐποντ' (ο) Π 551; fut. ἔψεται Ω 733, ἔψεται Ω 182; 2d aor. ἔσπετο Γ 376, ἔσπεσθην Γ 239, ἔσπεμθ' (α) Α 158: *be busy with, handle* Ζ 321; mid.: *follow* Α 158, *go with, accompany* Α 424, *attend on* Ω 149, *follow after* Π 372; ἀμ' ἐποντο: *pressed hard anigh* Ρ 753.  
 ἐπώρυνε Ο 613, ἐπώρσε Χ 204, see ἐπώρ-νυμι.  
 ἐπώχετο Α 50, see ἐπώλομαι.  
 ἐραϊε, adv.: *to the ground* Ρ 619, *on the earth* Π 459.  
 ἐραμαι (ἐρος), Γ 446, imperf. ἐρασθε Π 208, aor. ἠράσατ' (ο) Π 182: *be in love* Π 208, *love* Π 182.  
 ἐρα-τείνος, -ή, -ον (ἐρατός): *lovely* Γ 175.  
 ἐρατίζω (ἐρατός, ἐραμαι), part. ἐρατίζων Ρ 660: *craving, hungering for*.  
 ἐρατός, -ή, -ον (ἐρος, ἐραμαι): *lovely* Γ 64.  
 φεργ-άζομαι (φέργων "work"), opt. φεργάζοιτο Ω 733: *toil at, work*.  
 φεργόμενη Ρ 571, see ἐφέργω.  
 φέρων, τό ("work"): *work* Β 436, plur. *deeds* Β 338, *handiwork* Ζ 324, *thing* Ζ 348, *mess, matters* Α 294, *affairs, doings* Γ 321, *happenings* Γ 130, *tasks, occupation* Β 137, *labors, plans* Β 38, *entreatment* Χ 395, *skill, accomplish-*

*ments* Α 115, *works, tillage* Π 392; φέργω: *by deed* Α 504.  
 φέρδω (ΦΕΡΓ, for φέρῃω from φέργῃω), imper. φέρδ' (ε) Π 443; imperf. φέρδο-μεν Β 306, φέρδον Α 315; aor. subj. φέρῃς Β 364, imper. φέρῃον Χ 185; perf. φέρφοργας Γ 57, φέρφοργε Β 272: *do* Β 364, *work* Γ 57; φέρδε: *do* (it), *work thy will* Χ 181, *offer (do) sacri-*  
*fice* Α 315, Β 306; perf.: *as wrought*; οἷα φέρφοργας *the evil thou hast wrought* Χ 347.  
 ἐρεβεννός, -ή, -ον (ἐρεβος *darkness*): *dark* Χ 309.  
 Ἔρεβος, τό: *Erēbus*, the abode of the dead Π 327.  
 φέρει Ζ 462, φέρειν Γ 83, see φέρω.  
 ἐρε-είνω (ΕΡΕΦ, expanded form of ΕΡ, cp. εἶρομαι, ἐρεφεν-ῶ), ἐπεινεις Ζ 145; imperf. ἐπέεινε Ζ 176, ἐπέειν Γ 191: *question, inquire of (concerning)*, *ask*.  
 ἐρεξε Β 400, see πέζω.  
 ἐρεθίζω (ἐρέθω), imper. ἐπέθιξε Α 32, part. ἐρεθίζων Ρ 658: *vex, provoke* Α 32, *chafe* Ω 560.  
 ἐρέθω, imper. ἐρεθε Γ 414, subj. ἐρέθησιν Α 519: *provoke*.  
 ἐρείδω, part. ἐρείδοντες Π 108, imper. ἐρείδε Π 215; aor. part. ἐρείσας Χ 97; mid. aor. part. ἐρείσάμενος Β 109; pass. plup. ἠρήρειστο Γ 358; aor. part. ἐρείσθεις Χ 225; *lean* Β 109, *lean on* Χ 225, *press* Π 215, *press on* Π 108; ἐρείσάμενος Π 736: *planted himself*; ἠρήρειστο Γ 358: *lit. was completely thrust, i.e. pressed on, forced its way*.  
 ἐρίπτω, 2d aor. ἤριπε Π 319, subj. ἐρίπῃσιν Ρ 522: *fall*.  
 ἐρέξεν Β 274, see πέζω.  
 ἐρέοντο Α 332, see ἐπέω.  
 φέρουσα Α 419, φέρουσιν Χ 108, see φέρω.  
 ἐρέτης, ὁ (ΕΡ, ἐρέσσω, Lat. *re, ra, remus*): *oarsman, rower* Α 142, 306.

ἐρετμόν, τό (ἐρέτης, *remus*): oar A 435.

ἐρεύγομαι (prothetic ἐ- + ΠΤΓ, *ructare*), part. ἐρευγόμενοι II 162: *belch out*.

ἐρέφω (prothetic ἐ- + ΠΕΦ, *οροφή*), aor. ἔρεφα A 39, ἔρεφαν Ω 450: to roof a temple is equivalent to saying that one had built it from the ground up; hence *build completely*, or simply *build*.

ἔρεψα A 39, ἔρεψαν Ω 450, see ἐρέφω.

ἐρέω (EPEF, amplified from EP, see εἶρομαι and ἐπεινώ): subj. ἐρήμεν A 62; imperf. ἐρέοντο A 332: *inquire of, consult*.

φερέω A 76, 204, etc., see φέρω.

ἐρήμεν A 62, see ἐρέω.

ἐρητύω, imper. ἐρήτυε B 164, inf. ἐρητύειν B 75; imperf. ἐρήτυον B 97, mid. ἐρητύοντο O 723; aor. opt. ἐρητύσειε A 192, iterat. aor. ἐρητύσασκε B 189; aor. pass. ἐρήτυθεν B 99: *curb, restrain, hold back, keep back, check*.

ἐρι- (an inseparable particle intensifying the word with which it is compounded = *very, much*): see the following words and D. 110.

ἐρι-αύχην (ἐρι- + αύχην), -εως, plur. -εως P 496: *strong-necked*.

ἐρι-βῶλαξ, -ακος (ἐρι- + βῶλος, *clod*): lit. *with large clods*; hence *with fertile soil, fertile, deep-soiled* A 155, Γ 74.

ἐρι-γδουπος, -ον (ἐρι- + Γ-ΔΟΤΠ, *δοῦπος*, *crash*): *loud-thundering* II 88.

ἐριδ-αίνω (ἐρις), dual ἐριδαίνετον A 574, ἐριδαίνομεν B 342: *strive, quarrel, fight, contend*.

ἐριδ-μαίνω (ἐρις), subj. ἐριδμαίνωσι II 260: *vex*.

ἐριδ-ουπος (ἐρι- + Γ-ΔΟΤΠ, *δοῦπος*, *crash*): *echoing* Ω 323.

ἐρι-ηπος, -ον (ἐρι- + ἤηρα, *fit*): lit. *gratifying*; hence *trusty* Γ 47.

ἐρίζω (ἐρις), inf. ἐρίζεσθαι A 277; imperf. ἔριζε Z 131; aor. opt. ἐρίσσειε Γ 223, part. ἐρίσαντε A 6: *strive, quarrel, vie, contend*.

ἐρι-κῦδης, -ές (ἐρι- + κύδος): lit. *very glorious, glorious* Γ 65, *noble* Ω 802.

ἐρίνεός, ὁ: *wild fig tree* Z 433.

ἔρι-οὔνιος, ὁ (ἐρι- + οὔνιημι): *helper* Ω 360, epithet of Hermes.

ἐρίπησι P 522, see ἐπέπω.

ἔρις, -ιδος, ἡ: *strife, contention* A 8, *hostility* A 319, *quarrel* Γ 100, *fight* II 662, *battle* Γ 7, *war* II 476, plur.: *wranglings* B 376; ἐριδι ξυελαυνόμεναι: *join battle* X 129.

ἐρίσαντε A 6, ἐρίσσειε Γ 223, see ἐρίζω.

ἐρί-τιμος, -ον (ἐρι- + τίμη): *very precious* B 447.

ἔριφος, ὁ, ἡ: *kid* II 352.

ἔρκος, -εος, τό (ἐφέρω, but with obsolete *φ*): *fence* O 646, *bulwark* A 284, Z 5 *court* II 231, Ω 306.

ἔρμα, -ατος, τό: *support* A 486, *prop* B 154, *stay* II 549.

Ἑρμῆας: *Hermes*, son of Zeus and Maia; see on B 104.

φέρξης B 364, φέρξον X 185, see φέρω.

ἔρος, ὁ: lit. *love* Γ 442; hence *desire, craving* A 469: *had put away from them the desire of (craving for) meat and drink*; γούε ἐξ ἔρον εἶην: *satisfied my desire with moan* Ω 227.

ἔρπω (*serpo*), ἔρπει P 447: *creep*.

ἔφρηξεν Γ 348, see φρήγνυμι.

ἔρρειν II 110, see ῥέω.

ἔρριψε X 406, see ῥίπτω.

ἔρρωτο X 303, ἔρρωτο II 542, Ω 499, see ῥύομαι.

ἔρρωτάξσκην Ω 755, see ῥωτάξω.

φέρω (FEP, *frā*, *ἀπέφρāν*), imper. φέρρ' (ε) X 498, φέρρετε Ω 239: *begone, out with thee (you)*.

ἔρρῶσαντο Ω 616, see ῥώομαι.

φερράωτο O 654, see φέρω.

ἔρθετο Z 403, see ῥθόμαι.

ἔρῳκω, subj. ἔρῳκε Ω 658, part. ἔρῳκεν Ω 470; imperf. ἔρῳκε II 369; fut. ἐρῳξει Ω 156; aor. ἔρῳξαν Γ 113, part. ἐρῳξας

Ζ 217; 2d aor. ἡρόκακε Φ 594, imper. ἐρῡκάκετε Ζ 80: *keep* Ζ 217, *keep back* Ω 658, *hold back* Γ 113, *restrain* Π 369, *mind* (the horses) Ω 470, *rally* Ζ 80; ἀπό . . . ἐρύξει Ω 156: *scare away*.

Ἐρύλαος: *Eryla'us*, a Trojan Π 411.

Ἐρύμας, -αντος (ἐρυμα, *fence*): *Er'ymas*, a Trojan Π 345.

ἐρύξει Ω 156, see ἐρόκω.

φερύσας Ω 16, φερύσαιτο Ω 584, φερύσαντες Σ 232, 'φερύσαντο Α 466, φερύσασθαι Χ 351, φερυσσάμενος Α 190, φερύσσασθαι Σ 174, 'φερύσαστο Χ 367, see φερώ.

φερυσ-άρματος (φερώ), nom. plur.: *that draw the chariot, chariot-drawing* Π 370.

ἐρυσί-πολις (φερώ): *city-protecting* Ζ 305.

ἔρυσσο Χ 507, ἔρυστο Π 518, see ῥόμοι.

ἐρύσσομεν Α 141, negl. f, see φερώ.

φερώ (*verro*), part. φερών Χ 493; fut. φερόνσι Χ 67; aor. ἐρυσσε Π 863, negl. f (from stem φρυσ the monosyllabic form of stem *ferus*, originally ξ-φρυσσε),

ἐρυσσεν Σ 165 (originally ξ-φρυσσεν), 'φερυσσεν Π 581, ἐφέρυσσαν Α 485, Π 781, subj. ἐρύσσομεν Α 141, Π 635, 713, negl. f, part. φερύσας Ω 16, φερύσαντες Σ 232; mid. aor. ἐφερύσαστο Χ 306, 'φερύσαστο Χ 367, 'φερύσαντο Α 466, Β 429, Σ 152, Ω 624, opt. φερύσαιτο Ω 584, inf. φερύσασθαι Σ 174, φερύσασθαι Χ 351, part. φερυσσάμενος Α 190, Γ 271, 361; plup. 'φεφρύατο Ο 654: *draw* Α 190, *drag* Σ 152, *hale* Π 581, *pluck* Χ 493, *draw up* Α 485, *draw forth* Σ 232, *draw off* Α 466, *tear* Χ 67, *launch* Α 141, *refrain* Ω 584, *balance* (with gold) = *pay thy weight in gold* Χ 351; 'φεφρύατο Ο 654: *were drawn up*.

ἔρχομαι (EP, ἐρ-χ and ΕΛΤ-Θ, ἐλουθ), ἔρχομ' Α 168, ἔρχεται Χ 483, ἔρχεται Α 120, ἔρχονται Β 801, imper. ἔρχεο Ζ

270, ἔρχεσθον Α 322, ἔρχεσθ' (ε) Β 381, inf. ἔρχεσθ(αι) Γ 394, part. ἐρχόμενον Γ 22, ἐρχομένων Β 457, ἐρχομένοις Π 741, ἐρχομένων Β 88; fut. ἐλεύσομαι Ζ 365, ἐλευσεται Α 425; aor. ἦλθον Α 207, ἦλθε Α 12, ἦλθον Β 249, ἦλθον Α 152, ἦλυθε Γ 428, ἦλυθε Γ 205, ἦλυθ' Π 478, ἦλυθον Ω 495, subj. ἔλθω Φ 567, ἔλθῃ Π 622, ἔλθωσι Φ 532, opt. ἔλθοις Ω 556, ἔλθοι Χ 43, imper. ἐλθέ Ω 112, inf. ἐλθέμεναι Α 151, ἐλθέμεν' Ω 203, ἐλθεῖν Β 413, part. ἐλθών Α 269, ἐλθόντ' (α) Ζ 257, ἐλθόντες Ζ 435, ἐλθοῦσα Α 401, ἐλθοῦσ' Α 394; perf. εἰλήλουθα Ω 460, εἰλήλουθας Α 202: *come* Α 12, often, *go* Α 120, often, *march* Β 801, *advance* Γ 14, *depart* Χ 483, *go on a journey* Α 151.

(1) ἐρώεω (ῥέω, cp. (1) ἐρωή), fut. ἐρωήσεται Α 303: *stream, gush, flow*.

(2) ἐρωέω ((2) ἐρωή), imper. ἐρώει Β 179, Χ 185: *hold back, tarry, recoil* Β 179, *draw back, linger* Χ 185.

(1) ἐρωή, ἡ (ῥέω, ῥώομαι, ῥυο): *force, effort* Γ 62, *assault* Π 562.

(2) ἐρωή, ἡ (proth. ἐ + ΠΤ, ρωφ, ἐρωφή, Germ. "Ruhe"): *pause* Π 302, Π 761.

ἐς (ἐν) Α 100, see ἐν; also in composition for ἐν.

ἐσ-άγω, part. ἐσάγουσα Ζ 252, 2d aor. ἐς . . . ἀγαγε Ω 447, ἐς . . . ἀγαγον Ω 577: *lead in, bring in*.

ἐσ-αδρέω, aor. opt. ἐσαδρήσειε Γ 450: *spy out, set eyes on*.

ἐσ-άλλομαι, aor. ἐσήλατο Π 558: *leap on*. ἔσαν Α 267, see εἰμι.

ἐσάωσαν Φ 611, ἐσάωσας Χ 18, see σαώω. φέσασθαι Ω 646, see φέννυμι.

ἔσβησεν Π 293, see σβέννυμι.

ἐσ-δέρκομαι, 2d aor. ἐσέδρακον (ἀντην): *looked upon her face* Ω 223.

ἔσαι Α 563, see εἰμι.

ἐσέδρακον Ω 223, see ἐσδέρκομαι.

ἐσμάσαστο Π 564, see ἐσμαιομαι.

ἔσται A 211, see εἰμί.

ἔσχευτο Φ 610, see ἐσχεόμαι.

ἑσθήλατο Π 558, see ἐσάλλομαι.

ἑσθίω (ΕΔ, φαγ, βρω), aor. ἔφαγε B 317, φάγον Ω 411; the fut. is ἔδομαι, see ἔδω: eat.

ἑσθλός, -ή, -όν: good A 108, goodly A 576, valiant Z 444, brave Z 452, noble Π 327; ἑσθλός ἐών Π 837: for all his valor; ἑσθλά B 272: good deeds.

ἑσθός, τό (FES, φέννυμ): raiment Ω 94.

ἔσθω (ΕΔ + θ = ἐδθ = ἐσθ), ἔσθουσ(ι) Ω 415, inf. ἐσθέμεναι Ω 213, part. ἔσθων Ω 476: eat.

ἑσφις Σ 235, ἑσφιδέναι Π 256, see ἐσοράω.

ἑσ-μαίομαι, aor. ἐσεμάσαστο P 564: distress.

ἔσομαι Z 409, ἔσομαι Π 499, see εἰμί.

ἑσ-οράω, fut. ἐσθήνεται Ω 206; 2d aor. ἑσφιδε Σ 235, inf. ἐσφιδέναι Π 256: look upon, light on with the eyes.

ἑσπερίος, -η, -ον (ἑσπερος, vesper): in the evening Φ 560.

ἑσπερος (vesper), adj.: of the evening, evening, Hesperus X 318.

ἑσπέσθην Γ 239, see ἔπω.

ἔσπετε Π 112, a 2d aor. imper.: tell.

ἔσπετο Γ 376, ἑσπόμεθ' A 158, see ἔπω.

ἑσσαι X 486, ἑσσεύεται B 393, see εἰμί.

ἑσσεύοντο B 150, see σεύω.

ἑσσί Γ 164, see εἰμί.

ἑσσο Γ 57, ἑσσον Π 670, see φέννυμ.

ἑσόμενα A 70, ἑσομένοισι B 119, see εἰμί.

ἑσσυμένην Π 9, ἑσσύμενον Z 518, ἑσσύμενος P 663, see σεύω.

ἑσσυμένως, adv. from the participle of ἑσσυμαι (perf. of σεύω): speedily, hastily, quickly Γ 85, swiftly Ω 124, eagerly O 698.

ἑσσυο Π 585, ἑσσυτο B 809, see σεύω.

ἑστάμεν' O 675, ἑστάμεναι O 666, ἑσταν

A 535, ἑσταότ(α) B 170, ἑσταότες B 320, see ἵστημι.

ἑσταναχίζετο B 95, see στεναχίζω.

ἑστανάχοντο Π 393, see στενάχω.

ἑστη B 101, ἑστηκ(ε) Γ 231, ἑστήκει O 730, ἑστήκη P 435, ἑστησαν A 448, see ἵστημι.

ἑστήρικτο Π 111, see στηρίζω.

ἑστιχάοντο B 92, see στιχάω.

ἑστιχον Π 258, see στείχω.

ἑστόρεσαν Ω 648, see στορέννυμ.

ἑστράτοντο Γ 187, see στρατόμαι.

ἑστυφίλει X 496, ἑστυφίλειαν Π 774, see στυφελίζω.

ἑστωρ, -ορος, ὁ: upright peg (pin) Ω 272.

ἑσφαξαν A 459, see σφάζω.

ἑσχεθι Π 340, ἑσχεθον O 653, ἑσχ(ε) B 275, see ἔχω.

ἑσ-χέομαι, 2d aor. ἐσέχυντο Φ 610: pour into.

ἑσχετο P 696, ἑσχεοντο Γ 84, see ἔχω.

ἑσω (ἐνς, εἰς), adv.: within Ω 155, see εἰσω.

ἑταί B 456, see ἑτής.

ἑταίριζω (ἑταρος), aor. inf. ἑταιρίσσαι Ω 335: be a companion to.

ἑταίρος, ὁ A 183, and ἑταρος, ὁ A 349 (stem σεφ-ε, σφ-ε, ἑτής): comrade, companion, dependent A 183; κακῶν ἑταρῶν Ω 63: lover of ill company.

ἑτάνυσσαν A 486, ἑτάνυσσε Π 662, ἑτάνυσθεν Π 475, see τανύω.

ἑτάς Z 239, see ἑτής.

ἑτεκε Z 196, ἑτεκες A 352, see τίκτω.

ἑτός, -ή, -όν (for σε-τε-φος, cp. εἰμί, εἴς): true; ἑτέον, neuter as a noun: the truth, or as an adv.: in accordance with truth, truly B 300.

ἑτερ-αλκής, -ες (ἑτέρος + ἀλκή): that can turn the balance (fortune) of battle O 738.

ἑτερος, -η, -ον (ΣΕΜ, σα, σε-τερο-ς): the one, the other of two; ἑτερον... ἑτέρον: one... one, the other Γ 103; ὁπίσθι

Ω 598, *next* Π 179; ἐτέρῃφι = χειρὶ ἐτέρῃ, see D. 64: *in the other hand* Π 734, *with the other hand* (the left hand) X 80.  
 ἐτέρωθεν (ἐτερος), adv.: *lit. from another point, i.e. at another point* Γ 230, *over against* (him), *on the other side* A 247, *on the other side* Π 427, *in her turn* X 79.  
 ἐτετρμεν Z 515, 'τέτμεν Z 374 are 2d aorists of which no present exists (see TEM): *come upon, find* Z 374, *overtake* Z 515.  
 ἐτέτυκτο O 643, ἐτεύξε Z 314, see τεύχω.  
 φέτης (stem σφ-ε, σφ-ε, σφέτης, *suetus*), only in the plur.: *friends* Π 456, *fellows* Z 262, *fellow townsmen* Z 239.  
 ἐτήτυμος, -ον (εἶμι, esse, ἐτέος, ἔτυμος *true, real*): *true* X 438; neuter as adv.: *surely, actually* A 558.  
 ἔτι A 96, ἔτ' A 573, ἔθ' B 344 (*et*): *still* A 96, *once more* A 455, *again* B 258, Z 367, *yet* Π 651, *yet more* B 39, *longer* B 260; with οὐ: *no longer* A 296, 593.  
 ἐτίθει X 210, see τίθημι.  
 ἐτίναξεν Γ 385, ἐτίναχθεν Π 348, see τινάσσω.  
 ἔτλαν Φ 608, ἔτλην X 251, ἔτλητε Ω 35, see τλήναι.  
 ἐτοιμάζω (ἐτοίμος), aor. imper. ἐτοιμάσατ(ε) A 118: *prepare, make ready*.  
 ἐτοιμος, -η, -ον: *ready* Ω 627.  
 ἔτος, -εος, τό (*vetus*): *year* B 328.  
 ἔτραπε Π 657, ἐτράπετ(ο) A 199, ἐτράποντο Γ 422, see τρέπω.  
 ἔτραφον A 251, see τρέφω.  
 ἔτρεσαν Π 729, ἔτρεσε X 143, see τρέω.  
 ἐτύπη Ω 421, see τύπτω.  
 ἐτύχη B 155, see τεύχω.  
 φετόςιος, -ον: *lit. a useless thing; hence in vain* Γ 368, *idly* P 633.  
 εὖ A 164, εὖ A 368 (neuter of εὖς, εὖς, used as an adv., see εὖς): *well* A 185, *well, properly* A 164, *fairly* A 368, *clearly* Γ 235, *for our weal* (good) B 253.

ἔφφαδεν P 647, see φανδάνω.  
 εὖ-δμητος, -ον (δέμω, *build*): *well-built, well-built* A 448.  
 εὖδω, εὖδεις B 23, εὖδουσι Ω 363, inf. εὖδειν B 24, part. εὖδων B 19; imperf. ἡδουσι Ω 675, ἡδον Ω 678, iterat. imperf. ἡδουσκ(ε) X 503: *sleep, slumber* B 19, *be asleep* Ω 363.  
 'Εὐδωρος (διδωμι): *Eudo'rus*, son of Heracles and Polyme'le, and a chieftain of the Myrmidons Π 179.  
 εὖ-Φειδης, -ές (φείδος): *fair* Γ 48.  
 εὖ-Φεργής, -ές (φέρων): *well-wrought* Ω 396.  
 εὖ-Φερκτός, -ή, -όν (φερκτός the verbal adj. of φέρω): *well-wrought* Π 743.  
 εὖ-ζωνος, -ον (ζώνη): *well-girded, i.e. of fine physique, graceful* A 429, *fair-girdled* Z 467.  
 εὖ-ηκής, -ές (ἄκ, *acies, acutus, acuo*): *keen, sharp-pointed* X 319.  
 Εὐ-ἰππος: *Eui'pus*, a Trojan Π 417.  
 εὖκηλος, -ον (with vocalized φ, from εἶφ(ε)-κηλος, cp. φέκηλος): *undisturbed, at one's ease; μάλ' εὖκηλος: in all quietness* A 554.  
 εὖ-κλέως (κλέος): *gloriously* X 110.  
 εὖ-κνήμις, -ῖδος (κνημῖς): *well-greaved* A 17, an epithet of the Achaeans.  
 εὖ-κτίμενος, -η, -ον (part. of κτίω): *well-built, stablished* Z 13.  
 εὐλή, ἡ (orig. ἐφελή, φελύω): *worm, maggot* X 509.  
 εὖ-μμελῆς (μελίη, *ash tree*): *nom. adj. of the good ash tree* Z 449.  
 εὐνώ (εὐνή), aor. pass. part. ἐνηθηείσα Π 176, ἐνηθέντε Γ 441: *having couched* (lain) (with a god) Π 176; ἐνηθέντε Γ 441: (let us have joy of love) *upon our couch, i.e. having gone to bed, go to bed and*.  
 εὐνή, ἡ (orig. ἐφενή): *bed, couch* Z 25, *cover* X 190, *rest* Ω 130; εὐνάς Ω 615: *couching places*; εὐνάς A 436: *lit. sleep-*

*ers* (cp. *εὐνάω*), but in a technical sense: *sinking stones, mooring stones*, which served as anchors.

**εὐνῖς**, acc. *εὐνῖν*: *lacking*; *εὐνῖν ἔθηκε* X 44: *hath bereft*.

**εὐ-νῆπιος**, -ον (*νέω, nere, spin*): *well-spun* Ω 580.

**εὐ-ξιστος**, -η, -ον (*ξέω, polish*): *polished* Π 402.

**εὐ-ξοος**, -ον (*ξέω*): *polished* B 390.

**εὐ-πατέρεια** (*πατήρ*): *high-born*, lit. daughter of a noble father Z 292.

**εὐ-πέπλος**, -ον (*πέπλος*): *fair-robed* Z 372.

**εὐ-πηκτος**, -ον (*πήγνυμι*): *firm-wrought* Ω 675.

**εὐ-πλεκής**, -ές (*πλέκω*): *well-woven, deftly woven* B 449.

**εὐ-πλόκαμος**, -ον (*πλόκαμος*): *fair-tressed* Z 380, *goodly haired* X 442.

**εὐ-πολῆτος**, -η, -ον (and -ος, -ον): *fair-wrought* Π 106, *well-tanned* Π 636.

**εὐ-πῶλος**, -ον: *rich in horses, of the goodly steeds* Π 576.

**εὐρίσκω**, 2d aor. *ἤρε* Ω 83, *ἤρον* A 329, subj. *εὔρη* X 192, inf. *εὐρέμεναι* B 343, part. *εὐρών* Γ 24, 2d aor. mid. *εὔρετο* Π 472: *find*.

**Εὐρος**, ὁ: *Eu'rus*, the East Wind B 145.

**εὐ-ρρεής**, -ές (*ρέω*), gen. -έος: *fair-flowing* Z 508.

**εὐ-(ρ)ραίτης** (*ρέω*), gen. -ᾱο Z 34: *fair-flowing*.

**εὐρυ-άγυια** ἡ (*άγω*): *with wide streets, wide-wayed* B 12.

**Εὐρύ-αλος** (*ἄλλομαι, sal-ire*): *Eury'alus*, son of Mecis'teus, a chieftain of the Argives Z 20.

**Εὐρυ-βάτης** (*βαλνω*): *Euryb'ates*, Agamemnon's herald A 320.

**εὐρυ-οδείης**, gen. (*ὀδός*): *wide-wayed* Π 635.

**εὐρύ-Φοπα** (FEP, *φῶψ, voice*), nom., acc., and voc.: lit. *wide-voiced*, i.e. *far-thundering, far-sounding* A 498.

**Εὐρύ-πυλος** (*πύλη*): *Euryp'ylos*, a Thesalian chieftain Z 36.

**εὐρύς**, -εία, -ύ (EFEP, with vocalized *ε* + suffix *υ*; *εὐρυ, edros*; fem. *εὐρεψα*), acc. sing. masc. *εὐρόν* A 229 and often, and *εὐρέα* Z 291: *wide* A 384, *wide-spreading* A 229, *broad* A 478. Comparative *εὐρότερος* Γ 194.

**Εὐρυ-σθεύς**, -ῆος (*σθέος*): *Eurys'theus*, son of Sthenelus, king of Mycenae O 639.

**εὐς** P 491, ἡς Γ 167, gen. *ἐῆος* A 393, acc. [*έόν* Θ 303] *ἡόν* Z 8, neuter *ῆυ* P 456; gen. plur. *ἐάων* Ω 528: *goodly, brave, valiant*; *ἐάων* Ω 528: *blessings*. Note that the neuter sing. *έυ* A 73, is commonly used as an adverb in Homer and in later Greek, only in Homer it is rarely contracted to *εῖ*.

**εὐ-σκοπος**, -ον (*σκοπός, σκέπτομαι*): *clear-sighted* Ω 24.

**εὐ-(σ)σελμος**, -ον (*σέλμα, deck*): *well-decked, well furnished with decks* B 170, *well-timbered* Π 11.

**Εὔσσωρος**: *Eussor'us*, a Thracian Z 8.

**εὐ-σωτρος**, -ον (*σῶτρον*): *with good fellows, of goodly fellows* Ω 578.

**εὔτε**, conjunction: *when* Z 392; *εὔτε κε* + subj.: *when, whenever* A 242, *even as* Z 515.

**εὐ-τείχεος**, -ον (*τείχος*): *well-walled* A 129; in Π 57 the acc. sing. fem. is *εὐτειχέα* as though from *εὐτειχής*.

**εὐ-τροχος**, -ον (*τροχός*): *smooth-wheeled* Ω 150, *fair-wheeled* Ω 179, *smooth-running* Ω 711.

**εὐ-τυκτος**, -ον (*τεύχω*), *well-wrought* Γ 336.

**Εὐ-φορβος** (*φέρβω*): *Euphor'bus*, son of Pantho'üs Π 808.

**εὐ-φραίνω** (*φρήν*), aor. *ἠῤφρηε* Ω 102: *cheer*.

**εὐ-φρων**, -ον (*φρήν*): *strong-hearted, cheery, that maketh glad the heart* Γ 246.

εὐχετάομαι (εὐχομαι, εὐχος), inf. εὐχετάεσθαι Z 268, imperf. ἡδέεσθαι X 394: *pray to*.

εὐχομαι (εὐχος) Z 211, εὐχεται A 91, εὐχόμεθα Z 231; imper. εὐχεο II 844, inf. εὐχεσθαι Z 240, part. εὐχόμενος A 43, εὐχομένη Z 304, imperf. ἡδέε(ο) Γ 430, ἡδέετο A 450, ἡδέοντο Γ 296; aor. ἡδέοντο A 458, part. εὐδάμενος II 253, εὐδαμένοιο A 453: (1) *pray aloud, pray, worship* A 87; (2) *assert, profess* A 91, *avow oneself* B 82; (3) *boast* A 397; εὐχόμενος: *praying, i.e. in prayer* (1) A 43, but εὐχόμενος P 537: *exultingly* (3); ἡδέετο A 450: *continued in prayer*.

εὐχος, τό (εὐχή): *glory* II 625.

εὐχολή, ἡ (εὐχος, εὐχομαι): *vow* A 65, *boast, glory* B 160, *pride, cause of exultation* X 433.

εὐώδης, -ες (ὀῖω, odor): *sweet-scented, perfumed, fragrant* Γ 382.

ἐφ' A 350, see ἐπὶ.

ἐφαγε B 317, see ἐσθίω.

ἐφαιλόθη P 650: *was manifest*, see φαίλω.

ἐφάμην Γ 366, see φημί.

ἐφαν Γ 161, see φημί.

ἐφανεν II 299, ἐφάνη B 308, see φαίλω.

ἐφαντο Z 501, see φημί.

ἐφάπτομαι (ἀπτω), perf. ἐφήπται B 15; plup. ἐφήπτο Z 241: *be fastened upon, hang over, threaten, be near at hand for*.

ἐφασαν O 700, ἐφασ(ο) A 33, see φημί.

ἐφείξομαι, part. ἐφείζομενοι Γ 152: *sit on*.

ἐφειστήκει Z 373, see ἐπίστημι.

ἐφείτω, imper. ἔφεπε(ε) O 742, II 724,

part. ἐφέπων Ω 326, imperf. ἔφεπε II 732; fut. ἐφέψεις Φ 588, 2d aor. subj.

ἔφασπης Z 412, ἐπύσπης B 359: *go after,*

*follow after, speed after, pursue* X 188, *drive after* II 724, Ω 326, *hold (guide,*

*turn) against* II 732, *rush on* O 742, *join, reach, meet* Z 412, X 39, *encoun-*

*ter* B 359.

ἐφιστατός P 609, ἐφίστασαν O 703, see ἐπίστημι.

ἐφ' ἑστίος, -ον (ἐπὶ + ἑστία = ἐφ' ἑστία): *lit. at the hearth, then at home, in the city, then native inhabitants, plur.* B 125.

ἐφ' ἐμῇ, ἡ (ἐνιμ): *charge, command, bidding, behest, commandment* A 495.

ἐφ' ευρίσκω, 2d aor. opt. ἐφεύροι B 198: *find*.

ἐφη A 584, see φημί.

ἐφήκεν A 445, see ἐφίημι.

ἐφ' ημοσύνη, ἡ (ἐφίημι): *bidding* P 697.

ἐφην II 61, see φημί.

ἐφηνε B 318, see φαίλω.

ἐφήπται B 15, ἐφήπτο Z 241, see ἐφάπτω.

ἐφήσεις A 518, see ἐφίημι.

ἐφήσθα A 397, see φημί.

ἐφήσω Ω 117, ἐφήω A 567, see ἐφίημι.

ἐφθη II 314, see φθάνω.

ἐφθλαθ' A 251, see φθίω.

ἐφίαις A 51, ἐφίαιμένη Ω 300, see ἐφίημι.

ἐφ' ἱμνι, part. ἐφίεις A 51, part. mid. ἐφίαιμένη Ω 300, fut. ἐφήσω Ω 117, ἐφήσεις A 518; aor. ἐφήκεν A 445; 2d aor. subj.

ἐφήω A 567: *send to* (with the command) Ω 117, *bring upon* A 445, *lay*

*(hands) on* A 567, *aim at* A 51, *let fly at, smite into* II 812, *set on, incite to,*

*constrain, cause* A 518, *propose, be eager for* O 300.

ἐφίλησα Γ 207, see φιλέω.

ἐφ' ἰσστημι, perf. ἐφειστάτος P 609; plup. ἐφειστήκει Z 373, ἐφίστασαν O

703, II 217: *stand by* (one another) II 217, *take one's stand on* Z 373, *stand to,*

*stand over against* O 703; ἐφειστάτος: *had mounted* P 609.

ἐφύβηθεν O 637, ἐφύβησας X 11, see φοβέω.

ἐφ' οπλίζω (ὀπλον), aor. opt. ἐφοπλίσσαιτε Ω 263: *make ready*.

ἐφ' οράω, ἐφορᾷς Γ 277: *look upon, behold, see*.



ἐφ-ορμάω, aor. ἐφόρμησαν Γ 165: *brought* (war) on; mid. ἐφορμάεται Ο 691: *rush on*; pass. aor. opt. ἐφορμηθεῖεν Ω 800: *made onset*, part. ἐφορμηθέντα Π 313, ἐφορμηθέντε Ρ 489, ἐφορμηθέντες Ζ 410: *set upon, attack*.

ἐφράσσάτο Ω 352, ἐφράσαντο Ο 671, see φράζω.

ἐφ-ὑπερ-θε(ν): *above* Ω 645.

Ἐφύρη: *Eph'yre*, old name of Corinth Ζ 152.

ἐφύτευσαν Ζ 419, see φυτεύω.

ἐφόρμησαν Γ 165, see ἐφορμάω.

ἐχάρη Γ 23, ἐχάρησαν Γ 111, see χαίρω.

ἐχεαν Ω 799, ἐχειν Ζ 419, ἐχέοντο Π 267, see χέω.

Ἐχε-κλής, -τέος (ἐχω + κλέος): *Ech'ecles*, son of Ac'tor Π 189.

Ἐχε-κλος (ἐχω + κλέος): *Ech'eclus*, a Trojan Π 694.

ἐχέμεν Ρ 476, ἐχε Β 33, ἐχεο Π 501, see ἐχω.

ἐχε-πυκνής, -ες (ἐχω + πύκη, *fir tree*, whose needles are sharp-pointed): *having a point, piercing sharp* Α 51.

ἐχεσκειν, Γ 219, ἐχεσκ' Χ 458, ἐχετ(ο) Α 513, ἐχέτω Γ 282, see ἐχω.

ἐχευαν Γ 270, ἐχειν Ω 445, see χέω.

ἐχθιστος Α 176, see ἐχθρός.

ἐχθρο-δοπῆσαι, an aor. inf. occurring only in Α 518. It is paraphrased by ἐχθρόν γετέσθαι and is probably from ἐχθρός + a supposed δοπέω = *to act in a hostile manner toward*, i.e. *quarrel with*.

ἐχθος, τό, plur. ἐχθεα Γ 416: *enmities*.

ἐχθρός, -ή, -όν (ἐχθος): *hated* Π 77, superl.

ἐχθιστος (ἐχθος): *most odious, most hateful, most hated of* Α 176, Β 220.

Ἐχλος (ἐχω): *Ech'lius*, a Lycian Π 416.

ἐχω (orig. σέχω) Α 163, ἐχεις Π 204, ἐχει Α 82, ἐχουσι Ζ 525, subj. ἐχῃς Α 133, ἐχῃτον Ρ 445, opt. ἐχόιμι Ω 212, imper. ἐχε Β 33, ἐχέτω Γ 282, inf. ἐχειν Α 113,

ἐχέμεν Ρ 476, part. ἐχων Α 14, ἐχοντα Π 739, ἐχοντες Π 68, ἐχοντας Π 261, ἐχουσα Ω 105, ἐχουσαν Π 112, ἐχούσας Π 355; imperf. ἐχον Γ 123, ἐχεν Π 110, ἐχον Χ 474, ἐχες Ω 730, ἐχε Β 2, ἐχεν Π 763, ἐχον Α 463, iterat. imperf. ἐχεσκειν Γ 219, ἐχεσκ' Χ 458; fut. σχήσω Ω 670; 2d aor. ἐσχ'(ε) Β 275, ἐσχεν Π 740, another form of the 2d aor. ἐσχεθε Π 340, 'σχέθε Α 219, ἐσχεθον Ο 653, 'σχέθον Π 506, inf. σχέμεν(αι) Π 520; mid. imper. ἐχεο Π 501; imperf. ἐχετ'(ο) Α 513, ἐχεθ Ζ 398, ἐχοντο Χ 409; fut. inf. σχήσεσθαι Ρ 503, σχήσεσθ(αι) Ρ 639; 2d aor. ἐσχετο Ρ 696, ἐσχοντο Γ 84, opt. σχοίαι(ο) Β 98, imper. σχέσθε Χ 416: *have*. (1) *Trans*. Γ 53, *have longing for* Ζ 362, *have to (as) wife* Γ 123, *receive, win meed like thine* Α 163, *keep a meed of honor* Α 133, 356, *keep her in my house* Α 113, *keep safe the noble wives* Ω 730, *keep, hug, fondle, cherish his wrath* Α 82, *dwell in, inhabit* Β 13, *pride or frenzy possesses one* Χ 458, 0 543, *trembling seizes (comes on) one* Ζ 137, Γ 342, *sleep seizes, enchains, holds one* Β 2, *bear a scepter* Β 101, *carry a boy in her arms* Ζ 400, *carry a spear* Ζ 319, *wear a bow on his shoulders* Α 45, *hold a chaplet* Α 14, *hold πεμπύβολα* Α 463, *hold his head on high* Ζ 509, *hold the spear firm* Π 520, *hold horses* Π 506, *hold by the foot* Π 763, *the lyre that Apollo held, wore, carried, played* Α 603, *he continued to hold his hand on the hilt, i.e. he stayed his hand on the hilt* Α 219, *his helmet held (i.e. kept up), emitted, made a din as it was struck* Π 105, *get a grasp of* Π 520, *hold fast, keep in mind* Β 33, *keep back, check, restrain the old man* Χ 412, *hold back, detain, keep the corpse of Hector* Ω 115, *they held her up (sup-*

ported her) as she was fainting X 474, his arm grew tired as he *held up* his huge Mycenaean shield before him II 107, his armor *held* (i.e. covered, protected) his flesh X 322, the prows *protected* them O 653, the collar bones *hold* (i.e. inclose, clasp) the neck X 324, to *have* horses in guidance, *hold* horses in hand, *guide*, *drive* horses Γ 263, II 378, P 476. (2) *Intrans.* *continue*, *persist* Ω 27, the bone *held* (i.e. withstood) not II 740, only the skin *held* (i.e. remained unsevered) II 340. ἔχω + inf. *have* no *ability* to (*reason for*) = *cannot* II 110. *Mid.* *hold oneself fast to*, *cling close to* (as she had embraced him, so she *held herself* (clung) to him) A 513, they *refrained themselves* (abstained) from battle Γ 84, Hector *will* no longer *refrain* (control) himself P 639, *hold oneself from*, *cease* (desist) from battle P 503, *hold out*, *stand fast*, *hold one's ground* II 501, *hold yourselves back*, i.e. *restrain yourselves*, *desist*, *stop*, *let be* X 416. *Pass.* his daughter *was held* as wife by Hector Z 398, they *were holden of* (fell to) crying X 409, he *was holden of*, i.e. *was worn out with* (oppressed by) difficult breath II 109, his voice *was held*, *stuck in* his throat, *was choked* P 696. — Note that ἔχω often means *with* A 18, 45, 168, etc.

ἐχώρησαν O 655, see χωρέω.

ἐχόσατο A 64, see χόωμαι.

ἔω A 119, ἔων A 131, see εἰμι.

ἔωσι II 410, see ὄλω.

## Z

Z = Iliad vi.

ζα-, prefix of uncertain origin: *thoroughly*, *very*, see the following words and D. 110.

ζά-θεος, -η, -ον (ζα- + θεός): *most holy*, *very holy* A 38, said of places.

ζά-κότης, -ον (ζα- + κότης, *resentment*): (very *resentful*) = *sullen*, *sulky*, *surly*, *churlish* Γ 220.

ζεύγλη, ἡ (cp. ζεύγνυμι): *mane cover*, *mane cloth*, virtually our "hame cover" P 440.

ζεύγνυμι, ζυγνύω (ζυγόν, *jugum*, "yoke"), inf. ζευγνόμεναι Γ 260, ζευγόμεν' II 145; imperf. 'ζεύγνυσαν Ω 783; aor. 'ζεύξ (ε) Ω 690, 'ζεύξαν Ω 277, opt. ζεύξεσθαι Ω 14; imperf. pass. (dual) 'ζευγνύσθην Ω 281; act. *yoke*, *harness*; pass. for mid.: *let yoke*.

Ζεύς (ΔΙΨ, δῖος = διφός, *divus*, *Jovis*), gen. Δῖος A 5, Ζηρός II 37; dat. Δί A 419, Ζηρί X 302; acc. Δία A 394, Ζῆν Ω 331; voc. Ζεῦ A 503: *Zeus*, son of Cron'us and Rhe'a, husband of He'ra god of the *bright*, *shining* heaven whose dwelling is on the summit of Mt. Olym'pus.

Ζέφυρος (ζόφος): *Zephyr*, the *Afternoon Wind*, *West Wind* B 147.

Ζῆν Ω 331, Ζηρί X 302, Ζηρός II 37, see Ζεύς.

ζυγό-δεσμον, τό (ζυγόν + ΔΕ, δη, δέω): *yoke band* Ω 270.

ζυγόν, τό (ΖΥΓ, *jugum*, "yoke"): *yoke* II 148; ζυγόν: *from under the yoke* Ω 576.

ζωγρέω (ζῶς + ἀγρέω, *take*), imper. ζώγρεε Z 46: *take alive*.

ζώνη, ἡ (ΖΩΣ, *gird*, ζώννυμι): *girdle*, *waist* B 479.

ζῶς, -ή, -όν (ζωφός): *alive* Z 38, *safe* X 332.

ζωστήρ, -ῆρος, ὁ (ΖΩΣ, *gird*, ζῶμα, ζώννυμι): *belt* Z 219.

ζῶω (ζῶς), ζῶει Π 15, ζῶουσι O 664, inf. ζῶειν II 14, ζῶντος A 88, ζῶντος Ω 490, ζῶντι Ω 705, ζῶντες Z 138: *live*, *be alive*.

## H

H = Iliad vii.

- (1) ἦ, adv. of affirmation, usually at the beginning of the sentence, and giving expression to the certainty of the speaker: *verily, truly, really, assuredly* A 255, *in truth, in sooth, in very truth* A 156, *indeed, of a truth* A 342, *surely* Γ 183, *yes* X 356, *can it be that?* B 229; adv. of concession: lit. *it is true that = and yet, although* Γ 204. ἦ γάρ: *for in sooth, for of a truth* A 78; ἦ δὲ: *of a truth ere now* B 272; ἦ μάλα: *in good sooth* Π 745; ἦ μάλα δὲ: *in good (very) sooth* Z 518; ἦ μάν P 429, ἦ μὲν A 77, ἦ μὴν B 291: *verily, truly, in very truth*; ἦ που: *doubtless, methinks, I ween* Γ 43; ἦ ῥά: *verily, surely* Z 215; ἦ τοι: *indeed, in sooth, verily, it is true that* A 68, *be assured that* A 140, *by all means* A 211, *and yet* X 280, *then, truly* Γ 213; ἀλλ' ἦ τοι: *but by all means* A 211; ἦ τοι μὲν: *in sooth, of a truth, be assured that* A 140; ἦ (κεν) ἔπειτα: *then certainly* X 49; ἔπει ἦ: *since in fact, since in truth* A 156; τί ἦ = τίη: *why then* A 365.
- (2) ἦ, adv. of interrogation, introducing a direct question: *pray* Ω 241.
- (3) ἦ (ἡμ, a-it), imperf. 3d sing. of ἡμ: *he spake* A 219, 528.
- ἦ A 40, ἦέ B 232. (1) an interrogative particle (a) introducing the second clause of a direct double question whose first clause is understood A 133: *or*; (b) introducing both parts of a direct double question, ἦέ . . . ἦέ: *or* Z 378; (c) introducing both parts of an indirect double question: *whether* . . . *or* A 190, B 238, 300. (2) disjunctive conjunction: *or* A 40, 395; ἦ καί: *or if you will* A 63; ἦ . . . ἦ A 27: *either . . . or, whether it be . . . or*; ἦ . . . ἦ . . . ἦ A 138: *either . . .*

*or . . . or.* (3) comparative particle: *than* B 453, *rather than* A 117; ἦέ περ: *than* A 260.

ἦ A 496, nom. sing. fem. of the demonstr. pron. *δε* *δ*, *ἦ*, *τό*.

ἦ A 2, nom. sing. fem. of the relative pron. *δε*, *ἦ*, *δ*.

ἦ O 738, dat. sing. fem. of the relative pron. *δε*, *ἦ*, *δ*.

ἦ Z 41, dat. sing. fem. of the relative pron. *δε*, *ἦ*, *δ* used as an adv.: lit. *in what way*; hence *where* X 324, *where-soever* O 616.

ἦατ' B 137, ἦαθ' Ω 84, ἦατο Γ 149, see ἦμαι.

ἦβαιός, -ή, -όν: *little*; neuter + a neg. as adv., οὐδ' ἦβαιόν: *not even a little, not a whit, not for an instant* B 380.

ἦβᾶω (ἦβη), part. ἦβῶν Ω 565: *be a youth, be in the prime of youth, ἦβάρ-τες* Ω 604: *lusty*.

ἦβη, ἦ: *youth, young manhood* Π 857.

ἦγαγε Z 291, ἦγάγετο Π 190, ἦγαγον Ω 547, see ἀγω.

ἦγά-θεος, -η, -ον (ἀγα- + θεός): *goodly* A 252.

ἦγάσαστο Γ 181, see ἀγαμαι.

ἦγγελλ' (ε) X 439, see ἀγγέλλω.

ἦγεμονεύω (ἦγεμών), inf. ἦγεμονεύειν Π 92, imperf. ἦγεμόνευε Π 179: *be leader, lead on, lead the way*.

ἦγεμών, -όνος, ὁ (probably from ἀγω, *lead*): *leader* Π 292; plur. *chieftains, captains, officers* B 365.

ἦγέομαι (probably from ἀγω, *lead*), imperf. ἦγέει(ο) Ω 96, ἦγεῖτο Π 169; aor. ἦγήσατ(ο) A 71, inf. ἦγήσασθαι X 101, + dat.: *act as guide to*; + gen.: *be leader of, lead, lead on*.

ἠγερέθομαι (ἀγείρω), ἠγερέθονται Γ 231: *are gathered (assembled)*, *assemble themselves*; imperf. ἠγερέθοντο: *assembled gradually* B 304, *flocked* Ω 783.

ἠγερέθεν A 57, see ἀγείρω.

ἡγήτωρ, -ορος, ὁ (ἡγέομαι), plur.: *leaders* B 79.

ἡγνοήσεν A 537, see ἀγνοίω.

ἡγρετο B 41, Ω 789, see ἀγείρω.

ἡδέ (ἦ δέ): *and* A 41; ἡμὲν . . . ἡδέ: *both . . . and* A 453.

ἡδη (ἦ δῆ): *already, ere now* A 250, 260, *long since* Γ 56, *now, now at once* Γ 98, *then* Π 648; ἡδη νῦν: *at length, now finally* A 456.

ἡδος, τό (φῆδομαι, ΣΦᾶΔ, but with neglected φ): *pleasure, enjoyment* A 576.

ῥηδου-ῥηδης, -ές (φῆδός + ῥηδός): *pleasant of speech* A 248.

ῥηδου-μος, -ον (φῆδός): *sweet* B 2.

ῥηδός, -εία, -ύ (ΣΦᾶΔ, φῆδομαι, sua(d)-vis, "sweet"): *sweet*; neuter acc. as adv.: *heartily* B 270.

ἡέ (orig. ἡφέ) B 232, see ἦ.

ἡειραν Ω 590, see ἀειρω.

ἡέλιος, ὁ (σᾶφελιος): *the sun* A 475.

Ἡέλιος, ὁ (σᾶφελιος): *Helios*, the sun god Γ 104.

ἡεν A 381, see εἶμι.

ἡέ περ: *than* A 260.

ἡερέθομαι (ἀειρω), ἡερέθονται B 448: *float, flutter, wave in the air* B 448, *be flighty, be fickle (untrustworthy)* Γ 108.

ἡέρα P 649, ἡέρι Γ 381, see ἀήρ.

ἡέριος, -η, -ον (ἀήρ, ἡρι): *in the early (misty) morning, at the break of day* A 497.

Ἡερῶν, -ωνος: *Ed' t'ion*, father of Andromache and king of Thebe at the foot of Mt. Placus, a spur of Mt. Ida A 366.

ῥῆθος, τό (σφῆθος, φέθω), plur. φῆθεα: *haunts* Z 511.

ἡθεῖος, -η, -ον (φῆθος, φέθω): *good brother, good sir* Z 518, *dear brother* X 229.

ἡε(ν) A 47, 307, see εἶμι.

ἡίθεος, ὁ (probably ἀφειθεος, cp. Gothic *viduos*, Lat. *vidua*): *unmarried youth* X 127.

ἦσαν P 495, see εἶμι.

ἦχθη Γ 368, ἦχθητήν Ω 97, ἦχθησαν Π 404, see ἀίσσω.

ἡών, -ονος, ἦ: *beach* B 92; plur.: *shores* Ω 13.

ἦκα, adv.: *softly, in low tones, with hushed voices* Γ 155, *gently* Ω 508.

ἦκαχε Π 822, see ἀκαχίζω.

ἦκε A 382, see ἔημι.

ἦ-κιστος, -η, -ον: *that has not felt the goad* Z 94.

ἦκουσεν A 381, see ἀκούω.

ἦλακάτη, ἦ: *distaff, spindle* Z 491.

ἦλασεν Π 338, see ἐλαύνω.

ἦλά-σκω (intensive collateral form of ἀλά-ομαι), ἦλάσκουσι B 470: *hover (flit) about, swarm around*.

ἦλέκ-τωρ, ὁ: *the shining sun* Z 513.

ἦλεύατο Π 610, see ἀλέομαι.

ἦλθε A 12, ἦλθον A 207, see ἔρχομαι.

ἦλίβατος, -ον: *sheer, steep* O 619.

ἡλικία, ἦ (stem σφᾶ, σφᾶν + ΑΙΚ, age, size, σφᾶλικ, ἡλικ): *one's time of life, age* X 419, *equals in age, those of one's age, age fellows* Π 808.

ἦλος, ὁ (*vallus*), plur.: *nails, rivets, studs, bosses* A 246.

ἦλυθ' Π 478, ἦλυθε Γ 205, ἦλυθες Γ 428,

ἦλυθον A 152, see ἔρχομαι.

ἡμαθόεις, -εσσα, -εν (ἄμαθος): *sandy* B 77.

ἦμαι (ἩΣ) Ω 542, ἦσαι B 255, ἦμεθα O 740,

ἔαται Γ 134, imper. ἦσο B 200; inf.

ἦσθαι A 134; part. ἡμένη A 358, ἡμε-

νον A 330, ἡμενοι Ω 209; imperf. ἡμην

Z 336, ἦστο A 512, ἦν' Γ 153, ἦα' (ο)

B 137: *sit* Π 403, *am dwelling* Ω 542;

ἦμεθα: *we are set down* O 740; ἔαται:

*are inactive* Γ 134; ἦσαι + a partici-

ple: *persist in doing, keep on doing,*

*continually do* B 255.

ἡμαρ, -ατος, τό (ἡμέρη): *day* A 592;

νηλεὲς ἡμαρ: *day of death (doom)* P

615, see νηλεής; ἐλεύθερον ἡμαρ: *day*

of freedom II 831; ἡμαρ ἀναγκαῖον: day of destiny II 836; αἰσιμον ἡμαρ: day of fate, fated day X 212.

ἡμβροτες X 279, ἡμβροτον II 336, see ἀμαρτάνω.

ἡμέλοτο A 292, see ἀμείβομαι.

ἡμεῖς B 126, gen. ἡμέων Γ 101, dat. ἡμῖν A 67, ἄμμι A 384, acc. ἄμμι A 59: we, us, see D. 112. 1, 115, 116, 117, 121; χῆμεῖς = καὶ ἡμεῖς B 238.

ἡμέν . . . ἡδέ: both . . . and A 453-455; ἡμέν . . . καὶ: both . . . and O 664.

ἡμέων Γ 101, see ἡμεῖς.

ἡμέτερος, -η, -ον: our A 30.

ἡμι- (semi): half, see the following words.

ἡμι-δάης, -ες (δαίω): half-burnt II 294.

ἡμῖν A 67, see ἡμεῖς.

ἡμι-δνείος, -η, -ον (δνός): belonging to a mule; ἀμαξαν ἡμιονεῖην: mule wagon Ω 189; ζυγὸν ἡμιδνείον: mule yoke Ω 268.

ἡμί-ονος, ὁ (δνός, donkey): lit. half-donkey, i.e. mule P 742; ἐφ' ἡμιδνῶν: behind the mules, i.e. on the car drawn by mules Ω 702.

ἡμι-σος, -εῖα, -υ (σημι, semi): half Z 193.

ἡμος, rel. adv.: when A 477, at the time when A 475.

ἡμύω, ἡμύει B 148, aor. opt. ἡμύσειε B 373: nod, sink, incline, bend, bow down B 148, fall B 373.

ἦν B 77, see εἶμι.

ἡνεμόεις, -εσσα, -εν (ἀνεμος): windy Γ 305, wind-waved X 145.

ἦνια, ῥά (stem ἄν-ο, mouth, face): reins (because held before the face) Γ 261.

ἦνι-οχεύς, ὁ (ἦνια + ἔχω): charioteer II 737.

ἦνι-οχος, ὁ (ἦνια + ἔχω): charioteer P 427.

ἦνιπαπε B 245, see ἐνίπτω.

ἦνις, -ιδος, adj.; acc. plur. ἦνιδας: sleek Z 94.

ἦνορῆη, ἡ (ἀνὴρ): manhood Z 156.

Φῆνοψ, -οπος, -οπι ((Σ)FĀN, be brilliant, cp. Εὐφηνός + ΟΠ, δκωπα): glittering II 408.

Φῆνοψ (see last word): E'nops, father of Sat'nus and Thes'tor II 401.

ἦντησε Z 399, see ἀντάω.

ἦντετο II 788, see ἀντομαι.

ἦντ(ο) Γ 153, see ἡμαι.

ἦντύνοντο Ω 124, see ἐντόνω.

ἦνυστ-φέργος, -ον (ἀνύω + φέργω): lit. finishing work, industrious Ω 277.

ἦνώγει Z 170, see ἀνώγω.

ἦος (ἦφος) = Attic ἕως: till, until Γ 291, while, so long as A 193.

ἦπαρ, -ατος, τό (jecur): liver; μέσση παρ: inmost vitals Ω 212.

ἦπειλῆσεν A 388, ἀπειλέω.

ἦπειρος, -οιο, ἡ: continent, mainland, dry land A 485.

ἦπεροπευ-τής, ὁ, voc. ἦπεροπευτά Γ 39: deceiver, seducer of women.

ἦπεροπεύω, inf. ἦπεροπεύειν Γ 399: beguile.

ἦπιό-δωρος, -ον (ἦπιος + δίδωμι): bountiful Z 251.

ἦπιος, -η, -ον: kind, kindly, gentle II 73. ἦπτετο II 778, see ἀπτω.

Φῆρα, a defective acc. sing.; ἐπὶ φῆρα φέρων: striving to gratify, doing a pleasing service (kindness) to A 572, cp. 578.

Ἡρα-κλειείη ("Ἡρη + κλέος), adj. with βλή O 640: the mighty Heracles.

ἦράδ' A 35, ἦράτο Z 304, see ἀράομαι.

ἦρετο Γ 373, ἦρόμθα X 393, see ἀρνυμαι.

ἦρεον B 154, see ἀλπέω.

Ἡρη, ἡ: Hera, daughter of Cro'nus and Rhe'a, sister and wife of Zeus A 55; patroness of Achilles and the Atreidae; she is probably the moon goddess.

ἦρήριστο Γ 358, see ἐρεῖδω.

ἦρήσατο A 351, ἦρήσαντο Γ 318, see ἀράομαι.

ἦρι-γένεια (ἦρι + γίγνομαι): early born,

*born in the morning, dawn-born, child of the morning, daughter of the Dawn* A 477.

ἤρπει II 319, see *épeipw*.

ἤρμους Γ 333, see *ármúzw*.

ἤρνεσθην X 160, see *árrnymai*.

ἤρπασε X 276, see *árpázw*.

ἤρτυνετο B 55, see *árrtynw*.

ἤρυκακι Φ 594, see *érrukw*.

ἤρχον B 378, see *árxw*.

ἤρως, -ως, ὁ (*vir*), dat. ἤρῳ II 751, acc.

ἤρῳ II 781; plur. ἤρως B 256, ἤρώων

A 4, ἤρώεσσιν B 483, ἤρως O 702, voc.

ἤρως B 110: *valiant warrior, nobleman, chieftain*.

ἦς B 161, gen. sing. fem. of the rel. pron. *ds*.

ἦς B 292, gen. sing. fem. of the poss. and reflex. pron. *fs*.

ἦσαι B 255, see *ḡmai*.

ἦσθα X 233, see *elml*.

ἦσθαι A 134, see *ḡmai*.

ἦσκειν Γ 388, see *áskéw*.

ἦστο B 200, ἦστο A 512, see *ḡmai*.

ἦσσων, -ον (*ḡka, ḡkisstos*): *weaker* II 722.

ἦσυχιος, -ον (*ḡsyxh*): *at one's ease* Φ 598.

ἦσχυμένος Σ 180, ἦσχυνη Σ 24, see *aloxónw*.

ἦτε Z 176, see *aléw*.

ἦτιάσθε II 202, see *alτιάδομαι*.

ἦτίμασεν A 11, see *átimázw*.

ἦτίμησεν A 356, see *átimázw*.

ἦτορ, τό: *heart* A 188, *life* II 660; δε-  
δαίγμενον ἦτορ: *wounded to the heart*  
P 535.

ἦν Ω 6, see *éus* and *ḡus*.

ἦδ' A 92, see *adḡas*.

ἦν-κομος, -ον (*éu + kómh*): *fair-haired, of the fair locks, with abundant tresses, beauteous-haired, of the lovely hair, fair-tressed* A 36.

ἦξαντο A 458, see *éxchomai*.

ἦρε Σ 3, ἦρετο II 472, ἦρον A 329, see *eúriskw*.

ἦς Γ 167, neuter acc. ἦν Ω 6, acc. masc. ἦν Z 8, 191: *good, goodly, brave, gallant*, see *éus*.

ἦσαι Σ 217, see *adḡas*.

ἦτε B 87, ἦτ' A 359 (*ḡfe, ḡfute*): *as* B 469, *like* A 359, *as when* B 87, *even as* B 480; ἦτε περ: *to wit, as, even as, exactly as* Γ 3.

ἦχε(ο) Γ 430, ἦχετο A 450, ἦχοντο Γ 296, see *éxchomai*.

ἦχετάοντο X 394, see *éxchetáomai*.

Ἡφαιστος: *Hephaestus*, son of Zeus and Hera; god of fire, the smithy, and the forge A 571.

Ἡφι X 107, see *fs*.

Ἡγή, ἡ (FĀX, *vagire*): *din, noise* B 209.

Ἡγήεις, -εσσα, -εν (*fhgh*): *echoing, resounding* A 157.

ἦχι A 607 = ἦ: *where*, see ἦ.

ἦψατο A 512, see *áπτw*.

ἦν-θεν (*ḡws + -θεν*): *in the morning* P 664, *at daybreak* Ω 401.

ἦώς, -ός, ἡ (orig. *ápsos, aúsos*, Aeolic *aúws, aurora*), for declension see D. 83: *dawn, morning, morn* Z 175.

Ἡώς (see ḡws): *E'os, Dawn, Goddess of the Morning, Aurora* A 477.

# Θ

Θ = Iliad viii.

θ' A 99 = *te*.

θάλαμος, ὁ: *chamber* Γ 142, *marriage*

*chamber* Γ 174, *harem* Z 316, *storeroom* Ω 191.

θάλασσα, ἡ: *sea* A 34.

θαλερός, -ή, -ον (*thálos*): lit. *blooming, big, well-grown, flourishing*; hence *abundant, plentiful* B 266, *goodly* Z 430, *lovely, in the bloom of youth* Γ 53, *lusty* Γ 26, *full* P 696, *rich* P 439, *big* (of tears) Z 496.

θαλέων (*thállw, thálos*), neuter plur. gen. of *thálos*: *good things, good cheer* X 504.

θάλος, τό: *shoot, scion, child* X 87.

βαλπ-ωρή, ἡ (θάλπος, *warmth*): *comfort* Z 412.

θαμά, adv.: *often* II 207.

θαμβέω (θάμβος), aor. 'θάμβησεν A 199: *be astonished, marvel, wonder*.

θάμβος, τό: *wonder, amazement* Γ 342.

θαμέες (θαμός), P 661, θαμείαι A 52, θαμείας X 316, adj.: *thick, in great numbers, in multitude*.

θάμνος, ὁ (θαμός, *thick*): *bush* P 677.

θανατόν-δε (θνήσκω): *deathward* II 693, *to death* X 297.

θάν-ατος, ὁ (ΘΑΝ, θνήσκω, θαν-εῖν): *death* A 60; τέλος θανάτοιο: *death, which is the end of all*.

Θάνατος, ὁ: *Than'atus, Death* II 454.

θανίεσθαι O 728, θανέμεν X 426, 'θάνες X 486, θάνης X 55, θανόντα X 343, θανόντι X 73, θανόντας Ω 16, θανόντων II 457, θανών P 564, see θνήσκω.

θάομαι (ΘΗ, *suck, suckle*, τιθήνη, θήλυς), aor. 'θήσατο Ω 58: *sucked*.

θάπτω, opt. θάπτοιμεν Ω 665; aor. 'θάψαν Ω 612: *hold funeral* Ω 665, *bury* (apparently) Ω 612.

θαρσαλέος, -η, -ον (θάρσος): *hardy* II 493, *valiant* X 269.

θαρσέω (θάρσος), imper. θάρσее X 183; aor. 'θάρσησε A 92, part. θαρσήςας A 85: *take courage, be of good cheer*; θαρσήςας: *boldly* A 85.

θάρσος, -ος, τό (θρασύς): *boldness* P 570, *hardihood* Z 126.

θάρσ-υνος, -ον (θάρσος): *boldly* II 70.

θαρσ-ύνω (θάρσος), part. θαρσύνονθ' P 683; aor. imper. θαρσύνον II 242: *encourage, hearten, cheer, strengthen*.

θᾶσσον (ταχύς, θαχ-ῶν) II 129, comp. adv. of ταχύς (τάχα): *the more quickly, the speedier* B 440, *speedily* II 129, *with speed* P 654, *anon* Z 143.

θαυμάζω (θαύμα), imperf. 'θαύμαζ' (ε) Ω 629, 'θαύμαζεν Ω 631, 'θαυμάζομεν Ω 394: *marvel at*.

θεᾶ, -ᾶς, ἡ (θεός); plur. gen. θεᾶων Z 305, dat. θεῇσ' Γ 158: *goddess* A 55.

Θεαννό: *Thean'no*, daughter of Cis'seus, wife of Ante'nor, priestess of Athene Z 298.

'θεᾶ Z 320, θεᾶν B 183, see θέω.

θείον, τό: *sulphur, brimstone* II 228.

θείειν II 186, θέησι X 23, θέη Z 507, 'θειον X 161, see θέω.

θείης Ω 661, θείναι Z 92, see τίθημι.

θείνω (θεν-ῶ), part. θείνων; aor. ἔθεινε II 339; pass. pres. part. θεινομένην A 588, θεινόμεναι Z 135: *smite, strike* II 339, *chastise* A 588.

θείος, -η, -ον (θεός): *divine* B 41, *godlike* B 335, *from heaven* B 56.

Θεί' A 277, see ἐθέλω.

θέλγω, θέλγει Ω 343; imperf. 'θέλγε O 594: *charm, entrance* Ω 343, *soften* O 594.

θέμεναι B 285, see τίθημι.

θέμις, -ιστος, ἡ (ΘΗ, *place, θείναι*): sing. *custom, right* B 73; plur. *precedents, traditions, legal decisions, ordinances* A 238; οὐ θέμις ἦν: *it was not suffered (customary)* II 796.

-θεν, e.g. in οὐρανόν-θεν A 195, see D. 65.

θεο-φειδής, -ες (θεός + φείδος): *godlike* Γ 16.

θεο-φεικέλος, -ον (θεός + φεῖσκω): *godlike* A 131.

θεο-προπέω (θεός + ΠΡΟQ, *inquire, pro-cus*), part. θεοπροπέων A 109: *with soothsaying, prophesying*.

θεο-προπίη, ἡ (θεός + ΠΡΟQ, *inquire, pro-cus*): *soothsaying* A 87, *message of god, oracle* A 385, II 36.

θεο-πρόπιον, τό (θεός + ΠΡΟQ, *inquire, pro-cus*): *message (sign) from god, soothsaying* A 85, Z 438.

θεός, ὁ, ἡ: *god* A 8, *goddess*; θεόφιν P 477, gen.: *of gods*, see D. 64.

θεράπων, -οντος ὁ: *squire, companion* A 321, θεράποντες Z 67: *men of the com-*

*pany of*; θερπόμενοι "Ἄρῃος B 110: *squires (servants) of Ires.*

θερμός, -ή, -όν (old Lat. *formas*): *warm* Π 3, *hot* P 438.

θερόμαι (θέρος), subj. θερῆται Z 331: *be scorched.*

θέρος, -εος, τό: *the warm season, summer* X 151.

Θερσίτης (θάρος), voc. Θερσίτ'(α) B 246: *Thersites* B 212.

θές Z 273, θέσαν A 433, θέσθ'(ε) O 661, θέσθω B 382, see τίθημι.

θέσκελος, -ον, plur. θέσκελα: *wondrous (strange, surpassing) doings* Γ 130.

θεσπέσιος: *astounding, marvelous, wondrous, indescribable* O 669, Π 769, then *vast, broad expanse, innumerable* B 457, then *great, grand, glorious, extraordinary, celestial, heavenly* A 591, *terrible* Σ 149; θεσπισίη: *by decree of the gods, by divine command* B 367; adv. θεσπεσίως: *terribly* O 637.

θεσπιδαής: *fierce-blazing* O 597.

Θεστορίδης: *son of Thes'tor, i.e. Cal'chas* A 69.

Θέστωρ, -οπος: *Thes'tor, a Trojan* Π 401.

Θέτις A 413, Θέτιδος O 598, Θέτιν Π 574, Θέτι Ω 88: *The'tis, a goddess of the sea; daughter of Ne'reus; married Pe'leus and became the mother of Achil'les.*

ἤέτο Γ 310, see τίθημι.

θέω and θέλω (ΘΕΦ), θέει X 192, θέουσι P 727, subj. θέησι X 23, θέη Z 507, inf. θέειν B 183, θέειν Π 186, part. θέων Z 54, θέουσα Z 394, θέουσ'(α) Π 8, θέουσαι Π 393; imperf. ἔθειν A 483, 'ἔθε Z 320, 'θέον X 161: *run, speed, race*; imperf.: *came running*; 'βῆ δὲ θέειν: *lit. he started to run, i.e. he set him to run, he ran in hot haste* B 183.

Θήβη A 366, and Θήβαι Z 223: *The'be, The'bae, a city situated at the foot of Mt. Pla'cus; it was inhabited by Cili-*

*cians, whose king, Eē'tion, was killed by Achilles when he sacked the city.*

θήγω, aor. imper. mid. θηξάσθω B 382: *sharpen.*

θηόμαι (θέα; cp. θαύμα), pres. opt. θηέοιο Ω 418; aor. ἐθήσαντο X 370, 'θηήσαντο O 682: *gaze on, behold with (wonder) astonishment, marvel at, see for oneself.*

θήης Z 432, 'θήκαν Ω 795, 'θήκεν B 318, see τίθημι.

θήν, encl. part.: *I ween, forsooth* B 276, *verily* Π 852.

θηέω Ω 418, see θηέομαι.

θήομεν A 143, see τίθημι.

θήρ, θηρός, ὁ (*ferus*): *wild beast* Γ 449.

θηρητήρ, -ήρος, ὁ (θηράω): *hunter* P 726.

'θήσατο Ω 58, see θάομαι.

θήσειν B 39, θήσευς Π 90, θησέμεναι O 602, θήσετε Ω 57, see τίθημι.

Θησεύς: *The'seus, son of Ae'geus, king of Athens* A 265.

θήσονται Ω 402, θήσουσ'(ι) Π 673, θήω Π 83, see τίθημι.

-θη, suffix, see D. 66.

θίνα A 34, see ὅς.

θίς, ὁ, acc. θίνα A 34: *shore, beach, strand* A 327.

θνήσκω (ΘΑΝ, θνα), part. θνήσκων B 106, θνήσκοντες A 243, θνήσκοντας A 56; imperf. 'θνήσκων A 383; fut. inf. θανέεσθαι O 728; 2d aor. 'θάνας X 486, ἔθαν'(ε) Φ 610, subj. θάνης X 55, θανέμεν X 426, part. θανόν P 564, θανόντος P 538, θανόντι X 73, θανόντα X 343, θανόντων Π 457; perf. τέθνηκε Σ 12, τεθναίσι X 52, opt. τεθναίης Z 164, τεθναίη Γ 102, imper. τέθναθι X 365, inf. τεθνάμεναι Ω 225, part. τεθνήωτος Σ 173, τεθνήωτα Z 464, τεθνήωτων Π 16, τεθνήωτας Z 71, τεθνήωτος P 435, τεθνήωτα Ω 20: *die, perish, be slain*; perf. *lie dead, be dead*; τεθνήωτα: *in his death* Π 858.



θνητός, -ή, -όν (θνήσκω): *mortal*, as adj. with *ἄνδρες*, *ἄνθρωποι*, *ἄποροι* A 339, but also alone as a subst. A 574.

Θόας, -αντος (θέω, θός): *Tho'as*, a Trojan (II 311).

Θοός, -ή, -όν (θορός, θέω, *run*): *swift, fleet* A 12, *strong, man of might* II 422, 494; adv. *θοός*: *quickly, speedily, straightway* Γ 325.

θορόντες II 770, see *θρόσκω*.

θορός, -ιδος (ΘΕΦ, θέω, *run*), acc. *θοῦρον* Σ 157, fem. adj.: *impetuous* Z 112.

θοῦρος, -ον (ΘΕΦ, *θορός*): *impetuous* Ω 498.

θοός Γ 325, see *θός*.

Θρασύ-δημος (θράσος + δῆμος): *Thrasyde'mus*, charioteer of Sarpedon II 463.

Θρασυ-μήδης (θάρσος + μήδομαι): *Thrasy-me'des*, son of Nestor II 321.

Θρασύς, -εία, -ύ (θάρσος): *bold* II 604, *violent* Z 254, *hardy* P 662.

ῥαθήνα Ω 60, ῥαθήνεν II 329, see *τρέφω*.

Θρηίξ, -ικος: *Thracian* Z 7, Ω 234.

θρηνέω (θρήνος), imperf. *ἐθρήνεον* Ω 722: *wail*.

θρήνος, ό (ΘΡΕ, *wail*, *θρός*, *noise*): *dirge* Ω 721.

θρήνυς, ό (ΘΡΗ, *sit*, *θρήσασθαι*, *θρόνος*): *oarsmen's bench* O 729.

θρίξ, *τριχός*, ή, plur. *τρίχες*: *hair* Γ 273.

θρόνα, *τά*: (embroidered) *flowers* X 441.

θρόνος, ό (ΘΡΗ, *sit*, *θρήσασθαι*, *θρήνυς*): lit. *throne*; chair with arms; *seat* A 536.

θρόσκω (ΘΟΡ, *θρω*), part. *θρόσκων* O 684; 2d aor. part. *θορόντες* II 770: *leap*.

θυγάτηρ, ή (Skt. *duh*, primarily *the milk-giver*, i.e. *the female*), see D. 95 c: *daughter* A 13.

θυέσσειν Z 270, see *θύος*.

θύελλα, ή (θύω, *rage*, *θύμβος*): *storm, storm gust* Z 346.

Θυέστ(α) B 107, nom., see D. 71: *Thyes'tes*.

Θυέστης (θύω, *sacrifice*, *θύος*), dat. *Θυέστῃ* B 106: *Thyes'tes*, son of Pelops, brother of Agamemnon.

θυμο-βόρος, -ον (θύμβος + βιβρώσκω): *life-devouring* II 476.

Θυμοίτης: *Thymoe'tes*, a Trojan Γ 146.

θυμο-ραϊστής (θύμβος + ραίω), gen. plur. *-ραϊστῶν* Σ 220, II 591: *that taketh life away* II 414, *deadly* II 591, *slaughterous* Σ 220.

θυμός, ό (θύω, *fumus*): *heart, soul* A 173, 193, *mind* Γ 9, *longing, strong emotion, spirit* B 142, *desire, craving, wish* A 136, 468, *affection* A 562, *anger, wrath, pride* B 196, *fury* A 192, *indignation* Γ 395, *temper* O 594, *life* A 205, *breath* Γ 294; *θυμῷ* A 24, 196, 217, local dat.: *in his soul (heart), at heart, of heart*; *περὶ θυμῷ* X 70: *at heart*; *ἐν θυμῷ* Γ 9: *in their hearts, at heart*; *κατὰ θυμόν* B 5: *in his mind*; *ἀπὸ θυμόν* B 36: *in his mind*.

θυμο-φθόρος, -ον (θύμβος + φθείρω): *deadly* Z 169.

θύω (θέω), imperf. ῥθυον B 446: *make haste, rush about, charge (bustle) about*.

θύος, τό (θύω, *sacrifice*), dat. plur. *θυέσσειν* Z 270: *offerings (of incense), burnt offerings*.

θυο-σκόος, ό (θύω, *sacrifice* + σκοέω, *caveo*): *that divines from sacrifice*; *observer of the sacrifice* II 221.

θύραϊε (θύρη = *θύρᾱσδε*): lit. *to the door*; *forth* II 408.

θυρα-ώρς, -όν (θύρη + ὀράω): *guarding one's doors* X 69.

θύρετρα, *τά* (θύρη): *doorways* B 415.

θύρη, ή (fores, "door"): *door* Ω 317; usually plur.: *door* Z 89, *gate* B 788; *πύρῃσι* *θύρησιν* X 66: *at the street door*.

θύσανοι, *οι*: *tassels* B 448.

θυσανό-εις, -εσσα, -εν (θύσανοι): *tas-seled* P 593.

θύσθλα, *τά*: *wands* Z 134.

θύω, θύει A 342, part. θύων X 272; imperf. ἔθυεν II 699: *rage, rave*; θύων X 272: *in fury*.

θωρηκ-τής (θώρηξ), gen. plur. θωρηκτῶν O 689: *cuirassed, armed*.

θώραξ, -ηκος, ὁ: *cuirass, corslet, breast-plate* Γ 332.

θωρήσσω (θώρηξ), aor. 'θώρηξεν II 155, subj. θωρήξομεν B 72, inf. θωρήξαι B 11; mid. inf. θωρήσσεσθαι Σ 167; imperf. 'θωρήσσοντο II 218; pass. aor. 'θωρήχθησαν Γ 340, inf. θωρηχθῆναι A 226, part. θωρηχθέντες II 257: act., *call to arms, arm* B 11, 72, *harness* II 155; mid., *arm oneself, array oneself, harness oneself, prepare for battle* A 226; *buckle about* II 40.

## I

I = Iliad ix.

λαίω, aor. subj. λήγη Ω 119; aor. pass. λάσθη Ω 321: act. *gladden*; pass. *be glad*.

λάλλω, imperf. λαλλον Ω 627: *stretch forth*.

λάνθη Ω 321, see λαίω.

λασι II 160, see ελυ.

Λιφαχή, ἡ (redupl. ΛᾶX, ληχή): *cry, war cry* II 366.

Λιφάχω (redupl. ΛᾶX, ληχή), part. λιφάχων Z 468; imperf. ἐλιφαχε A 482, ἐλιφαχον B 333, 394, *cry* Z 468, *sound* Σ 219, *ring, sing (out)* A 482.

Ἰδαίος ('Ιδη), ἡ (redupl. ΛᾶX, ληχή): *cry, war cry* II 366.

Ἰδαίος, -η, -ον ('Ιδη): *of I'da, god of Ida, Idaean Zeus* II 605, *Idaean mountains* II 677.

ἰδέ Γ 194 = ἡδέ: *and*.

ἴδω II 419, ἴδω II 377, ἴδεν Ω 246, ἴδμεν Γ 236, ἴδες X 236, ἴδσθαι Γ 194, see ὀράω.

Ἰδη: *I'da, a mountain lying east of Troy; its highest peak was Gargarus* Φ 559.

ἴδω Γ 163, Ω 337; ἴδω A 203; ἴδωμαι Γ 130, see ὀράω.

Ἰδη-θεν: *from Ida* Γ 276.

ἴδωμαι B 237, see ὀράω.

ἴδμεν A 124, see φοῖδα.

ἰδύομαι, aor. ἰδνώθη B 266: lit. *bent backwards, then doubled himself up, writhed*.

Ἰδομενεύς, -ῆος: *Idom'eneus, a prince of Crete* A 145.

ἴδω B 198, ἴδωμι Z 284, ἴδωις Z 330, ἴδωιτο P 681, ἴδων A 262, ἴδόντες II 354, ἴδόντες Γ 224, ἴδοσθ' (α) A 537, see ὀράω.

ἴδ-πει, ἡ: *cunning* II 359.

ἴδρω (ἴω), imperf. ἴδρue B 191: *cause to sit*, aor. pass. ἴδρόνθησαν Γ 78: *were brought to order, were made (induced) to be quiet*.

ἴδρος, ὁ (ΣΦῪΔ, ἴδρῶς, *f* is obsolete), dat. ἴδρῳ P 745, acc. ἴδρ' (α) X 2: *sweat* II 109.

ἴδρῶς (ΣΦῪΔ, "sweat"), fut. ἴδρῶσει B 388: *sweat*.

ἴδωι A 365, ἴδωισι A 608, see φοῖδα.

ἴδω Ω 555, ἴδωμαι A 262, ἴδων A 148, see ὀράω.

ἴε Γ 383, see ελυ.

ἴει A 479, ἴεισιν Γ 152, ἴμεναι X 206, see ἴημι.

ἴεμαι, part. ἴέμενοι II 382, ἴεμένων B 154, ἴεμένους II 396, 507; imperf. ἴετο II 383, 866, ἴετ' (ο) II 359, ἴετ' (ο) II 761; aor. ἴεσθαι P 518: *hurry, hasten, be eager, be fain*; ἴεμένους II 396: *despite their desire*.

ἰερεα, ἡ (ἱερός): *priestess* Z 300.

ἱερεύς, -ῆος, ὁ (ἱερός, *i* is shortened in the thesis): *priest, sacrificer* A 62.

ἱερεύω (ἱερός), fut. inf. ἱερευσέμεν(αι) Z 94; aor. ἱερευσεν B 402, subj. ἱερευσομεν Z 309; plup. pass. ἱερευτο Ω 125: *slay, kill, offer in sacrifice, sacrifice*.

λεπτήιον, το (leptós) : *an animal (beast, victim) for sacrifice* X 159.

ἱερός, -ή, -όν and ἱρός, -ή, -όν : *holy, sacred* A 99, *divine* P 455, *strong, mighty* A 366, *trusty* Ω 681; *neuter used as noun: sacrifice* A 147.

ῥέει' Π 359, ῥέει' Π 383, ῥέει' Π 761, see ῥέει'.

ἴω (redupl. ΣΕΔ, σι-σεδ-ω, σισδω, cp. ἔω, *sedeo*), imper. ἴε Ω 553, part. ἰόντων B 96; imperf. ἴε B 53, iterat. imperf. ἴεσκε Ω 472; *mid.* imper. ἴε' (ο) Γ 162; imperf. ἴζοτο Γ 326: *trans. cause to sit* B 53; *intrans. sit* B 792, Γ 162; *reflexive, seat oneself* B 96; *mid. sit* Γ 326.

ἴη X 477, ἴης Π 173, see ἴος.

ἵημι (redupl. ΣΗ, σι-ση-μι), 3d sing. ἵησιν Γ 12, 3d plur. ἱέσι Γ 152, inf. ἱέμεναι X 206; imperf. 3d sing. ἱεῖ A 479; aor. ἔηκε A 48 (from ἔ-ση-κε), ἦκε A 195, 382, opt. ἔην Ω 227, ἔη Γ 221; *mid.* 2d aor. εἶντο A 469: *send* A 479, *send forth* B 309, *hurl* Π 736, *cast* Π 608, *throw* Γ 12, *let fly* A 48, *put* Π 152, *aim* A 382, *set* X 316, *utter* Γ 152; *mid. lit. put from themselves, dismiss, sate* A 469.

ἵημι Ω 119, see ἵανω.

ἵης Ω 295, see ἵημι.

ἵησιν Γ 12, see ἵημι.

ἱητρός, ὁ (ἱᾶ, ἱδομαι, *heal*) : *leech, physician* Π 28.

ἴθ' Γ 390, see ἵημι.

Ἰθαί-μένης, -εος (ἱθαί, a locative + μένος) : *Ithae'menes, a Lycian* Π 586.

Ἰθάκη, ἡ : *Ith'aca, island in the Ionian sea, the home of Odysseus* Γ 201.

Ἰθακήσιος, adj. : *of Ith'aca, native of Ith'aca* B 184.

ἴθι A 32, see ἵημι.

ἰθύνω (ἰθύς), ἰθύνεις Ω 362, ἰθύνει P 632, opt. ἰθύνει Ω 149; *mid. part. ἰθύνομένων* Z 3; *pass. aor. ἰθύνθηται* Π 475;

*guide* Ω 149, *guide home, direct* P 632, *aim at* Z 3; *pass. as mid. : righted themselves* Π 475.

ἰθύς P 492, adv. : *straight* X 284, *straight for* Π 552, *straight down on* Π 602, *right onward* Π 492, *right at* X 143.

ἰθύς, -ός, ἡ, acc. ἰθύν : *issue, undertaking* Z 79.

ἰθύω (ἰθύς), ἰθύνει P 661; aor. ἰθύσε Z 2, ἰθύσεν Π 582, ἰθύσαν P 725: *rush (press) onward* Π 582, P 661, *make straight for* O 693, *charge* P 725, *sway* Z 2.

ἰκάνω (ἰκανῶ, cp. ἴκω), ἰκάνει A 254, opt. ἰκάνει A 610; imperf. ἰκᾶν B 17, ἰκᾶνεν A 431, ἰκᾶνον Γ 145: *come* A 254, *come to, visit* A 610, *enter* B 171, *come near to, approach* A 431, *go up* O 686.

ἱκάριος, -οιο, adj. : *of I'carus, Ica'rian* B 145.

ἱκέλος, -η, -ον (ἱκ, *φέλομαι, φέομαι*) : *like* B 478.

ἱκέσθαι A 19, ἱκέσθην A 328, ἱκέσθω Σ 178, see ἱκνέομαι.

Ἰκετῶν, -ονος (ἱκέτης) : *Hiceta'on, son of Laom'edon* Γ 147.

ἱκετεύω (ἱκέτης), aor. ἱκέτευσε Π 574: *come as a suppliant*.

ἱκέτης, -ας, ὁ (ἴκω) : *lit. one who has come as a suppliant; hence suppliant* Ω 158.

ἱκετο A 362, ἱκηαι Z 143, ἱκηται A 166, see ἱκνέομαι.

ἱκμενος (ἴκω) : *favorable (breeze)* A 479. ἱκόμασθα B 138, see ἱκνέομαι.

ἱκνέομαι (ἴκω), fut. ἱξομαι Z 367, ἱξεται A 240, inf. ἱξέσθαι Z 502; 2d aor. ἱκετο A 362, ἱκέσθην A 328, ἱκόμασθα B 138, ἱκοντο A 432; subj. ἱκωμαι A 139, ἱκηαι Z 143, ἱκηται A 166, ἱκωνται Π 455, opt. ἱκοίμην Ω 437, ἱκοίτο Γ 233, imperf. ἱκέσθω Σ 178, inf. ἱκέσθαι A 19: *come* A 139, *arrive at* A 19, *fare to* Z 225,

enter into A 362, reach A 432, go, return B 115, go as a suppliant to, supplicate, entreat X 123.

ἱκρία, τὰ: decks O 676.

ἱκω (ΣΙΚ), imperf. ἱκε B 458, ἱκον B 153; aor. ἴξε Z 172, ἴξεν X 462, ἴξον Ω 692: come B 153, come to, arrive at, reach X 462, rise, reach A 317.

ἱκῶμαι A 139, ἱκῶνται Π 455, see ἱκνέομαι.

ῥίλα-δόν (FEL, φέλλω), adv.: in troops, in crowds B 93.

ἱλῶς (σισλαφος, ἱλάσκομαι), adj.: gracious, propitious A 583.

ἱλάσκομαι (ΣΛΗ, σλα, stem σισλα, ἱλα), ἱλάσκονται Z 380, inf. ἱλάσκεσθαι A 386; imperf. ἱλάσκοντο A 472, aor. subj. ἱλάσσεαι A 147, ἱλασόμεσθα A 444, part. ἱλασσάμενοι A 100: worship A 472, propitiate A 147, move to mercy A 100.

Ῥίλος, οἶο, ἡ (Ῥίλος): Ῥίος, i.e. Troy A 71.

Ῥίλος: Ῥίλος, son of Tros Ω 349.

ἱμάς, -άντρος, -άντεσσι, -ᾶσι, ὁ (ΣΙ, draw τανύ): strap, thong Γ 371.

ἱμάσσω (ἱμάς), aor. ἱμασεν P 624, subj. ἱμάσῃ B 782: lash, whip, scourge.

Ἰμβρος, ἡ: Im' bros, an island in the Thracian sea Ω 78.

ἱμεν A 170, ἱμεναι A 227, see εἰμι.

ἱμερό-εις, -εσσα, -εν (ἱμερος): lit. that arouseth passion; hence lovely Γ 397.

ἱμερος, ὁ: longing, yearning, desire, passion Γ 139.

ἵνα A 203, ἵν' Γ 252, relative adv.: where X 325; conjunction: in order that A 203.

ῖνα P 522, see ῖσι.

ἱεσθαι Z 502, ἱεταί A 240, ἱεομαι Z 367, see ἱκνέομαι.

ἴξε Z 172, ἴξον Ω 692, see ἱκω.

ἵομεν B 440, ἵοντες Γ 15, ἵόντι Π 838, ἵονθ' A 567, see εἰμι.

ἴος, ὁ (orig. ἱσφος): arrow A 48.

ἴος, ἴης Π 173, ἴῳ Z 422, ἴῃ X 477: one, the selfsame.

ἰούσα Γ 406, ἰούσης A 482, see εἰμι.

ἰο-χάιρα (ἴος + χέω, pour): lit. showering arrows, arrow shooting, archer Z 428.

ἱππεύς, -ῆος, voc. ἱππεῦ Π 20, plur. ἱππῆες B 810, ὁ (ἱππος): knight, knightly Π 20, horseman B 810.

ἱππηλάτα, ὁ (ἐλαύνω): lit. driver of horses (a chariot), i.e. knight Π 196.

ἱππιό-χαίτης (χαίτη, hair), adj.: of horsehair Z 469.

ἱππιό-χάρμης (χάρμη), adj.: who fights from a chariot Ω 257.

ἱππό-βοτος, -ον (βόσκω, feed): pastured (grazed) by horses, pastureland of horses B 287, Γ 75.

ἱππό-δαμος, -ον (δαμ-νάω, tame): lit. tamer of horses, horse taming; hence knight, knightly, master of horses B 23.

ἱππο-δάσεια (δασύς, thick): lit. thick-set with horsehair: then of horsehair Γ 369, bushy with horsehair, thick crested Z 9.

Ἰππό-θεος (θέω, run): Hippo'thoüs, son of Priam Ω 251.

ἱππο-κλέυθος, -ον (κέλομαι): commander of the horsemen Π 126, lord of steeds Π 839.

ἱππό-κομος, -ον (κόμη, hair): with horsehair crest Π 797, of horsehair Π 216.

ἱππο-κορυστής, ὁ (κορύσσω, equip): lord of chariots Ω 677, chariot driving, who fight from chariots B 1, horsemen Π 287.

Ἰππό-λοχος (λόχος): Hippo'lochus, father of Glaucus Z 119.

ἵππος, ὁ, ἡ (ἸΠΠ, orig. ἱκρ): horse A 154; in plur. commonly a pair, span, hence chariot, car Γ 113.

ἱππο-σύνη, ἡ: horsemanship Π 809, chivalry Π 776.

ἱππό-τα, ὁ (ἱππος): knight, knightly B 336.

ἵππ-ουρις (οὐρή, tail): with a horsehair crest, horsehair crested Z 495, of horsehair Γ 337.

ἵπτομαι (ἵππ, orig. ἴq, ico, ictus), fut. ἵπεται B 193; aor. ἵπαο A 454: press, smile A 454, afflict, chastise B 193.

ἱεὺς, ὁ Π 604, see *lepeús*: priest.

ἱρῆς, -ηκος, ὁ: falcon II 582.

Ἥρις, -ιδος, acc. Ἥριν, ἡ: rainbow P 547.

Ἥρις, -ιδος, ἡ, acc. Ἥριν Ω 117, voc. Ἥρι Σ 182: Iris, the messenger of the gods, especially of Zeus.

ἱρός, -ή, -όν (see *lepos*): holy Z 96, "sacred" II 658; ἱρά: sacrifice B 420.

ἦς, acc. ἦνα, ἡ (vis): strength P 739 (with negl. *ς*), sinew P 522.

ἦς P 739, see *ἦς*.

ἦσ-άω (ἦσος), iterat. imperf. mid. ἦσάκετο Ω 607: matched herself.

ἦσαν A 494, see *ἔλμ*.

ἦσ-ανδρος (ἦσος + ἀνῆρ): Isand'er, son of Bellerophon Z 197.

ἦσσι Z 151, see *φοῖδα*.

ἦσάκετο Ω 607, see *ἦσάω*.

ἦσατο P 518, see *ἦμαι*.

ἦσκοντες II 41, see *ἦεσκω*.

ἦσό-θεος, -ον (ἦσος + θεός): godlike Γ 310.

ἦσος, -η, -ον (ἦσος from ἦσος): like, equal with (ω) A 163; ἦσον as adv.: equally A 187.

ἦσ-φαρῖζω (ἦσος + φέρω): match Z 101.

ἦσάμενος II 537, -ἔνη B 172, ἦσαντο B 473, ἦσατο X 85, ἦσεται X 318, ἦσατο B 151, see *ἦσημι*.

ἦσση-μι (redupl. ΣΤἸἈ, σι-σῶ-μι, sto, "stand"), aor.; ἦσθεν II 199, ἦσσαν A 448, ἦσαν Ω 350, subj. ἦσσω (ι) X 350, imper. ἦσσον Z 433, inf. ἦσσαι X 443, part. ἦσας Ω 232: station, make to stand II 199, set A 448, stay, check Z 433, halt Ω 350, weigh Ω 232, weigh out X 350; mid. ἦσται X 318, imper. ἦσατο X 85, part. ἦσάμενος II 537,

ἦσαμένη B 172, ἦσάμενοι O 710; imperf. ἦσται(ο) B 151, ἦσαντο B 473; aor. ἦσσαν(ο) A 480, inf. ἦσασθαι Z 528; 2d aor. ἦστη B 101, ἦσῃ A 197, ἦσῃην A 332, ἦσαν A 535, ἦσαν II 601, subj. ἦσσω X 231, opt. ἦσῃσαν P 733, imper. ἦσθι X 222, ἦσῃ(ε) Z 80, inf. ἦσμεναι X 253, part. ἦσας II 231, ἦσαντες P 490, ἦσαντων Γ 210, iterat. 2d aor. ἦσάσκεν Γ 217; perf. ἦστηκε Σ 172, ἦστη(ε) Γ 231, subj. ἦσῃκη P 435, inf. ἦσάμεν(αι) O 675, ἦσάμεναι O 666, part. ἦσάσθ(α) B 170, ἦσάσθες B 320; plup. ἦσῃκει O 730, ἦσῃκειν X 36; verbal ἦσας Z 506: stand B 20, 151, make a stand X 231, halt B 467, stop X 222, remain standing, stand still A 332, stand up to address the assembly Γ 210, rise up A 535, came up, stepped up A 197; plup. as imperf.: had taken his stand, i.e. was standing Φ 526, X 36; perf.: hold one's ground, πρὸ Τρώων ἦσάσθαι: standing in defense of, i.e. championing Ω 216; ἦσμεναι ἀντὶ σεῖο: stand up against thee X 253; aor. mid. ἦσσαν(ο), trans.: set up A 480, ἦσασθαι: set before, offer Z 528.

ἦσλον, τό (ἦσος, mast), neuter adj., belonging to the mast, hence as subst.: sail A 433.

ἦστο-δέκη, ἡ (ἦσος + δέχομαι, strictly δέχομαι): lit. mast receiver, mast crutch A 434.

ἦσός, ὁ (ἦσημι): 1. mast A 434, 480; 2. loom (which was upright) A 31, Z 456; 3. web (on the upright loom), Γ 125, X 440.

ἦσανώ (ἦσανω), ἦσανει P 572: is eager; iterat. imperf. ἦσανέσχω O 723: withheld.

ἦσανώ (ἦσχω), ἦσανει P 747: holds back; imperf. ἦσανέτην P 747: held their ground. held in check.

**ἰσχω** (redupl. ΣΕΧ, ἔχω = σι-σέχ-ω, σίσχω, redupl. pres. of ἔχω), ἰσχει P 750, inf. ἰσχέμεν(αι) P 501, imperf. ἰσχε O 657, ἰσχον O 618; mid. imper. ἰσχεο A 214, ἰσχεσθ(ε) Γ 82: *hold* P 750, *hold in* Ω 404, *hold back, stay* P 750, *restrain* O 657, *stand firm* O 618; mid. *refrain (hold, check, restrain) oneself* B 247; ἰσχεο: *stay thine hand* A 214.

**ἴτ'** A 335, ἴτην A 347, ἴτω Ω 148, see εἴμι.

**ἱφείυς**, -ος (φίς): *Iph'eus*, a Lycian Π 417.

**ἱφθίμος** -η, -ον [ἱφθίμος, -ον in A 3]: *strong, sturdy, valiant, brave* A 3, mighty Γ 336, proud Π 137.

**ῖφι** (φίς, see D 64, *vi*): *mightily* A 38, *amain* Σ 14, *by violence* Γ 375; ῖφι *φανάσσειν*: *be a great king* Z 478.

**ἰχθύεις**, -εσσα, -εν (ἰχθύς): *fishy, teeming* Π 746.

**ἰχθύς**, -ύος, acc. ἰχθύν Π 407, dat. plur. ἰχθύσι Ω 82, δ: *fish*.

**ἱψαο** A 454, ἱψεται B 193, see ἵπτομαι.

**ἰψ** Z 422, see ἰός.

**ῖωή**, ἡ (ῖφωσα, ἄφημι): *rush and roar* Π 127.

**ἰω** Π 245, ἰών A 138, see εἴμι.

**Κ** = Iliad x.

**κ'** A 184, see κε.

**καγχαλάω**, καγχαλάουσι Γ 43, part. καγχαλάων Z 514: *laugh with self-satisfaction, laugh to scorn*.

**κάδ** B 160, Γ 382 = κατά by apocope and assimilation D 31, 32.

**καθ'** B 99 = κατά.

**καθ-αιρέω**, imperf. κάδ . . . ἤρεον Ω 268: *took down*.

**καθαίρω** (καθαρός), aor. ἐκάθηρε Π 228, imper. κάθρον Π 667: *cleanse, purify*.

**καθ-άπτομαι**, καθάπτεσθαι A 582: *address, accost, approach, καθάπτόμενος: upbraid* Π 421.

**καθ-έζομαι**, imperf. καθέζετο A 405: *sate*

*himself down* A 500, but the aorist active κάδ . . . εἰσε Γ 382, κάδ . . . εἰσαν Ω 578: *set down, make to sit down*.

**καθήκα** Ω 642, see καθήμι.

**καθέξει** Π 629: *will hold fast*, see κατέχω.

**καθ-εύδω**, imperf. καθήυδ(ε) A 611: *sleep*.

**κάθ-ημαι**, imper. κάθησο A 565; imperf. καθήστο A 569, καθήατο Ω 473; part. καθήμενος Π 407: *sit, remain; κάθησο: be seated*.

**κάθρον** Π 667, see καθαίρω.

**καθ-ίζω**, imper. κάθιζε(ε) Z 360: *bid to sit*; inf. καθίζειν Γ 394: *sit (down)*; imperf. καθίζε(ε) Γ 426: *took (her) seat*; aor. imper. κάθισον: *cause (bid) to sit down* Γ 68.

**καθ-ιημι**, aor. καθήκα: *pour down* Ω 642.

**καθ-οράω**, imperf. κάτ . . . ὄρα Π 646: *looked down on, κατά . . . ὀράται* Ω 291: *beholds*.

**καθ-ύπερ-θε(ν)** adverb: *from above* Γ 337, *on top, over all* Ω 646, *farther up* Ω 545.

**καί**: *and, also* A 174, too Γ 235; intensive, *even* A 29, still Γ 168; *albeit* X 384 in the apodosis, *then* A 478, *when* Π 202, or B 346; *τε καί*: *aye, or* Γ 363, *both and* Γ 373; *καί τε*: *and even, and actually, and besides that* A 521; *καί δὲ*: *and already*; *καί περ*: *although* A 217; *καί ὥς*: *yet even so* A 116; *καί γάρ*: *for in truth* B 377.

**Καινεύς**: *Cae'neus*, king of the Lapiths A 264.

**καίνυμαι** (ΚΑΔ), perf. inf. κεκάσθαι Ω 546, plup. ἐκέκαστο Π 808: *excelled*.

**καίω**, καί-ω, imper. 'καίε A 462; aor. ἔκη A 40, Ω 34, opt. κηίαν Ω 38; mid. part. καιομένης O 600; imperf. 'καλοντο; pass. ἐκάη A 464: *burn, blaze*; κατά . . . ἔκη: *burnt completely* A 40.

**κάκ** Π 412 = κατά, by apocope and assimilation, see D 31, 32.

**κακίζομαι** (κακός), part. κακίζμενον: *playing the coward* Ω 214.

κακκείοντες A 606, see κετακείω.

κακο-μήχανος, -ον (μήχος, μηχανή): *mischievous* Z 344.

κακός, -ή, -όν: *bad, evil, dire, sore* A 10, *cowardly, low-born* B 190, *cruel* B 114, *baneful* Π 494, *deadly* A 382, *destructive* Γ 7, *grievous* Σ 8; as substantives κακόν and κακά: *ill, evil* A 418; *ills, wrong, trouble, misfortune* B 234; τὰ κακά: *the things that are evil* A 107; while kakos: *coward* B 365; κακὸν κακῶ: *evil pressed on evil, disaster followed disaster* Π 111; κακῶς: *roughly, brusquely, rudely* A 25, *for (our) woe* B 253. Comparative κακώ-τερος X 106; superlative κάκιστος Π 570: *worst*.

κακότης, -ητος, ἡ (κακός): *cowardice, baseness* B 368; *foul deeds, wickedness* Γ 366. καλέω (calare), καλεῖ Γ 390, καλέουσι A 403, ἐκάλει X 294, 'καλέσκει Z 402, part. καλέουσα Γ 383; aor. ἐκάλεσσα Ω 106, ἐκάλεσαν Π 693, part. καλέσας A 402; fut. καλέσω Z 280; opt. καλέσειε Ω 74, inf. καλέσαι Γ 117; mid. aor. ἐκαλέσατο Γ 161; pass. opt. καλεοίμην A 293; perf. part. κεκλημένος B 260; fut. perf. κεκήσεται Γ 138: *call, summon* A 402; mid. *call to oneself* Γ 161, *cause to be summoned* A 54, *summoned to themselves, i.e. to their aid* A 270; pass. *be called (addressed)* B 260; κεκήση: *shalt be called = shalt be* Γ 138.

Καλήσιος (καλέω): *Cale'sius, son of Axy-lus* Z 18.

καλήτωρ, -ορος, ὁ (καλέω): *crier* Ω 577.

καλλι-γύναικα (γυνή), adj. acc. sing.: *abounding in fair women* Γ 75.

καλλι-ζωνος, -ον (ζωνή): *fair-girdled* Ω 698.

καλλι-θριξ, -τριχος, adj. in plural, καλλι-τριχες: *of goodly manes* P 504.

καλλι-πάρης, -ον (παρεῖδ): *fair-cheeked, of the fair cheeks* A 143.

κάλλιψ' Z 223, see καταλείπω.

καλλι-προς, -ον (πέω): *fair-flowing* X 147.

κάλλιστος Z 294: *fairest*, see καλός.

καλλίτριχε P 504, see καλλιθριξ.

κάλλος, τό (κάλός): *beauty* Γ 392.

καλός, -ή, -όν: *fair, beautiful* B 43, *beauteous* Γ 328, *goodly* Γ 89, *be-coming* X 73, *sweet, melodious* A 604. As adverb καλόν: *sweetly* A 473, καλὰ ἐστί: *it is well* Z 326. Comparative κάλλιον Ω 52: *more creditable*. Superlative κάλλιστος: *fairest* Z 294.

κάλυμμα, τό (καλύπτω): *robe* Ω 93.

καλύπτρη, ἡ (καλύπτω): *veil* X 406.

καλύπτω (oc-cul-ere, celare), opt. καλύπ-τοι Z 464; aor. ἐκάλυψε Γ 381; part. καλύψαντες Ω 796; perf. part. κεκαλυμμένος Π 360: *hide, cover, shroud, en-wrap* Γ 381, Z 11, *hold for protection, make a covering with* X 313, *shroud in (with)* Ω 796.

Κάλχας, -αντος: *Cal'chas, lit. the thinker (brooder)* A 69, son of Thestor; seer of the Greeks.

κάματος, ὁ (κάμνω): *toil* P 745.

κάμε B 101, see κάμνω.

καμ-μονίη, ἡ (κατά + μένω): *victory as the reward of endurance*; δῶν καμ-μονίην: *grant (me) to outstay (thee)* X 257.

κάμνω (ΚΑΜ, κμη) imperf. ἔκαμνεν Π 106; fut. καμείται B 389; aor. 'κάμε B 101, subj. κάμω A 168, part. καμόντας Γ 278, perf. ἐέκμηκας Z 262, part. κεκμηῶτι Z 261, -ότας Π 44: *grow weary (faint)* A 168, *be tired, be awearyed* P 658; καμόντας: *outworn, fordone = the dead* Γ 278; κεκμηῶτι: *awearyed* Z 261; 'κάμε τεύχων: *lit. grew weary in making, i.e. fashioned with labor, wrought with toil* B 101.

κάμπτω, ἐκάμψαν Ω 274: *bend*.

καμπύλος, -η -ον (κάμπω): *curved* Γ 17.  
κάμω A 168, see κάμνω.

καναχή, ἡ (cano): *noise, rattle, ringing*;  
καναχήν ἔχε: *kept ringing terribly*  
Π 105.

κάνεον, τό (κάννη, reed): *basket (made of reeds)* Ω 626.

κάπ Π 106 = κατά, by apocope and assimilation D 31, 32.

κάπετος, ἡ: *grave* Ω 797.

καπνίζω (καπνός), aor. 'κάπνισαν B 399:  
lit. *made smoke*, i.e. *kindled fires*.

καπνός, ὁ: *smoke* A 317, *steam* X 149.

κάπτις Π 743, see καταπίτω.

κάπρος, ὁ (caper): *wild boar* P 725.

καπύω (καπνός), aor. ἀπὸ . . . ἐκάπυσεν  
X 467: *breathed forth*.

κάρ, τό (cerebrum): *head*; ἐπὶ κάρ:  
*headlong* Π 392.

καρδίη, ἡ (cor, cord-is): *heart* B 452.

κάρη, τό (κάρ) B 259, dat. κρατὶ Γ 336,  
κάρητι X 205, plur. κάρητα P 437:  
*head*; κάρη κομόντας: *with long hair*,  
*flowing-haired* B 11.

κάρηνον, τό (κάρ), plur. κάρηνα: *peaks*,  
*summit* A 44, *crests* X 187, *citadels*  
B 117.

καρπάλμιος, -ον (καρπός, wrist, giving  
notion of agility): *swift, flying* Π 342.  
Adverb καρπαλμῶς: *quickly, swiftly*,  
*with (all) speed* B 17, *fleety* X 159, *at*  
*speed* Ω 327.

(1) καρπός, ὁ (carpo, "harv"-est): *fruit*  
A 156.

(2) καρπός, ὁ: *wrist*; ἐπὶ καρπῷ: *at the*  
*wrist* Ω 671; χεῖρ' ἐπὶ καρπῷ: *on his*  
*arm at the wrist* P 601.

κάρτερος, -η, -ον (κάρτος): *strong* in  
body A 178, *brave* A 280.

κάρτιστος (κάρτος): *mightiest* A 266.

κάρτος (κράτος), τό: *strength* P 562, *tri-*  
*umph* P 623.

καρτύνω (κάρτος), aor. ἐκαρτόναντο Π  
563 *strengthened*.

καρχαλός, -η, -ον: *rough (with thirst)*,  
i.e. *dry, parched in the throat* Φ 541.

κασι-γνήτη, ἡ (κάσις brother + γίγνομαι):  
*own sister*, i.e. *full sister* Π 432.

κασί-γνητος, ὁ (see last word): *own*  
*brother, full brother* Γ 333.

Κασσάνδρη: *Cassandra*, daughter of  
Priam, gifted with prophetic power by  
Apollo, to which later he added the  
curse that no one should believe her;  
the prize of Agamemnon at the sack of  
Troy, she went with him to Greece and  
was slain along with him by Clytaem-  
nestra Ω 699.

Κάστωρ, -ορος: *Castor*, son of Leda by  
Zeus, brother of Polydeuces and Helen  
Γ 237.

κατά A 40, κατ' A 44, καθ' B 99, κάδ  
B 160, κάκ Π 412, κάπ Z 201,  
see Homeric Dialect, 31, 32. As Ad-  
verb: *completely* A 460, *down* A 413.  
As Preposition (1) with the genitive:  
(a) *down from* A 44, B 167, (b) *down*  
*on, on* Γ 217; (2) with the accusative:  
*down to, opposite, off* A 484, (*down*) *on*  
B 211, *along* A 483, *on*, i.e. *dispersed*  
among B 305, *through* Z 133, *through-*  
*out* A 318, *about* B 470, *amid, among*  
A 487, *in* A 193, *by* (distributive) B 362,  
*according to* A 136, Γ 326, *beneath* Z  
136, *in the region of, about, by* A 409;  
κατὰ δαῖτα A 424: *on account of, on*  
*the business of, in the matter of, to be*  
*present at*; κατὰ σφάς B 366: *on their*  
*own account, by themselves*; κατ' ἑμ'  
αὐτόν A 271: *by myself alone*.

κατα-βαίνω, 2 aor. κατέβαν Ω 329, inf.  
καταβήμεν(αι) Γ 251, part. καταβᾶσα P  
545, mixed aor. mid. κατεβήσεται Ω 191:  
*go down, descend*.

κατα-βάλλω, 2 aor. κατὰ . . . βαλέμεν B  
414: *lay low, cast down*.

κατ-άγω, mixed aor. inf. καταξέμεν(αι)  
Z 53: *lead*.



κατα-δαίνομαι, fut. κατά . . . δάσονται X 354: *devour utterly.*

κατα-δάπτω, aor. inf. καταδάψαι X 339: *devour.*

κατα-δέω, aor. κατά . . . ἔδησαν A 436: *made fast.*

κατα-δύω, 2 aor. κατέδῃ A 475, part. καταδύντι A 592, -ύντα A 601, inf. καταδόμεναι Γ 241: (1) *go down, set* A 605, ἄμα δ' ἠελίῳ καταδύντι: *but with the setting of the sun* Σ 210, ἐς ἥλιον καταδύντα: *unto the setting of the sun* Ω 713; (2) *put on, don* (armor) Z 504; (3) *enter, plunge into* Γ 241.

κατα-θάπτω, aor. inf. κατθάψαι Ω 611: *bury.*

καταθῆμαι X 111, see κατατίθηναι.

κατα-θνήσκω, part. κατᾱθνήσκων X 355: *die*; perf. κατατεθνήκασι O 664: *are dead*; ἀνδρὸς κατατεθνηῶτος X 164: *(in honor) of a man that is dead.*

κατα-θνήσκει, -ον (καταθνήσκω): *mortal* Z 123.

κατα-καίω, imperf. κατέκαιον B 425; aor. κατά . . . ἔκηα A 40; aor. pass. κατά . . . ἐκάη A 464: *burn, burn down, burn completely* (to the ground).

κατα-καλύπτω A 460, opt. κατά . . . καλύπτοι Z 464; aor. κατά . . . ἐκάλυψαν A 460: *cover, envelop, wrap in, shroud in.*

κατά-κειμαι, κατακέλεται Ω 527, inf. κατακεῖσθαι Ω 523, part. κατακείμενος Ω 10: *lie, lie quiet* Ω 523, *crouch* P 677, *stand* Ω 527.

κατα-καίω, desiderative verb: *lie down to rest (to sleep)*, κακkelovtes (ἔβαν) A 606: *went in order to lie down to rest.*

κατα-κοιμάμαι, aor. inf. pass. κατακοιμηθῆναι B 355: *lie with.*

κατα-κρύπτω, fut. inf. κατακρύψειν X 120: *hide.*

κατα-κτείνω, fut. κατακτενέουσιν Z 409, aor. opt. κατακτείνειεν Ω 226, part. κατακτείνας Ω 481, 2 aor. κατέκτανε Z

204, imper. κάκτανε Z 164; syncopated 2 aor. κατέκτα Ω 214, inf. κατακτάμεναι Γ 379, part. κατακτάς X 323: *slay, kill.* κατα-κῦπτω, aor. κατέκυψε Π 611: *stoop* P 527.

κατα-λαμβάνω, 2 aor. κατ . . . ἔλλαβε Π 334: *closed*; κατ' . . . ἴλαβε Π 548: *seized.*

κατα-λέγω, aor. imper. κατάλεξον Ω 380: *tell, recount.*

κατα-λείπω, καταλείψουσιν X 383, 2 aor. κατ' . . . ἴλιπον P 535, κάλλιφ' = κάλλιπε, for κατέλιπε Z 223, opt. κάδ . . . ἴλιποιεν B 160: *leave, leave behind, for-sake.*

κατα-λήθω, part. καταλήθοντ' X 389: *utterly forget.*

κατα-λέω, aor. κατέλυσεν B 117: *lay low.*

κατα-μάρπτω, imperf. κατέμαρπτε Π 598; aor. subj. καταμάρψη Z 364: *overtake, seize.*

κατ-αμάω, aor. καταμήσατο Ω 165: *had gathered.*

κατα-νέω, aor. κατένευσεν B 112, inf. subj. κατανεύσω A 527, κατανεύσαι A 558, imper. κατάνευσον A 514; fut. mid. κατανεύσομαι A 524: lit., *nod down, i.e., confirm (pledge) with a nod, nod assent.*

κατα-παύω, fut. inf. καταπαυσέμεν(αι) Π 62, aor. κατέπαυσε Π 618, subj. καταπαύση X 457: *cease from, make to cease, stop, make an end of (to).*

κατα-πέσσω, aor. subj. καταπέψη A 81: lit., *let boil down, i.e. digest, smother, stronger than swallow, curb, suppress.*

καταπέφην Γ 281, καταπέφνων P 539, see κατέπεφνον.

κητα-πήγνυμι, aor. κατέπηξεν Z 213: *planted, made fast.*

κατα-πίπτω, 2 aor. κάππεσεν Π 290, κάππεσον Π 662, κάδ . . . ἔπεσε Π 469: *fall, fall down (back).*

κατα-πλήσσω, 2 aor. pass. κατεπλήγη Γ 31: *was smitten with dismay.*

κατα-πρηγῆς, -εῖς Π 792: *with down-turned (hand), with a down stroke of (the hand), with the flat of the hand.*

κατα-πτήσσω, aor. part. καταπτῆσας X 191: *crouch.*

κατα-ρρῶ, aor. κατέρεξε A 361: *stroked, patted, caressed.*

κατα-ρῶ, imperf. κάδ . . . ἔρρεεν Π 110: *kept running from.*

κατα-σβέννυμι, aor. κατά . . . ἔσβεσαν Π 293: *quenched.*

κατα-στορέννυμι aor. κατεστόρεσαν Ω 798: *piled.*

κατα-στρυγέω aor. κατέστρυγε P 694: *had horror of.*

κατα-σχομένη Γ 419, see κατέχω.

κατα-τεθνήκωσιν O 664, κατα-τεθνηῶτος X 164, see καταθνήσκω.

κατα-τείνω, aor. κατά . . . 'τεῖνεν Γ 261: *drew back (to himself), drew tight.*

κατα-τίθημι, aor. κατέθηκεν Γ 293, κάτθεσαν Σ 233; mid. 2 aor. κατέθεντ(ο) Γ 114, subj. καταθόμαι: *lay down, set down*; mid.: *lay aside (one's armor).*

κατα-φέρω, fut. mid. κατοίσειται X 425: *bring down.*

κατα-φθίω, 2 aor. part. mid. καταφθιμένοιο X 288: *be dead.*

κατα-φλέγω, fut. καταφλέξω X 512: *consume with fire, burn down.*

κατα-χέω, aor. κατέχευεν Γ 10, part. κατά . . . χέουσα Γ 142, 2 aor. mid. κατά . . . 'κέχυτο Π 123: *pour down, shed over, veil with (mist) Γ 10; shed, let fall (tears) Γ 142; stream over, pour over (of a flame) Π 123.*

κατ-εβήσθετο Ω 191, see καταβαίνω.

κατ-έδω, κατέδουσι Ω 415, part. κατέδων Z 202; fut. κατέδονται X 89; perf. part. κατά . . . ἔδηδώς P 542: *devour.*

κατ-έθεντ(ο) Γ 114, κατέθηκε Γ 293, see κατατίθημι.

κατ-είβω, κατά . . . εἵβεις Π 11: *let fall, imperf. κατέβητο Ω 794: flowed down.*

κατ-έκη Z 418, see κατακαίω.

κατ-έκτα Ω 214, κατέκτανε Z 204, see κατακτείνω.

κατελθέμεν(αι) Z 109, κατελθόντ(α) Z 284, see κατέρχομαι.

κατ-ενάντιον Φ 567: *over against, opposite.*

κατ-έ-πι-φν-ον (κατά + ΦΕΝ), aor. κατέπεφνε Z 183, subj. καταπέφνη Γ 281, part. καταπέφνων P 539: *slay, kill.*

κατέπηξεν Z 213, see καταπήγνυμι.

κατ-έριξε A 361, see καταρρέζω.

κατ-ερύκάνω (ἐρύκω), imperf. κατερύκανε Ω 218 = κατ-ερύκω Z 518, imperf. κατέρυκε Z 192: *restrain, detain, hold back, hinder, delay.*

κατ-έρχομαι, aor. inf. κατελθέμεν(αι) Z 109, part. κατελθόντ(α): *go down, descend.*

κατ-έσθιω, κατεσθίει Γ 25, imperf. κατήσθει B 314, aor. κατά . . . ἔφαξε B 317: *eat up, devour, swallow down.*

κατ-ευνάζω, aor. pass. κατηνύασθεν Γ 448: *they laid them down.*

κατ-έχευεν Γ 10, see καταχέω.

κατ-έχω, κατέχουσι Π 79; imperf. κάτεχεν Γ 243; fut. καθήξει Π 629; mid. κατέχονται P 644; 2 aor. part. κατασχομένη Γ 419: act. *hold fast, fill*; mid. *cover, veil, wrap.*

κατηνύασθεν Γ 448, see κατευνάζω.

κατηφείη, ἡ (κατηφής, *with downcast eyes*): *hanging of the head, shame, humiliation, disgrace Γ 51.*

κατηφέω, aor. part. κατηφῆσας X 293: *be cast down, be downcast.*

κατηφών, -ονος Ω 253: *shameful.*

κατθάψαι Ω 611, see καταθάπτω.

κάτθεσαν Σ 233, see κατατίθημι.

κατίσχω, subj. κατίσχη(αι): *keep, possess B 233.*

κατ-οίσειται X 425, see καταφέρω.

κατ-ώθω, aor. κάδ . . . ἔωπε Π 410: *cast (threw) down.*

καυλός, ὁ (*caulis*): *socket* Π 115, *hill* Π 338.

Καῦστριος: of *Caÿs' trus*, a river flowing near Ephesus B 461.

καυτός Z 260 = *καὶ αὐτός*.

κε, *ken*, an enclitic particle, the equivalent of the Attic *κν*, like which it denotes conditionally the occurrence of an action. It is used with the ind., subj., and opt. as in Attic, and in addition in final clauses also A 32, B 385, 440, with deliberative subj. and in principal clauses as the equivalent of the fut. ind., but in a potential sense (= *may*) A 184.

κέαζω (KEZ, *split*), 'aor. 'κέασσε Π 347, pass. ἐκέασθη Π 412: *shatter*.

κείσται Π 24, 'κείατο Ω 168, see *κείμαι*.

Κεβριόνης: *Cebri'ones*, son of Priam, charioteer of Hector Π 727.

κεδάννυμι (σκεδάννυμι), aor. pass. ἐκέδασθεν O 657, part. κεδασθένσης Π 306, κεδασθέντες B 398: *scatter*.

κεδνός, -ή, -όν (κήδω, κήδος) Ω 730: *noble*.

κέδρινος, -η, -ον (κέδρος): of *cedar wood* Ω 192.

κεῖ-θεν (KEI, *there*) Ω 766: *thence*.

κεῖ-θι Γ 402 (KEI, *there*): *there*.

κείμαι (KEI, *lie*), pres. κείται Z 47, (κέαται Π 24, κέονται X 510), subj. κείετ(αι) Ω 554, imperf. ἔκειτο Γ 327, 'κείατο Ω 168, inf. κείσθαι X 73, imper. κείσο Σ 178, κείμενα A 124; *lie* Z 295, *lie low* Ω 168, *lie on the field* Π 24; κείμενα A 124: *stored up*.

κειμήλιον, τό (κείμαι): lit. *something stored up*; hence, *treasure* Z 47.

κεῖνος, -η, -ον (KEI, *there, yon*), lit. *that man* P 708, *that very man* B 37; hence *he, she, it*.

κεῖνός, -ή, -όν (KE + infix ν(ε) = κε-νε-ος, κε-ν-ος = *κενός*): *empty* Γ 376.

κείρω, imperf. ἐπὶ . . . ἔκειρε Π 120; aor. ἐπέκερσε Π 394: *shear, cut short*; κέρσαντες Ω 450: *hewed*.

κεῖ-σι (KEI, *there*) Γ 410: *thither*.

κείσο Σ 178, see *κείμαι*.

κείσθαι Ω 546, see *καίνομαι*.

κείυθε X 118, see *κεῖθω*.

'κέλετο Π 382, see *κέλομαι*.

κεκληγώς B 222, κεκληγώτες Π 430, see *κλάζω*.

κεκλημένος B 260, κεκλησε(αι) Γ 138, see *καλέω*.

κεκλίσται Π 68, see *κλίνω*.

κεκλόμενος Π 525, see *κέλομαι*.

κέκλυτε Γ 86, see *κλύω*.

κέκμηκας Z 262, κεκμηῶτι Z 261, κεκμηότας Π 44, see *κάμνω*.

κεκορυθμένον Π 802, see *κορύσσω*.

κε-κρόφ-αλος, ὁ (redupl. stem *κορυφ*, *κορυφή*): *kerchief, hood, net* X 469, used to bind the hair; it was fastened to the head by a twisted band.

κελαδινός, -ή, -όν (κέλαδος, *noise*): *sounding, swift-rushing, or sounding in the chase* Π 183.

κελαι-νεφής, -ές (κελαινός + νέφος): lit. *black-clouded, lord (god) of the black (storm-)cloud* A 397.

κελαινός, -ή, -όν: *black, dark, dusky* A 303.

κέλευθος, ἡ, plur. κέλευθα A 312: *path, way, road; journey* A 483.

κελεύω (κέλομαι), κελεύει B 114, part. κελύων Π 372; imperf. ἐκέλευον B 151; imper. κέλευε B 11; fut. κελεύσω B 74; aor. ἐκέλευσεν B 50, part. κελεύσας Π 684: *bid, give command to* B 11, *advise* B 74, *cry to* Π 372, *call on* Π 78, *appoint* Z 324.

κελητίζειν (κέλλω, *drive, κέλης, riding horse*): *ride*; ἵπποισι κελητίζειν ἐν φειδῶς: *skilled in horsemanship* O 679.

κέλομαι (KEΛ) Γ 434, κέλεαι A 74, κέλεται Γ 88; imperf. 'κελόμην A 386, 'κέλετ(ο) Ω 582; opt. κελόμην Ω 297, ἐκέκλετο Z 66, 'κέκλετο Z 287: *bid, exhort* Γ 88, *advise, propose* Γ 434, *urge* A 386, *call to, encourage* Z 287.

κεν A 137, see κε.

κενεός, -ή, -όν (KE + infix ν(e) = κε-νε-φ-ος, cp. κεινός): *empty, empty-handed* B 298.

κενείων, -ωνος, ὁ (from κενεός): *belly, waist* II 821.

κεραῖω, part. κεραῖων II 752, κεραῖζομένην Ω 245, κεραῖζόμενους X 63; aor. inf. κεραῖζέμεν(αι) Π 830: *sack, ravage, plunder, destroy*.

κεράς, -ή, -όν (κέρας): *horned* Γ 24.

κέρας, τό (cornu): *horn* Ω 81.

κερδαλέο-φρων, -ον (κερδαλέος + φρήν): *greedy-minded, crafty-minded* A 149.

κερδίων, κέρδιον (κέρδος) Γ 41: *better, the better way*; κέρδιστος Z 153: *craftiest*.

κερδο-σύνη, ἡ (κέρδος): *subtlety* X 247.

κερκίς, -ίδος, ἡ: *staff-rod, which took the place of our shuttle* X 448.

κέρσαντες Ω 450, see κείρω.

κερτομέω (κέρτομος, κείρω, *shear*), part. κερτομέων B 256: *cuttingly, tauntingly*; κερτομέοντε Π 261: *vexing, tormenting*.

κερτόμ-ιος, -ον (κερτομέω): *cutting, sneering, mocking, taunting* A 539.

κεῦθος, τό, κεῦθεσι X 482: *secret places*.

κεῦθω (custos), imper. κεῦθε A 363, perf. κέκευθε X 118, κῦθον Γ 453: *hide, conceal*.

κεφαλῇ, ἡ (caput): *head* A 524, κεφαλῇ Γ 168: *by a head, κεφαλῇφιν Π 762: by the head, κεφαλῆς Π 77: mouth*.

κεχαρισμένα Ω 661, see χαρίζομαι.

κεχαροῖατο A 256, κεχάροντο Π 600, see χαίρω.

κεχηνότα Π 409, see χαίνω.

κεχολωμένον A 217, κεχολωμένος Ω 395, κεχολώσεται A 139, κεχολώσθαι Π 61, κεχόλωσο Π 585, see χολόω.

κέχυθ' B 19, κέχυντ' Π 344, κέχυτο Π 123, see χέω and καταχέω.

κῆδος, τό (κῆδω): *need* Π 516; usually plural κῆδεα: *sorrows* A 445, *griefs* Ω 639, *fears* Σ 8; κῆδεα πέσσει: *broods over her sorrows* Ω 617.

κῆδω, κῆδει P 550, part. κῆδων Ω 542, fut. part. κηθήσονται Ω 240; mid. κῆδεαι Z 55, κῆδεται B 27, κῆδονται Ω 422, imperf. κῆδετο A 56, part. κηδομένη A 196: act., *vex, afflict, harm* P 550; mid. + gen., *care for, have care for, be careful for (of)* B 27, *pity, have pity on* A 56; pass., *afflicted, vexed* A 586, *be in need* Π 516; κηδόμενοι περ X 416: *though ye love me*; κηδομένη περ Ω 104: *in thy sorrow*.

κῆλειος (καίω, κη(φ)-λειος), adj. dat. -ω O 744: *blazing*.

κῆλειος (καίω), adj. dat. -ω X 374: *blazing, burning*.

κῆλα, τά: *darts, shafts of Apollo* A 53.

κῆρ, κηρός, κηρί, κῆρα, dual κῆρε, plur. κῆρες, ὁ (κείρω): (1) *goddess of death, but usually plural Κῆρες B 302: goddesses of death, Fates*; (2) *lot (doom) of death* X 210; (3) *death, certain death* A 228, φόνον καὶ κῆρα Γ 6: *death and destruction*.

κῆρ, κῆρος, κῆρι, κῆρ, τό (cor, καρδίη): *heart* A 44, *life* A 491, περὶ κῆρι Ω 61: *at heart*.

κῆρυξ, -υκος ὁ (ΚΑΡ, call): *herald* A 321.

κηρύσσω (κῆρυξ), part. κηρύσσοντες B 438, inf. κηρύσσειν B 51, imperf. ἐκήρυσσον B 52: *summon as herald, make proclamation, summon*.

κηρώδης, -ες (from an assumed κῆφος, *incense*): *fragrant*, Z 483.

κηρώεις, -εσσα, -εν (from an assumed κῆφος, *incense*): *fragrant, fragrant with incense* Γ 382.

\*κῆ H 2, see κίω.

κίδναμαι (cp. σκίδναμαι), imperf. ἐκίδνατο Ω 695: *spread over*.

κίθαρις, ἡ: *lyre* Γ 54.

κικλήσκω (redupl. ΚΑΛ, κλη), κικλήσκουσιν B 813, part. -ήσκοντος P 532, imperf. κικλήσκεν B 404: *invite, bid, call*.

**Κίλικες**, -ων, οί: *Cilicians*, living in Phrygia Z 397.

**Κίλλα**: *Cilla*, a town in southern Troy-land A 38.

**κινέω** (κίω), aor. subj. κινήσῃ B 395, part. κινήσας P 442; aor. pass. κινήθη B 144, κίνηθεν Π 280, part. κινήθέντος A 47: *stir, move, shake*; κινήθη B 144: *swayed, wavered, heaved and tossed*.

**κίρκος**, ὁ: *fulcon, hawk* P 757.

**Κισσηίς**: daughter of Ctesseus, i.e. The-anno Z 299.

**κίχυνω** (redupl. XH, χι-χανφω), κίχάνει X 303, imperf. ἐκίχᾶνε Γ 383, aor. ἐκίχαστο Z 498, subj. κίχῃσμαι B 258; fut. inf. κίχῃσθαι Z 341; 2 aor. κίχῃ Ω 160, κίχον Σ 153, subj. κίχῃω A 26, Γ 291, Z 228, opt. κίχῃ B 188, part. κίχῃς Π 342: *find, catch* A 26, *overtake* Z 341, *find therein* Ω 160, *compass* Γ 291.

**κίω** (κίω, κίω), part. κίων A 35, imperf. κίῃ H 2, κίεν A 348, κίον Z 422, opt. κιώτῃ Ω 285: *go, go away*.

**κλαγγή**, ἡ (κλάζω): *twang, clanging* A 49, *noise, clamor* B 100, inarticulate noise, i.e. *roar, uproar, din* Γ 2.

**κλαγγῇ-δόν** (κλαγγή), adv.: *with loud cries* B 463.

**λάζω** (κλαγγή), part. κλάζοντε Π 429: *yell*; aor. ἐκλαγξαν A 46: *clanged, rattled*; perf. part. κεκληγώς B 222: *screaming, κεκληγώτες* Π 430: *with cries (yells)*; οἶλον κεκληγώτες P 756: *with confused cries*.

**κλαίσθαι** Ω 619, see κλαίω.

**κλαίω** (κλαί-ω), κλαίεις A 362, subj. κλαίωμεν Ω 208, part. κλαίοντα Γ 176, -οντα B 263, -οντε X 90; imperf. κλαίον P 427, κλαίεν Ω 511; aor. part. opt. κλαίοισθα Ω 619, κλαύσας Ω 48, fut. κλαύσομαι X 87: *weep, wail* A 362, *bewail, weep for* X 87.

**κλαυ-θμός**, ὁ (κλαίω): *wailing* Ω 717.

**κλαύσομαι** X 87, see κλαίω.

**κλειτός**, -ή, -όν (κλέος, in-clu-tus): *famous, famed, glorious, excellent* Γ 451, *proud* Σ 229.


**κλέομαι** (κλείω), imperf. ἐκλε(ο): *wert famous* Ω 202.

**Κλεόβουλος** (κλέος + βοῦλομαι), Cleobulus, a Trojan Π 330.

**κλέος**, τό (κλείω): *fame, mention* B 325, *honor, glory* Z 446.

**κλέπτης**, ὁ (κλέπτω, old Eng. *hliftus*, Eng. *lift-er* in shoplifter): (*cattle*-thief, cp. Scotch cattlelifter Γ 11.

**κλέπτω** (ΚΛΕΠ, "*lift*," orig. *hlift* (clepo)), imper. κλέπτε A 132; aor. inf. κλέψαι Ω 24: *cheat, beguile* A 132, *steal* Ω 24.

**κλήις**, ἡ (ΚΛΑΨ, *clavis, claudio*): (1) *collar bone* X 324; (2) *key*, shaped thus , which a person on the outside of a double door that had been bolted on the inside might insert through the latch-string hole in one of the doors and shove back the bolt, thus opening the door Z 89; (3) *bar, bolt*, a sliding bolt with a latchstring so attached that, on leaving a house, one could lock the door by pulling on the latchstring from the outside, thus drawing the bolt into a socket on the other door. The latchstring was then shoved back through the hole in the door. Thus the door was locked and could not be opened except with the key described in (2) Ω 318, 455; (4) *rower's benches* Π 170.

**κλήρος**, ὁ: *lot* Γ 325, a stone, shard, or piece of wood marked with a private sign.

**κλίνω** (*clinare*), aor. part. κλίνασα Γ 427, κλιναντες X 4, perf. κεκλιται Π 68, part. κεκλιμένοι Γ 135; aor. pass. ἐκλίνθη Γ 360: *lean, set* X 4, *turn* Γ 427, *lean*, i.e. *with backs against* O 740; ἐκλίνθη: *bent aside, swerved, dodged* Γ 360, *shrank* Z 468.

**κλισίη**, ἡ (κλίνω) : *hut, lodge* A 322 ; plur., *huts, quarters, camp, barracks* A 306 ; κλισίηθεν : *to thy lodge* A 185, κλισίηθεν *from thy lodge* A 391.

**κλισμός**, ὁ (κλίνω) : *couch, armchair* Ω 597.  
**κλίψς**, ἡ (κλίνω, *clivus*) : *scaur, slope, hillside* Π 390.

**κλονέω** (κλόνος, *per-cello*), κλονέονται Σ 7, part. κλονέων X 188 ; imperf. 'κλονέοντο Π 285 : *flock, chase, throng*.

**κλόνος**, ὁ : *press* (of battle) Π 331, *din* Π 713, *panic* Π 729, κατὰ κλόνον : *through the press* Π 789.

**Κλυμένη** (κλώω) : *Clym'ene, servant of Helen* Γ 144.

**Κλυται-μ(ν)ήστρη** (κλώω + μήδομαι) (= *famed for prudence*) : *Cly'taemnes'tra* (properly *Clytaemestra*) A 113.

**Κλύτιος** (κλώω) : *Clytius, son of Laomedon* Γ 147.

**κλυτό-πῶλος**, -ον (κλώω + πῶλος, "foal," "filly") : *of the famous steeds* Π 625.

**κλυτός**, -ή, -ον (κλώω) : *brave, famous* Z 504, *glorious* X 258, *noble* Σ 192.

**κλυτο-τέχνης**, ὁ (κλώω + τέχνη) : *of famous art, famous craftsman* A 571.

**κλώω** (*cluere*), 2 aor. ἔκλυον A 218, ἔκλυες Π 13, ἔκλυε A 357, 'κλόνω Π 76, imperf. κλῦθι A 37, κλῦτε B 56, reduplicated 2 aor. imper. κέκλυτε Γ 86 : *hear*.

**κνέφας**, τό : *darkness* A 475, *night* P 455.

**κνήμη**, ἡ : *shin, leg* Γ 330.

**κνημῖς**, -ίδος, ἡ, *greaves*, i.e. woolen or leather leggings Γ 330.

**κνίσση**, ἡ : *fat, suet* A 460, *fragrance, savory smell* (of burning flesh and fat) A 66, 317, *steam of sacrifice* Ω 70.

**κοῖλος**, -η, -ον (κοφ-ίλος, *cavus*) : *hollow* A 26.

**κοιμάω** (κείμεναι), imperf. 'κοιμᾷ(ο) A 610, 'κοιμῶντο Z 246 ; aor. imper. κοιμησόν Π 524 ; aor. mid. ἐκοιμήσαντο A 476, pass. part. κοιμηθέντε Ω 636 : *act., lull*

*to sleep ; mid., lay oneself down to sleep ; pass., take one's rest, sleep*.

**κοιρανός** (κοίρανος) : *lord it, be ruler* (master) B 207.

**κοίρανος**, ὁ : *lord, master, ruler* B 204.

**Κοίρανος** : *Coe'ranus, a Cretan, charioteer of Meriones* P 611.

**κολεόν**, τό : *scabbard* A 194.

**κολλητός**, -ή, -όν (κόλλα, *glue*) : *jointed* O 678.

**κολοῖός**, ὁ : *daw, jackdaw* Π 583.

**κόλος**, -η, -ον (ΚΕΛ, *break*) : *pointless* Π 117.

**κόλπος**, ὁ (καλύπτω) : *bosom* Z 136, *fold of one's robe* X 80.

**κολφάω** (κολφός), imperf. ἐκολφα B 212 : *chatter*.

**κολώνη**, ἡ (collis, *hill*) : *mound, barrow* B 811.

**κολφός**, -ή, -όν (κολοῖός), *wrangling, brawling, din* A 575.

**κομάω** (κόμη), part. κομῶντας B 11, 28 *wear long hair ; κάρη κομῶντας*

B 11 : *with long-flowing hair*.

**κόμη**, ἡ (coma) : *hair, locks* A 197.

**κομίζω** (κομέω) Ω 541, imperf. κόμιζε Z 490, aor. ἐκόμισσεν B 183, 'κόμισαν Γ 378 : *pick up* B 183, *see to* Z 490, *attend*

Ω 541 ; mid. aor. 'κομίσαντο A 594, opt. κομίσαιο X 286 : *take up, care for* A 594, *take, receive* X 286.

**κοναβέω** (κοναβος, *din*), aor. 'κονάβησαν B 334 : *ring, clang, echo, resound*.

**κοναβίζω** (κοναβέω), imperf. 'κονάβιζε B 466 : *echo, resound*.

**κονίη**, ἡ (κόνις) : *dust* B 150.

**κόνις**, -ιος, -ιν, ἡ (cinis) : *dust, ashes* Σ 23.

**κοντ-σαλος**, ὁ (κόνις + σάλος, *tossing motion, whirl*) : *swirl of dust, dust whirl*

Γ 13, *dust* X 401.

**κοντώ** (κόνις), plup. pass. 'κεκόνιτο X 405 : *was grimed with dust*.

**Κοπρέυς**, -ήος (κόπρος) : *Cop'reus, a herald of Eurystheus* O 639.

**κόπρος**, ὁ (*cacare*): *dirt, dung* X 414, *mire* Ω 164.

**κόπτω**, aor. *κόψατο* X 33, part. *κόψας* P 521: *strike, smite* P 521, *beat upon (his head)* X 33.

**κορέννυμι** (*κόρος, satiety*), aor. opt. *κορέσειεν* Π 747: *satisfy*; mid. aor. *έκορεσσάμεθα* X 427, subj. *κορέσωνται* X 509: *have one's fill, sate oneself*.

**κορυθαίξ**, -ικος (*κόρυς + αἶσσω*), adj.: *of the waving helmet* X 132.

**κορυθαίολος**, -ον (*κόρυς + αἰόλλω, αἰολος*, (1) *quick-moving*; (2) *shimmering, glancing*): *of the fluttering helm, of the glancing helm* Γ 83.

**κόρυς**, -υθος, ἡ (*akin to κορυφή, κάρη*): *helmet* Γ 369.

**κορύσσω** (*κόρυς*), part. *κορύσσων* B 273: *fit out, equip, set in array*; mid. imperf. *έκορύσσετο* Π 130: *was harnessing himself*; pass. perf. part. *κεκορυθμένος* P 592: *harnessed, keκορυθμένος* Π 802: *shod, sharp, keκορυθμένα χαλκῷ* Γ 18: *lit. helmeted with bronze, i.e. bronze-tipped, bronze-headed*.

**κορυστής**, ὁ (*κόρυς, κορύσσω*): *warrior* Σ 163, *mailed* Π 603.

**κορυφή**, ἡ (*κάρη*): *top, summit, peak, crest* (of a mountain) Γ 10; plur. *peaks* B 456.

**κορωνίς**, dat. plur. *κορωνίσιν*: *curved, beaked* A 170.

**κοσμέω** (*κόσμος*), mid. aor. part. *κοσμηάμενος* B 806; pass. aor. *κόσμηθεν* Γ 1: *set in order, marshal*.

**κοσμήτωρ**, -ορος, ὁ (*κοσμέω*): *orderer, marshal, general, leader, captain* A 16.

**κόσμος**, ὁ (*κοσ-μος, censeo*): *order*; οὐ κατὰ κόσμον: *not fitly, in no good order* B 214, εὖ κατὰ κόσμον: *in seemly fashion* Ω 622.

**κοτέω** (*κότος*), part. *κοτέοντος* A 181; imperf. mid. *κοτέοντο* (ο) B 223; aor. part. *κοτεσσάμενος* Π 386: *be wroth, be vexed (angry, indignant)*.

**κότος**, ὁ: *abiding anger, resentment, spite, grudge* A 82.

**κοτύλη**, ἡ (*calinus*): *cup* X 494.

**κουλέον**, τό: *scabbard* A 220.

**κούρη**, ἡ (see *κοῦρος*): *girl, maid, maiden, damsel* A 98, *child* Γ 426, *daughter* Z 247, *lady* A 337.

**κουρίδιος**, -ή, -όν (*κούρη*): *wedded wife, legitimate (lawful) wife* A 114.

**κούρος**, ὁ (*κορφο-s*): *child, son* Z 59; plur. *sons* A 473, *youths, young men* Γ 82.

**κραδαίνω**, mid. part. *κραδαινόμενον* P 524, -μένη Π 614: *quivering*.

**κραδίη**, ἡ (*καρδίη*): *heart* A 225.

**κραίαινω** (*ΚΡΑΑΝ, creo*), aor. imper. *κρήηνον* A 41: *conduct to an issue, fulfill*.

**κραίπνός**, -ή, -όν: *swift, nimble, fleet* Z 505.

**Κρανάη** (*κραναός*): *Cra'naë, unknown island* Γ 445.

**κραναός**, -ή, -όν (*ΚΡΑ, hard*): *rocky, rugged* Γ 201.

**κράνεια**, ἡ (*cornus*): *dogwood, cornel tree* Π 767.

**κραταιός**, -ή, -όν (*κράτος*): *forceful, mighty* Π 334.

**κρατερός**, -ή, -όν (*κράτος*): *strong* Π 189, *great, mighty* Γ 179, *stout* Γ 349, *stubborn* B 40, *fierce* Π 662, *violent* B 345, *sore* Z 458, *harsh, stern* A 25; **κρατερῶς**: *manfully* Π 501, *έχεο κρατερῶς*: *bear thee stoutly up* P 559.

**κρατερ-ώνυξ**, -υχος (*κράτος + ονυξ*): *stout-hooved* Π 724.

**κρατέω** (*κράτος*), *κρατέει* A 79; inf. *κρατέειν* A 288, part. *κρατέων* Π 172: *have power over, be lord over, rule over* A 79, *conquer* Π 424; *μέγα κρατέων* Π 172: *with great lordship*.

**κρᾶτί** Γ 336, **κρᾶτός** A 530, see *κάρη*.

**κράτος**, τό: *power, superiority, power to conquer, victory* A 509, *triumph* P 613.

**κρατός** (*κράτος = κρατερῶς*): *strong* Π 181, Ω 345.

**κρέας**, τό (*caro*), plur. κρέα X 347: *flesh*.  
**κρείσσων**, -ον (κρατύς): *stronger* Γ 71,  
*mightier, more of might* A 80.

**κρείων**, -οντος, ὁ (*creare*): lit. *ruling*,  
 then *ruler, lord* A 130, *princely* Ω  
 539. Fem. κρείουσα γυναικῶν: *princess*  
*among women* X 48; εὐρύ κρείων: *wide-*  
*ruling* A 102.

**κρή-γυος**, -ον, τὸ κρήγυνον A 106: *the thing*  
*that is pleasant (that rejoices the heart)*.

**κρή-δεμνον**, τὸ (κάρη + δέω): lit. *head-*  
*band*, a kind of mantilla thrown over  
 the back of the head, hence *veil* X 470;  
 plur.: *battlements, coronal* Π 100.

**κρήνην** A 41, see κραίανω.

**κρήνη**, ἡ: *spring, fountain* B 305.

**Κρήτες**, -τῶν Γ 231, -τεσσι Γ 230: *Cre-*  
*tans*.

**Κρήτη**, ἡ; Κρήτηθεν Γ 233: *from Crete*.

**κρητήρ**, -ῆρος, ὁ (κεράνυμι): *mixing bowl*  
 A 470, for mixing wine with water; in  
 principle like our punch bowls.

**κρίκε**, aor. of κρίω: *cried* Π 470.

**κρίκος**, ὁ (*circus*): *yoke ring* Ω 272.

**κρίνω** (*cerno*), imper. κρίνε B 362, κρίνοντες  
 B 446, subj. κρίνωσι Π 387; imperf.  
 ἔκρινεν A 309; aor. part. κρίνας Z 188:  
*separate, divide, marshal, select, pick* A  
 309, *judge* Π 387; mid. κρίνονται Σ  
 209, subj. κρίνώμεθ(α) B 385: *measure*  
*themselves, hence contend, fight*.

**κρο-αίνω** (κρούω), part. κροαίων Z 507:  
 lit. *stamping; at a gallop*.

**κροκό-πέπλος**, -ον (κρόκος + πέπλος, *pli-*  
*care*): *of the saffron robe* Ω 695.

**Κρονίδης**, ὁ (κραίνω, κρείων): *son of*  
*Cronus, Zeus* A 498.

**Κρονίων**, ὁ (κραίνω, κρείων), *son of Cronus,*  
*Zeus* A 397.

**Κρόνος**, ὁ (κραίνω, κρείων): *Cronus, father*  
*of Zeus* B 205.

**κρόταφος**, ὁ, usually plur.: *temples* Π 104.

**κρονῆς**, ὁ (from κροσ-νος): *spring, foun-*  
*tain* X 147.

**κρύβ-δα** (κρύπτω), adv.: *unknown by*  
*(of)* Σ 168.

**κρυερός**, -ῆς, -όν (κρύος, *cruor*), lit. *icy*;  
 κρυεροῖο γόοιο Ω 524: *chill, lament*.

**κρύεius**, -εσσα, -εν (κρύος): *chill, abomi-*  
*nable* Z 344.

**κρυπτάδιος**, -ῆς, -όν (κρύπτω): *secret* Z  
 161; κρυπτάδια, adv.: *in secret* A 542.

**κρύσταλλος**, ὁ (κρύος, *crusta*): *ice* X 152.

**κταμένοιο** Γ 375, **κταμένης** Π 757, 'κτάνον  
 Ω 479, see κτείνω.

**κτέαρ**, τὸ (κτάομαι), dat. plur. κτεάτεσσιν  
 Z 426: lit. *possessions, spoils*.

**κτεατίζω** (κτάομαι), aor. 'κτεάτισσα Π 57:  
*win*.

**κτείνω** (κτεν-ζω), inf. κτεινόμεν(αι) Z 228,  
 part. κτείνων X 45, subj. κτείνωμεν Z 70,  
 imperf. 'κτεῖνε Π 398, iterat. 'κτείνεσκε  
 Ω 393; mid. part. κτεινόμενος Π 491,  
 -μένους A 410; fut. κτενέεις X 13, -έει  
 X 124, inf. κτενέειν P 496; aor. 'κτεῖνας  
 Ω 500, ἔκτεινεν Π 594, subj. κτείνῃ Γ  
 284, inf. κτεῖναι Z 167, part. κτεῖνας Z  
 481; 2d aor. ἔκτανες X 272, -εν Z 416,  
 ἔκτα Z 205, part. κταμένοιο Γ 375,  
 κταμένης Π 757: *kill, slay, slaughter*;  
 κτεινόμενος Π 491: *in death*; κταμένω  
 X 72: *slain*.

**κτέρας**, τὸ (κτάομαι, *possess*), plur. κτέρεα  
 Ω 38: *funeral gifts, possessions*; μέγα  
 κτέρας Ω 235: *a possession of great price*.  
**κτερεῖζω** (κτέρας), inf. κτερεῖζέμεν(αι) Ω  
 657: *make funeral for, perform the*  
*funeral rites*. •

**κτερίζω** (κτέρας), fut. κτερίσουσιν X 336:  
*make funeral for*; aor. opt. (ἐπὶ  
 κτέρεα) κτερίσειαν Ω 38: lit. *burn his*  
*possessions with him, i.e. make due*  
*funeral for him*.

**κτῆμα**, τὸ (κτάομαι): plur. *treasures*  
 Γ 70.

**κτῆσις**, -ιος, ἡ (κτάομαι): *possessions* O  
 663, *wealth* X 121.

**κτίλος**, ὁ: *ram, bell-wether* Γ 196.



κτυπέω (κτύπος, noise), imperf. ἔκτυπε P 595: *thundered*.

κῦανος, -η, -ον (κύανος): *dark, darkened* A 528.

κυανο-πρόρος, -ον (κύανος + πρό, πρόρη): *black-beaked* O 693.

κυβιστάω (κύβη, head), κυβιστᾶ Π 745: *dive*.

κυβιστήρ, -ήρος, ὁ (κύβη): *diver* Π 750.

κῦδαίνω (κῦδος), imperf. ῥοδαίνει O 612: *give renown (glory) to, glorify*.

κῦδ-άλμος, -ον (κῦδος): *famed* Z 184, *noble* Σ 33.

κῦδι-άνειρα (κῦδιάω + ἀνῆρ): *hero-ennobling, that is the hero's glory* A 490, *glorious* Z 124.

κῦδιάω (κῦδος), part. κῦδίων Z 509: *exultingly*.

κῦδιστος, -η, -ον (κῦδος), superl. adj., usually in voc.: *most glorious* A 122.

κῦδοιμός, ὁ: *terror* Σ 218.

κῦδος, τό: *glory* A 279, *renown, fame* Π 84, *might, power* A 405, *victory* P 453.

κῦδ-ρός, -ή, -όν (κῦδος): *august, wise* Σ 184.

κυκάω, pass. aor. ἐκυκήθησαν Σ 229: *were confounded*.

κύ-κν-ος, ὁ (cp. *cano, cygnus*): *swan* B 460.

κυλίνδω (κύκλος), κυλινδῶ Π 688: *roll*, κυλινδόμενος Ω 165, -μένη Π 794: *roll, grovel*; κατὰ . . . κυλινδόμενος X 414: *casting himself down in*.

κῦμα, -ατος, τό (κύνεω, *am dig (swollen)*): *wave, billow* A 481; κατὰ κῦμα A 483: *across the wave*.

κυνήν, ἡ (κύνω): *lit. dogskin helmet, then helmet* Γ 316.

κυνέω, aor. ῥύσε Z 474, Ω 478: *kiss*.

κυνυλαγμός, ὁ (κύνω + ὑλάσσω, bark): *barking of dogs, bay of hounds* Φ 575.

κυν-ώπης (κύνω + ὤψ), voc. -ῶπα A 159: *with the eyes of a dog, dog-faced, impudent*.

κυν-ώπης, -ιδος (κύνω + ὤψ): *dog-faced, shameless* Γ 180.

κύπ-ἄλλον, τό (diminutive, cp. *poculum: cup*): *cup, goblet, beaker* A 596.

κύπτω, aor. part. κύψας P 621: *stoop*.

κυρτός, -ή, -όν (curvus): *rounded, humped* B 218.

κύρω, aor. part. κύρως Γ 23: *having lighted upon*; mid. pres. κόρεται Ω 530: *encounters, falls in with*.

κύσει Z 474, see κύνεω.

κύων, κυνός, ὁ (canis, hound): *dog* A 50, *bitch* Z 344.

κωκῦτός, ὁ (κωκῶ): *wailing, crying* X 409.

κωκῶω (redupl. ΚΤ, the cry co-co-co), aor. ἐκώκυσεν X 407: *cry aloud, lament, wail, shriek*.

κώπη, ἡ (capio, "hast"): *hilt* A 219.

κωπήεις, -εσσα, -εν (κώπη): *killed* O 713.

κωφός, -ή, -όν: *senseless (clay)* Ω 54.

# Δ

Δ = Iliad xi.

λάας, ὁ (ΛΑΦΑΣ), dat. λαῖ Π 739, acc. λαᾶν B 319; dat. plur. λάεσσι Γ 80, see D 99: *stone* Γ 12.

λαβέ A 407, ῥάβε(ν) A 387, 500, ῥαβέτην Z 233, λάβη Ω 480, λάβησιν Ω 43, λάβοι Π 30, λαβοῦσα Γ 385, see λαμβάνω.

λάβρος, -η, -ον (λάζομαι, λαβεῖν): *violent, boisterous* B 148, *fleet* O 625; superl.

λαβρότατον Π 385: *most vehement(ly)*.

λαβών B 261, see λαμβάνω.

λαγχάνω, 2d aor. ῥάχον Ω 400, ῥάχομεν Ω 70, subj. λάχη Ω 76; redupl. 2d aor. subj. λελάχωσι X 343: *lit. obtain by lot; the lot fell to me* Ω 400, *take* Ω 76;

λελάχωσι X 343: *lit. make me to share in, i.e. put me in possession of, give me my due of*.

λαγώς, ὁ (λαγωφος): *hare* X 310.

Λαῖ-ἔρκης, -εος (λαῖος + ἐφέρω): *Laër'ces, father of Alcim'edon* Π 197.

**Δαερτιάδης**: *son of Laër'tes*, Odysseus B 173.

**λάζομαι**, opt. 3d plur. λαζόισατο B 418: imperf. λάζετο Π 734: *seize, grasp, take*.

**λάβοι** Π 232, λάθῃσι X 191, see λαθάνω.

**λαθι-κηδής**, -έτι (λαθάνω + κῆδος): lit. *that banisheth care, sorrow-soothing, pain-stilling* X 83.

**λάβοι** Ω 566, λάθον Ω 331, λάθοντο Π 357, see λαθάνω.

**λάβρη** (λαθάνω, λαθεῖν), adv.: *secretly* Π 184, *to be hidden* Ω 72.

**λάθωμαι** Z 265, λαθών Ω 681, see λαθάνω.

**λαίλαψ**, -απος, ἡ: *tempest* Π 365.

**λαῖνους**, -ον (lāas): *of stone* X 154.

**λαῖνος**, -ον (lāas): *of stone, a shirt of stone* Γ 57.

**λαιψήρως**, -ή, -όν: *swift, nimble* O 620.

**Λακεδαίμων**, -ονος, ἡ: *Lacedaemon*, the kingdom of Hel'en and hence of Menela'us, in southeastern Peloponnesus Γ 239.

**λαμβάνω** (ΛΑΒ + infix μ + suffix -αν), 2d aor. ἔλαβεν P 620, ἔλλαβε Γ 34, ἔλλαβ' Π 599, λάβε A 500, λάβεν A 387, λαβέτην Z 233, subj. λάβῃ Ω 480, λάβῃσιν Ω 43, opt. λάβοι Π 30, imper. λαβέ A 407, Ω 465, part. λαβών B 261, λαβοῦσα Γ 385: *seize* A 387, *get (take) hold of* Γ 34, *take* Z 427, *catch* Γ 369, *clasp* A 407, *pluck* Γ 385, *possess* P 695, *come upon* (of fear) Ω 170, *make* (a meal) Ω 43.

**λαμπτάω** (λάμπω), part. λαμπτάοντ(ι) A 104: *flash, gleam*.

**Δάμπος**: *Lam'pus*, son of Laom'edon, father of Do'lops Γ 147.

**λαμπρός**, -ή, -όν (λάμπω): *bright* A 605; superl. λαμπρότατος X 30.

**λάμπω** ("lamp"), imperf. ἔλαμπε X 32; mid. pres. part. λαμπόμενος O 623, λαμπομένης Π 71; imperf. ἐλάμπετο X 134, ἐλάμπετο Z 319, λαμπέσθην O 608: *shine, flash, gleam, glitter*.

**λανθάνω** (lateo), 2d aor. ἔλαθε P 676,

ἐλαθ Γ 420, P 626, λάθε Π 232, λάθον Ω 331, subj. λάθῃσι X 191, opt. λάθοι Ω 566, part. λαθών Ω 681; mid. 2d aor. λάθοντο Π 357, subj. λάθωμαι Z 265, redupl. imper. λελαθέσθω Π 200; perf. part. λελασμένος Π 538: *escape the notice of* Π 232, *they marked her not* Γ 420, οὐκ ἔλαθε: *was aware of* P 626, *escape* Ω 566, *be unknown to* X 277, *baffle* X 191; λαθών: *unespied* Ω 681; mid. *be forgetful of* Z 265, Π 200, 538, *forget* Π 357, *lose* X 282.

**λάξ** (λακτίζω, *kick, calx*), adv.: *with the heel*; λάξ προσβάς: *setting his foot on the dead* Π 863.

**Λαό-γονος** (λαός + γίγνομαι): *Laogonus* a Trojan Π 604.

**Λαο-δάμεια** (λαός + δαμνάω): *Laodam(e)'ia*, daughter of Bellerophon, mother of Sarpedon Z 197.

**Λαο-δίκη** (λαός + δίκη): *Laod'ice*, daughter of Pri'am and Hec'abe Γ 124.

**Λαο-δοκος** (λαός + δέχομαι): *Laod'ocus*, an Achaean P 699.

**Λαο-θήη** (λαός + θέω): *Laoth'oē*, daughter of Al'tes and mother of Lyca'on X 48.

**Λαο-μεδοντιάδης** (λαός + μῆδομαι): *son of Laom'edon*, Priam Γ 250.

**Λαο-μέδων**, -οντος (λαός + μῆδομαι), *Laom'edon*, son of Ilus, king of Ilios, father of Priam Z 23.

**λαός**, ὁ (λαφός): *henchmen, vassals, host, soldiery, the common sort* A 10, 16, *folk, people* A 54, 226, 263, *army* B 99, 809.

**λαο-φόρος**, -ον (λαός + φέρω, *carry*): lit., *carrying the public*, i.e. *boulevard, public way* O 682.

**λαπάρη**, ἡ (ΛΕΠ, *thin*): *flank, waist, side* Γ 359.

**λάπτω** (λαφύσσω), fut. part. λάψοντες Π 161: *lap*.

**λάρναξ**, -ακος, ἡ: *urn* Ω 795.

λαρός, -ή, -όν: *sweet, dainty, delicious* P 572.

λάσιος, -η, -ον: *hairy, shaggy, manly* A 189, *fleecey* Ω 125, *fierce* Π 554.

λάσκω (ΛΑΚ, λάκ-σκω, *loquor*), perf. part. λεληκώς X 141: *with (shrill) screams*.

λαυκανίη, ἡ: *gullet* (food pipe, as contrasted from the windpipe), *λαυκανίη*: *at the gullet* X 325, *throat* Ω 642.

λάχη Ω 76, see λαγχάνω.

λάχνη, ἡ (*lana* = *lac-na*): *wool, down, stubble* B 219.

λαχνήεις, -εσσα, -εν (*lana* = *lac-na*): *downy, hairy, shaggy* Ω 451.

ῥάχουμεν Ω 70, ῥάχον Ω 400, see λαγχανώ.

λάψοντες Π 161, see λάπτω.

λέβης, -ητος, ὁ: *kettle, caldron* Ω 233.

λέγω (ΛΕΓ, *pick out, gather, lego*), imperf. ῥέγ(ε) B 222: *enumerate, rehearse, recount, tell off, tell over, narrate*; mid. subj. λεγώμεθα B 435: *hold converse, prate, be gathered together, remain assembled*; aor. inf. λέξασθαι B 125: *count (number, muster) themselves*; pass. imperf. ἐλέγοντο Ω 793: *were gathered (collected)*; aor. ἐλέχθην Γ 188: *was counted (numbered, enrolled)*.

λείβω (λοιβή, *libo*), inf. λειβέμεν(αι) Z 266, part. λειβων Σ 32; imperf. ῥεῖβε A 463; aor. part. dual λείπατε Ω 285: *pour a drink-offering, make libation* A 463, *pour forth* Π 231, *shed (tears)* Σ 32.

λειμών, -ώνος, ὁ: *meadow, mead, plain* B 461, 463; *λειμωνόθεν*: *from (in) the meadows* Ω 451.

λεῖος, -η, -ον (λη-φος, *levis*): *level, smooth* Φ 558.

λείπω (*linguo*), λείπεις X 483, λείπει B 396; imperf. ἔλειπε X 226, ῥεῖπε B 107; fut. inf. λείπειν Σ 11; 2d aor. ἔλιπεν

B 106, ῥέπε O 729, ἔλιπον Ω 580, ῥέπον Π 371, subj. λίπη Π 453, opt. λίποιτε B 176, λίποιεν B 160, part. λειπών Z 254, λιπούσα Γ 174, λιπούσ(α) Π 857, perf. ἔλειπον A 235; mid. or pass. 2d aor. ῥέπετ(ο) Π 294, opt. λίποιτο Γ 160; perf. ἔλειπται Ω 260, inf. λελείσθαι Ω 256, part. λειπόμενοι Ω 687; fut. perf. λελείσεται Ω 742: *leave, leave behind* A 428, *forsake, abandon* Σ 11, *remain, stay* (lit. *be left behind*) Γ 160.

λειριό-εις, -εσσα, -εν (*lily*): lit. *full of lilies*, then *lily-like, lily-white*, i.e. *lily-pure*, the white color of the lily being transferred to the voice, hence *clear, smooth, agreeable* Γ 152.

λέκτρον, τό (λέχος, λόχος): *bed* X 503.

λελαθέσθω Π 200, λελασμένοις Π 538, see λανθάνω.

λελάχωσι X 343, see λαγχανώ.

λελειμένοι Ω 687, ἔλειπται Ω 260, λελείσθαι Ω 256, λελείσεται Ω 742, see λείπω.

λεληκώς X 141, see λάσκω.

λελιημένοι Π 552, see λιλαίωμα.

λέλοιπεν A 235, see λείπω.

λέλυνται Ω 599, ἔλυνται B 135, see λύω.

λέξω Ω 650, ῥέξω Ω 635, see ΛΕΧ.

λεπτός, -ή, -όν (ΛΕΠ, *thin*): *delicate* X 511.

λέπω (ΛΕΠ, *peel*), aor. ἔλεψε A 236: *peel, strip from* A 236.

Λέσβος, ἡ: *Lesbos*, an island south of the Troad Ω 544.

λεῦκ-ασπις, acc. -ίδα (λευκός + ἀσπίς), adj.: *of the white shield* X 294.

λευκός, -ή, -όν (*lux, luceo*): *white* A 480.

λευκ-ῶλενος, -ον (λευκός + ὥλην, *ulna*, *arm, elbow*): *of the white arms, white-armed* A 55.

λεύσσω Π 127 (λευκ-ῶ), λεύσσει Γ 12, λεύσσετε A 120, λεύσσουσι Π 70: *see, behold* A 120, *look* Γ 110.

ΔΕΧ (λέχος *bed*, λόχος *ambush*; *lectus*;

"lie"), aor. imper. act. λέξον Ω 635  
 με: lay me down, prepare my couch,  
 give me whereon to lie; mid. 2d aor.  
 imper. λέξο Ω 650: lie thou, couch thy-  
 self, sleep.  
 λέχος, τό (ΔΕΧ): bed, couch A 31;  
 λέχοσθε: to the couch Γ 447.  
 λέων, -οντος, ό (ΔΕΦ): lion Γ 23.  
 λήγω (ΣΑΔΓ, *laxus*, "slack"), imper.  
 λήγ' Α 210, part. λήγοντα Γ 394; im-  
 perf. 'λήγε Α 224; aor. 'λήξαν Ζ 107:  
 cease, cease from Α 210.  
 λήθη, ή (λαθεῖν, *λανθάνω*): forgetfulness  
 Β 33.  
 λήθω (λαθεῖν, *λανθάνω*) Α 561, λήθεις Ω  
 563; imperf. 'λήθε Χ 193, iterat. imperf.  
 'λήθεσken Ω 13; mid. imperf. 'λήθετ(ο)  
 Α 495, 'λήθοντο Ρ 759: remain con-  
 cealed from, escape the notice of Α 561;  
 ού 'λήθε: did not escape (from the  
 sight of) the notice of Χ 193; 'λήθεσken:  
 would be unaware Ω 13; mid. "escape  
 the notice of oneself," hence forget Α  
 495, Ρ 759.  
 λήϊσμαι (cp. ἀπο-λαύω, *have benefit of*,  
*ληϊς, booty*), aor. 'ληίσαστο Σ 28: took  
 as spoil, took captive.  
 λήιον, τό (cp. ἀπο-λαύω, *have benefit of*):  
*growing grain, wheat, rye, oats, or bar-*  
*ley* Β 147.  
 Λήϊτος: *Le'itus*, chieftain of the Boeo-  
 tians Ζ 35.  
 Λήμνος, ή: *Lem'nos*, an island in the  
 northern Aegean sea Ω 753.  
 'λήξαν Ζ 107, see λήγω.  
 Δητώ, -δος, -ούς (see D. 94) (*Latona*):  
*Le'to*, who bore Apollo and Artemis to  
 Zeus Α 9.  
 λιάζομαι, imperf. 'λιάζετο Ω 96; aor.  
 ἐλιδάσθης Χ 12, part. λιασθείς Α 349:  
*withdraw, retire* Α 349, *was sundered*  
 Ω 96, *has wandered* Χ 12.  
 λιπρός, -ή, -όν: *warm* Χ 149.  
 λιασθείς Α 349, see λιάζομαι.

λιγύς Γ 214, see λιγύς.  
 λιγύς, -εία, -ύ: first, clear, loud, shrill Ο  
 620, then clear-voiced, sonorous Α 248,  
 Β 246; adv. λιγύως: clearly Γ 214.  
 λιγύ-φθογγος, -ον (λιγύς + φθογγή):  
 clear-voiced Β 50, 442.  
 λίην, adv.: very Β 800, *overmuch* Ζ 486,  
*beyond measure* Ζ 100; και λίην: and  
*in point of fact* Α 553.  
 λίθος, -οιο, ό: stone Ζ 244.  
 λι-λαί-ομαι (redupl. ΛΑΣ, λι-λασ-ομαι,  
*lascivus*, "lust"), λιλαίει Γ 399, inf.  
 λιλαίεσθαι ΙΙ 89, part. λιλαίμενοι Γ  
 133; perf. part. λελικήμενοι ΙΙ 552: *long*  
*for, be eager for, desire, be desirous for*  
*(of)*.  
 λιμήν, -ένος, ό: harbor Α 432.  
 λίμνη, ή: gulf, waters Ω 79.  
 λινον, -οιο, ό (linum): linen ΙΙ 408;  
 λινω: with her thread Ω 210.  
 λιπαρός, -ή, -όν (λίψ, λίπα + ΔΡ, ἀραρί-  
 σκω): lit., oily, then shining, sleek,  
*beautiful* Β 44, Χ 406.  
 'λίπε Ο 729, 'λίπετ(ο) ΙΙ 294, λίπη ΙΙ  
 453, 'λίπον ΙΙ 371, λίποιεν Β 160,  
 λίποιτε Β 176, λίποιτο Γ 160, λιποῦσα  
 Γ 174, λιπών Ζ 254, see λείπω.  
 λίς, ό, dat. plur. λισσι Ο 592 (ΔΕΦ, λφίς,  
 cp. λέων): lion.  
 λίσσεται ΙΙ 47, see λίσσομαι.  
 λίσσομαι (λιτ-ομαι, λιτή, prayer) Α 174,  
 λίσσομ(αι) Α 283, 'λίσσονθ' Χ 240,  
 subj. λίσσωμ(αι) Χ 418, imper. λίσσεο  
 Ω 467, part. λισσόμενος ΙΙ 46, λισσομένη  
 Χ 91, λισσομένη Α 502; imperf. ἔλλισ-  
 σето Ζ 45, ἔλλισσο Α 15; aor. imper.  
 λίσαι Α 394; fut. inf. λίσσεται ΙΙ 47:  
*make prayer unto, pray, beseech, im-*  
*plore, entreat, supplicate* Α 15.  
 λιτανεύω (λιτή, prayer), imperf. ἔλλι-  
 τάνευε Χ 414; aor. subj. λιτανεύσομεν  
 Ω 357: *entreat, beseech*.  
 λοετρά, τά (λοετρα, λούω, lavo): bath,  
 washing Χ 444.

λοιβή, ἡ (λείβω): *drink-offering, libation* Ω 70.

λοιγίος, -η, -ον (λοιγός): *sorry, dreadful* A 573, *ruinous, fatally-ending* A 518.

λοιγός, ό: *ruin* Π 32, *wreck* A 341, *destruction* Π 75, *bane* Ω 489, *death* O 736, *plague, pestilence* A 67, 97, 456.

λοιμός, ό: *plague, pestilence* A 61.

λούω (λοφω, λανο), aor. 'λούσεν Π 679, 'λούσαν Ω 587, imper. λούσον Π 669, inf. λούσαι Ω 582: *wash, bathe*; mid. λούεσθαι Z 508: *bathe oneself*.

λόφος, ό: *crest, plume* Γ 337.

λόχος ό (λέχος): *ambush, ambuscade* Z 189; λόχονδε: *into ambush* A 227; πυκινὸν λόχον: *crafty ambush* Ω 779.

λυγρός, -ή, -όν (lugreo): *grievous* Γ' 416, *wofeful* Z 168, *fell* Z 16, *bad, evil* (of gifts) Ω 531, *bitter* (of tidings) Σ 18. 'λύθεν Π 805, see λύω.

λύθρον, τό or λύθρος, ό (ΛΟΤ, λοφ, λυ, λυμα, lutum): *filth* Z 268.

Λυκάων, -ονος (λύκος): *Lyc'ion*, son of Priam Γ 333.

Λυκία, ἡ (lux, Lighland): *Lyc'ia*, a country on the southern seaboard of Asia Minor Z 173; Λυκίηνδε: *to Lycia* Z 168.

Λύκιοι: *Lyc'ians*, allies of the Trojans, led by Sarpedon and Glaucus Z 78.

Λυκόφοργος (λύκος, wolf + ἐφέργω): *Lycur'gus*, son of Dryas, king in Thrace Z 130.

λύκος, ό (λυκος, lupus): *wolf* Π 156.

Λύκτος, ἡ: *Lyc'tus*, a city in eastern Crete P 611.

Λύκων (λύκος, wolf): *Ly'con* Π 335.

λύμα, -ατος, τό (λυμαίνω, lutum): *off-scourings, impurity, defilement* A 314.

λύσασθαι Ω 118, see λύω.

λύσις, ἡ (λύω, luo, so-lu-ere): *a giving back, ransoming* Ω 655.

'λύτο Ω 1, see λύω.

λύω (ΛΤ, cut, luo, so-lu-ere), subj. λύωμεν

Π 100; imperf. λύε P 524, 'λύον Ω 576; fut. λύσω A 29, λύσει B 118; aor. ἔλυσα X 335, ἔλυσεν Π 425, ἔλυσ' B 808, 'λύσε Π 312, 'λύσαν A 305, subj. λύσῃ Ω 76, imper. λύσον Ω 137, inf. λύσαι A 20; mid. fut. part. λύσμενος A 13; aor. ἔλυσας Ω 685, inf. λύσασθαι Ω 118; 2d aor. 'λύτο Ω 1; pass. perf. λέλυται Ω 599, λέλυνται B 135; aor. 'λύθεν Π 805; act. release, set free A 20, 29, restore Ω 137, loose Ω 576, loosen Π 312, unstring (limbs) X 335, dissolve, dismiss A 305, B 808, lay low B 118; mid., set free (release) for oneself, ransom, get freed A 13, Ω 118; pass. 'λύθεν: were unstrung Π 805, 'λύτο: was broken up Ω 1; λέλυνται: have become loosed. B 135.

λωβάομαι (λώβη), aor. opt. λωβήσαιο A 232: *treat shamefully, treat with insult, do despite* to B 242.

λώβη, ἡ (labes): *shame* Γ 42.

λωβη-τήρ, -ήρος, ό (λώβη): *scoundrel* B 275.

λωβη-τός, -ή, -όν (λώβη): *mocked, scorned* Ω 531.

λω-ίων, λώιον, comparat.: *more profitable, more gainful* A 229, *better* Z 339.

## M

M = Iliad xii.

μ' elision for με A 32 and also for μοι Γ 173, see D. 118, 119.

μά, a particle used in oaths, *verily*; preceded by ναί it is affirmative, but negative when preceded by οὐ A 86.

μαζός, ό (μάσδος, μήδεα, rudenda): *breast, teat, dug* X 80; παρὰ μαζόν: *beside the nipple* P 606.

'μάθον Z 444, see μαθάνω.

Μαιμαλίδης: *son of Mae'malus* Π 194.

μαι-μάω (redupl. MEN, μα, μέμονα), participle μαιμάων: *ravening* O 742.

**μαϊνάς**, -άδος, ἡ (μαίνομαι) : *mad woman, one mad* X 460.

**μαίνομαι** (μαίν-ομαι), *μαίνεται* Z 101, 'μαίνετο O 605 : *be furious, rage* ; *μαίνομένοιο* Z 132, -μένη Z 389 : *frenzied*.

**μάκαρ**, -ος (cp. μακρός, μήκος) : *happy, blessed* A 339.

**Μάκαρ** (μάκαρ, μακρός, μήκος) : *Mac'ar*, a king in Lesbos O 544.

**μακρός**, -ή, -όν : *long* A 486, *tall* Γ 135, *high, lofty* A 402. The neuters μακρόν and μακρά are used as adverbs, lit. : *as far, over a long distance* Γ 81, μακρά βοῶν : *with piercing (far-reaching) cry (shout)* B 224, μακρά βιβάς : *with long strides* O 686.

**μακρόν**, 2d aor. part. of *μηκάομαι* : *crying, groaning, moaning* Π 469.

**μάλα**, adv. : *very* A 156, *verily* Γ 204, *sore* Z 85, *greatly, exceedingly* A 381, *most* Π 492, *at all* B 241, *freely, right out, by all means* A 85, *if you will* A 173, *willingly, gladly* A 218, *mightily* O 669, *altogether* Γ 56, *greedily, with eagerness* Γ 25, *μάλα πάντα* : *quite all, every word* B 10, *μάλα μεγάλως* : *very mightily* P 723, *μάλα μέγα* : *exceeding* X 435, *μάλα δῆ* : *hard* Z 255, *μάλα περ* : *very, right* O 604. Comparative *μᾶλλον* : *rather* B 81, *the more, the further* A 363, *yet the more (= fiercer)* O 726, *closer* Π 211, *far* Ω 243. Superlative *μάλιστα* : *especially, most of all* A 16, *chiefly* B 57, *in chief, more especially* Z 77, *best* Z 433, *greatly* Γ 388, *beyond all, above all* B 802, *most* B 21.

**μαλακός**, -ή, -όν : *soft, gentle* A 582. Comparative *μαλακώτερος* : *easier* X 373.

**μαλθακός**, -ή, -όν (μαλακός) : *unhardy, weak* P 588.

**μᾶν** : *of a truth, indeed, ἡ μᾶν* : *assuredly* B 370.

**μανθάνω** (ΜΑΘ + infix ν + suffix -αν), aor. 'μάθον : *learn* Z 444.

**μαντεύομαι** (μάντις) : *prophecy* A 107.

**μάντις**, -ιος, ὁ (μαίνομαι) : lit. *a madman, i.e. an inspired person, hence seer, soothsayer, prophet* A 62.

**μαντοσύνη**, ἡ (μάντις) : *soothsaying* A 72.

**Μάρις** : *Ma'ris*, a Lycian Π 319.

**μαρ-μαίρω** (μάρμαρος) : *shine, sparkle* Γ 397.

**μαρ-μάρος**, -η -ον (redupl. ΜΑΡ, *shine*) : *glittering* P 594.

**μάρ-μαρος**, -η -ον (redupl. ΜΑΡ, *shine*) : *shining* Π 735.

**μαρναμαι**, *μαρνάμενον* Γ 307, *μαρνάμενοιο* O 609, *μαρνάμενοι* Z 256, *μαρνάμενοι* A 257, *μαρναμένων* Π 775, 'μαρναντο P 424 : *strive, fight, do battle* Σ 1.

**μάρπτω**, *μαρπτε* Ω 679, aor. inf. *μάρψαι* X 201 : *take (lay) hold of, overtake*.

**μάρτυρος**, ὁ (memor) : *witness* A 338.

**μαστιῶ**, aor. 'μαστιξεν : *lashed* X 400.

**μάστιξ**, -ίγος, ἡ : *lash, whip* P 430.

**μαστίω**, imper. *μάστιε* : *lay on* P 622.

**ματάω** (μάτην) : aor. οὐδ' ἐμάτησε, lit. *nor did he labor in vain, virtually = with no delay* Π 474.

**μάχαιρα**, ἡ (μάχομαι) : *sacrificial knife* Γ 271.

**μάχη**, ἡ : *battle, fight* A 521, *μάχαι* : *fightings* A 177.

**μαχητής**, ὁ (μάχομαι) : *man of war, fighter, warrior* Π 186.

**μαχλοσύνη**, ἡ : *lustfulness* Ω 30.

**μάχομαι** (μάχη) A 8, subj. *μάχωμαι* Π 526, opt. *μαχόμην* Z 129, imper. *μαχέσθω* Π 209; imperf. 'μαχόμεν A 271, ἐμάχοντο A 267. Also *μαχέομαι*, *μαχέονται* A 344, opt. *μαχέοιτο* A 272; fut. *μαχήσομαι* A 298, *μαχεσόμεθα* (a) Z 84; aor. 'μαχέσασατο Z 184, opt. *μαχέσαιο* Z 329, inf. *μαχέσασθαι* Γ 433, part. *μαχησάμενον* Γ 393, -έτω A 304 : *fall out with, fight, contend, do battle, attack, vñ δ' ἰθὺς μεμῶτε*

- μαχώμεθα: *and now fight we with straight-set resolve* X 243.
- μάψ, adv: *in vain, vainly, idly* B 120.
- με, μέ, μέ² = μέο A 37, see ἐγώ.
- Μεγάδης: *son of Megas* Π 695.
- μεγάθυμος, -ον: *great-hearted* A 123, *light of heart* Π 488.
- μεγαλ-ήτωρ, -ορος (μέγα + ἥτορ): *great (high)-hearted* Z 283.
- μεγάλως, adv. of μέγας: *mightily*; μάλα μεγάλως: *with great effort* P 723.
- μεγαλ-ωστί (μέγα) adv.: *lit. over a great space*; 'κεῖτο μέγας μεγαλωστί: *he lay mighty and mightily fallen* Π 776, μέγας μεγαλωστί τανυσθελ: *a mighty warrior mightily fallen* Z 26.
- μέγαρον, τό (μέγας): *house, palace, hall*; usually plural: *halls* A 396.
- μέγας, μεγάλη, μέγα (mag-nus): *great* A 194, *mighty* A 233, *broad* B 210, *great, deep, sonorous, loud* Γ 221; as adverbial accusatives μέγα, μεγάλα: *greatly* A 256, *heavily* A 454, *mightily* A 78, *very* A 158, *sore, sorely* A 254, *aloud, loudly, in a loud voice* A 450, *perforce* B 132, *far, by far* B 274, *μάλα μέγα: exceeding bitterly* X 407. Comparative μέζων: *greater* Γ 168, *ampler* A 167. Superlative μέγιστος, -ή, -ον: *greatest* Γ 276, *most great* B 412, *supreme* B 118, *surest* A 525.
- μέγεθος, τό: *stature, size* B 58.
- μεδών (μέδομαι): *ruling* Γ 276, *ruling over* Π 234, said of Zeus.
- μεδομαι (μήδομαι, from MH, *measure*), ἐμέδοντο Ω 2, μεδέσθω B 384, μεδόμεθα Ω 618: *take thought for (of), bethink oneself of*.
- μεδων, μεδοντες (μέδομαι): *overseers, rulers, princes, chiefs* B 79.
- μεθέηκα P 539, see μεθίημι.
- μεθέμεν A 283, see μεθίημι.
- μεθ-ήμων, -ον (μεθίημι): *remiss, slack, sluggish, forgiving* B 241.
- μεθίημι, μεθίεις: *be remiss* Z 523, μεθιέντα: *shrink* Z 330, μεθίει: *slacken his hold, let go* Π 762, μεθέηκε: *bring to an end* Ω 48, eased P 539, 2d aor. inf. μεθέμεν A 283, subj. μεθῆω Γ 414: *let go, let loose, put aside, then abate, relax, abandon*.
- μεθ-ομιλέω, imperf. μεθομιλεον: *held converse with, had dealings with* A 269.
- μειδάω, aor. ἐμειδησεν: *smile* A 595.
- μειλανι Ω 79, see μέλας.
- μελινος, -η, -ον: *of ash wood* Z 65.
- μειλιχίη, τῇ (μειλιχος): *mildness, slackening* O 741.
- μειλίκιος, -η, -ον (μειλία, *soothing gifts, μελιγγία*): *mild, soft, gentle, said of Patroclus* P 671; with μήθοισι expressed Z 343; with μήθοισι understood Z 214, P 431.
- μείρομαι (μέρος, μόρος), 2d perf. ἔμμορε A 278: *receive as one's share*; perf.: *has acquired*.
- μείων, comparative of μικρός: *less, shorter* Γ 193.
- μελαθρον, τό: *palace* B 414.
- μελάν-δετος, -ον (μέλαν + δέω): *dark-scabbarded, dark-killed* O 713.
- Μελάνθιος (ἄνθος): *Melan'thius, a Trojan* Z 36.
- Μελάν-ιππος, *Melanip'pus, slain by Patroclus* Π 695.
- μελάν-υδρος, -ον (ὑδωρ): *of dark (dusky) water* Π 3.
- μελᾶς, μέλαινα, μέλαν, also μελανι Πόντῳ Ω 79: *black* A 300, *bitter* (κήρα) Γ 360, νῆα μέλαιναν, *black, because pitch'd*. Comparative μελάντερον: *blacker* Ω 94.
- μελει B 338, μελήσει Z 492, see μέλω.
- μελειστί (μέλος), adverb: *limb from limb* Ω 409.
- μελεος, -η, -ον: *in vain* Π 336.
- μελι, -ιτος, τό (μελ): *honey* A 249.
- μελίη, ἡ: 1. *the ash tree* Π 767; 2. *spear of ash wood, ashen-spear* Π 143, X 225.

μελι-γῆδης, -ές (ἡδύς): *honey-sweet* Z 258.

μελί-φρων, -ονος (φρήν, cp. εὐφρων):  
*honey-hearted, honeyed* B 34.

μέλισσα, ἡ (μέλι): *bee* B 87.

μέλλω, imperf. ἐμέλλον(-ε): *was about to* Z 52, *was on the point* Z 515, *meant to, was thinking of* B 39, *was minded* Z 393, *must* Ω 85, *was destined* B 36, X 356; μέλλει: *it is likely that* B 116, *it must be that* Ω 46; μέλλει + pres. or aor. inf. is a verb of purpose, but + fut. inf. verb of thinking.

μέλος, τό, only in the plural: *limbs* II 110.

μέλπ-ηθρον, τό (μέλω): plural, *sport* Σ 179.

μέλω: *sing, sing of, hymn* A 474.

μέλω, μέλει B 338; imperf. μελέτω Ω 152; fut. μελήσει Z 493, μελήσεται A 523; perf. μέμηλεν B 25; μοι . . . μέλει ἄλγος: *troubles me* Z 450, ἐμοὶ τὰδε μέλει Z 441: *I take thought for*; usually in the 3d person singular μέλει, μελήσει, etc.: *is a care to; have a care for* B 338; *regard* X 11; *have thought for, provide for* Z 493; *cares belong to* B 25; σοὶ μέλει: *thou hast thought of, payest heed to* Ω 683; Διὶ μελήσει: *will be a care to = Zeus shall decide* P 515; μελέτω φρεσὶ: *let it be in his thought* Ω 152.

μέμαα (MEN, μα, *be eager, μέμονα*), 2d perf. μεμάασι X 384 = *are minded*, part. μεμαώς Σ 156, μεμαυῖαν X 186, μεμαμῶτι X 284, μεμαῶτε II 555, μεμαῶτες B 473, μεμαῶτα O 604: plup. 'μέμασαν H 3: *eager, desirous, forward, fain* A 590, μεμαῶτε: *in their fury* P 531, μεμαῶτι: *as I set on (thee)* X 284, πάρος μεμαυῖαν: *who was already set thereon* X 186, resolved Σ 156, *eagerly, furiously* II 754, ἐπὶ φοι μεμαῶτα: *rushing upon him* X 326, νῦν δ' ἰθὺς μεμαῶτε μαχώμεθα: *and now fight we with straight-set resolve* X 243.

μέμηλεν B 25, see μέλω.

μέμνημαι Z 222, μεμνήμην Ω 745, μεμνημένος Ω 4, μεμνήσομ(αι) X 390, see μιμνήσκω.

μέμονα (MEN, μα, *be eager*): *am fain, have in mind, purpose* Ω 657, διχθὰ κραδίη μέμονε: *is divided, hesitates* II 435.

μέμυκεν Ω 420, see μύω.

μέν, particle of asseveration: *indeed* Γ 430, *in truth, in sooth* B 324, *in point of fact, in very truth* A 216, *verily* B 203, *of a truth* B 798, so A 331, *and yet* A 163, οὐ μὲν: *certainly not* X 13; οὐ μὲν . . . οἱ (τοί) δέ: *some . . . the others; the one party . . . the other party* B 52. Sometimes the insistence on an idea by μὲν implies a contrast with a second idea, which is introduced in the following clause by δέ A 18, ἀλλά A 21, αὐτὰρ A 50, ἀτὰρ A 165, αὖ B 198, αὖτε A 370, καὶ A 213, οὐδέ A 332.

μενεαῖνω (μένος): *be eager* II 562, *strive* X 10, *rage* II 491; μενεαῖνων: *in his rage* Ω 22.

Μενέλαος: *Menela'us*, son of A'treus, brother of Agamem'nion, husband of Hel'en, and king in Lacedae'mon B 408.

μενε-πτόλεμος, -ον, lit., *abiding in battle* = *stubborn* Z 29.

Μενέσθιος (μένω + σθένος): *Menes'thius*, son of Sperche'us, a Myrmidon II 173.

Μενουτιάδης: *son of Menoe'tius*, i.e. Patroclus A 307.

Μενολίπιος (MEN, μέμονα, *be eager* + Ι, εἰμι): *Menoe'tius*, son of Actor, father of Patroclus II 14.

μένος, -εος, τό (MEN, μέμονα): *strength* Γ 294, *might* B 387; *spirit* Z 72, *courage* Γ 8, *hardihood* Z 407; *fury, rage, wrath, anger* A 103, *violence* A 207, *fierceness* Z 182; μένος ἀνδρῶν: lit. *might (courage) of men*, i.e. *mighty (courageous)*



- men B 387, τὸ δὲν μένος: *that courage of his* X 459.
- μένω (*maneo*), imperf. μένω O 709, aor. μένω Z 126, inf. μέναι A 535, imper. μένατ(ε) B 299, opt. μένειας Γ 52: *remain inactive, abide, tarry, stay* A 492; *await, withstand* Γ 52, *hold out* B 299, *endure* O 709, *hold one's ground* Φ 571.
- μεμνήριζω (redupl. MEP, μέμνημα, *care, thought*), imperf. ἐμμεμήριζε B 3, aor. μέμνηριζεν A 189: *ponder, debate, be troubled, revolve anxiously in mind* B 3, Π 647, διάνδιχα μέμνηριζεν: *hesitated between two alternatives* A 189.
- μέροψ, -οπος (μείρομαι, μέρος): *mortal* A 250.
- μεσ-γγύ and μεσσο-γγύ(ς): *adv. between* Z 4.
- μέσος, -η, -ον, and μέσσιος, -η, -ον (*medius*): *middle, center* A 481; *mid-space, middle space* Γ 266; *in the midst of* Z 181; Ἀργεῖ μέσσιος: *in midstmost* Z 224, μέσον ἦπαρ: *inmost* Ω 212, μέσσω: *between* Γ 416, μέσσα: *by the middle* X 212, ἐν μέσσησι: *into the midst (of the cows)* O 635, κατὰ μέσον: *into the press (throng)* Π 285, ἐς μέσον: *into the midst* Γ 77.
- μέσσο-αυλος, ὁ: *cattle-yard (pen), stead-ing* P 657.
- Μεσσηῖς, -ίδος: *Messe'is, a fountain* Z 457.
- μέσσιος, see μέσσιος.
- μετά A 48, μετ' A 423: *adv. among, amid, in the midst of* B 446. Prep. with the dative: *among, amid* A 252, ὕπον Γ 321; with the genitive: *with, among, in league with*; with the accusative: *toward* Γ 370, *into the midst of* (i.e. to rejoin) A 222, *to the midst of* (i.e. to join, visit) A 423, *to, even to* A 484, Γ 264, *after* (i.e. to seek, find, or fetch) Z 21; *for* A 478.
- μετα-δάλνυμαι: *feast with; has a share in (our) feast, is at our board* X 498.
- μετ-ἄλσσω: *rush on* Π 398; μετ' αἰτῆας: *rush after me* Φ 564.
- μετα-κιάθω, imperf. μετεκλαθε Π 685: *went after*.
- μεταλλάω, imperf. μετᾶλλα A 550: *inquire, make question of, inquire diligently into* A 553, Γ 177.
- μετα-νάσσης, ὁ (ναῦω): *sojourner* Π 59.
- μετα-νίσσομαι, imperf. μετενίσσετο Π 779: *passed over toward, turned to*.
- μετα-ξύ (μετά), *adv. between* A 156.
- μετα-πρέπω, imperf. μετέπρεπε Π 194: *excel, be preëminent among* B 481.
- μετα-σέομαι, imperf. μετεσσεύοντο Z 296: *hurried after*.
- μετα-στρέφω, μεταστρεφθέντε P 732: *turned about*.
- μετα-τρέπομαι, μετατρέπε(αι) A 160: *lit. turn oneself about something, govern oneself by something, hence, regard, consider; μετά . . . ἐτράπετο* (ο) A 199: *turned round (about)*.
- μετ-αυδάω, imperf. μετηῦδᾶ B 109: *speak, speak among* X 449.
- μετά-φημι, imperf. μετέφη A 58; aor. μετέφειπεν A 73: *speak, speak among (to)* B 283; *utter* Γ 303.
- μετα-φρέζομαι: *consider hereafter* A 140.
- μετά-φρενον, τό (φρήν): *back, reins* B 265; *behind the midriff, on the back* Π 791.
- μετέφειπε A 73, see μετάφημι.
- (1) μέτ-ειμι (εἰμι), μετέω X 388, μετέσθιν Γ 109, μετέσσεται B 386: *be among (between), abide among*.
- (2) μέτ-ειμι (εἰμι), fut. μέτειμι Z 341: *will follow*.
- μετ-έρχομαι, μετέρχεο: *go into* Z 86, fut. μετελεύσομαι: *go after* Z 280, aor. part. μετελθών: *go among, i.e. fall on* Π 487.
- μετεσσεύοντο Z 296, see μετασέομαι.

μετηύδα B 109, see μεταυδάω.

μετέω X 388, see (1) μέτειμι.

μετ-όπισθε(ν) (1) local adverb: *behind, back, from behind, in the rear* Z 68, O 672; (2) temporal adverb: *afterwards, thereafter* A 82, *through times to come* Ω 111.

μετ-οχλίξω (όχλέω, *move*), aor. opt. μετοχλίσσῃς Ω 567: *thrust back*.

μετ-ώπιος, -ον (ώψ), *on the brow* Π 739.

μέτ-ωπον, τό (ώψ): *forehead* Z 10, *face* Π 798; *visor* Π 70.

μεν A 273, see ἐγώ.

μή, particle of prohibition (cp. Lat. *ne*), *not* (1) in prohibitions with the imperative (A 131, μή κλέπτε, *do not*) and the subjunctive (A 26, μή κιχήω), *let me not, beware lest*; (2) in sentences of fear (+ subj. and opt.): *lest* A 28; (3) in final clauses introducing negative purpose (+ subj. and opt.): *that not, in order that not* A 118, 522; in independent clauses (+ subj.): *beware lest* B 195, *ah, lest* X 123, Φ 563. μή οὐ A 566: *lest not*.

μη-δέ, *and not* A 210, *nor* A 550.

μήδομαι (μήδος), imperf. 'μήδεο B 38, imper. μήδεο B 360, aor. 'μήσατο Z 157: *have in mind, devise, take counsel* X 395.

μήδος, τό, only in the plural, μήδεα: *thoughts, counsels, plans, devices, avail* Π 120; *πικινά μήδεα: wise thoughts* Ω 674; *μήδεα πύκνα: subtle wit, cunning device* Γ 202.

μη-κέτι (μή + ἐτι): *no longer* B 259.

Μηκιστιάδης (μήκιστος), *son of Mecisteus*, i.e. Euryalus Z 28.

μήλα, τό: *herds, flocks* (of sheep or goats) Π 353.

(1) μήν: *surely, truly* B 291.

(2) μήν, μηνός, δ (MH, *measure, mensis*): *month* B 292.

μηνι-θμός, δ (μήνις, μηνίω): *wrath* Π 62.

μήνιμα, τό (μήνις, μηνίω): *cause of wrath* X 358.

μήνις, -ιος, -ιν, ἡ (μαίνομαι): *wrath, enduring wrath, implacable anger* A 1, 75.

μηνίω (μήνις, μαίνομαι), imperf. 'μήνιε A 488: *continued in sullen anger* A 247; imper. μῆνι(ε): *continue wroth with, keep up wrath against* A 422.

Μηονίη, ἡ (Μήων): *Maëonia* (afterwards called Lydia) Γ 401.

μήρα, τό: *thigh pieces* A 464.

μηρία, τό: *thighs* X 170; *thigh pieces, flesh of thighs, cut slices of the thighs* A 40; *thigh bones* Ω 34.

Μηριόνης: *Meri'ones*, son of Molus, prince of Crete and comrade of Idomeneus Π 342.

μήρος, δ: *thigh* A 199; plural, (1) *thigh bones with the flesh adhering thereto*; (2) *slices from the rump*.

'μήσατο Z 157, see μήδομαι.

μήστωρ, -ωρος, δ (μήδομαι): *counselor, author, deviser* Z 97, P 477; plural: *masters* Π 759.

Μήστωρ, -ωρος (μήδομαι): *Mestor*, son of Priam Ω 257.

μή-τε . . . μήτε: *neither . . . nor* A 275.

μήτηρ, μητέρος, μητρός, ἡ (from the infant's cry μά, μάμμα, stem μάτερ, mater): *mother* A 280.

μητιάω (μήτις), imper. mid. μητιδεσθε: *devise* X 174.

μητι-ετα (μητιομαι): *counselor, resourceful thinker, lord (god) of counsel* A 175, *wise-counseling* O 599.

μητιομαι (μήτις), aor. subj. μητίσθαι Γ 416: *devise*.

μήτις, acc. μήτιν, ἡ (MH, *measure, μέδομαι*): *counsel* B 169, *means* P 634.

μήτρως, -ωος, δ: *mother's brother, uncle* Π 717.

μήχος, τό: *means, remedy, resource, expedient* B 342.

μία (ΣΕΜ, σμᾶ, cp. δμα, ὁμός, ὁμοῦ, "same") B 379, see els.

μᾶλιν, imperf. pass. ἐμάλιντο P 439, aor. pass. ἐμάλινθησαν Π 795: *defile, soil*.

μαρῶς, -ή, -όν (μάλιν): *stained, defiled* Ω 420.

μίγνυμι, μίσγω (misceo), imperf. 'μίσγον Γ 270; mid. imperf. 'μίσγετο Σ 216, subj. μίσγηαι B 232, inf. μίσγεσθ(αι) Ω 91, 2 aor. 'μίκτο Π 813; pass. 1 aor. ἐμίχθεν Γ 209, part. μίχθεις Γ 48, 2 aor. ἐμίγην Γ 445, 'μίγη Ζ 25, subj. μίγέωσιν B 475, μίγῃς Γ 55, inf. μίγῃμεναι Ζ 161; act. mix, mingle; mid. mingle among; pass. mingle B 475, Γ 209; have sexual intercourse (converse) with, know, lie with Ζ 25; grovel in the dust Γ 55.

μίκτο Π 813, see μίγνυμι.

μυνάξω (μύνω), a frequentative of μύνω, which is itself a reduplicated form of μένω: loiter B 392.

μυνησκω (μνᾶμαι, meminī), act. aor. part. μνήσασα Α 407, bring to one's remembrance; mid. imper. μυνησκεο Χ 268, part. μυνησκόμενος Ω 9, -όμεναι Ω 167; aor. 'μνήσαντο Π 357, imper. μνήσαι Χ 84, μνήσασθω P 671, μνήσασθε Ζ 112; perf. μέμνημαι Ζ 222, opt. μεμνήμην Ω 745, fut μεμνήσομαι Χ 390, part. μεμνημένος Ω 4: bethink one, bethink one of, take thought of (for), think of, be mindful of. The perfects (μέμνημαι, etc.) have the force of presents: remember.

μῑ-μνω (redupl. MEN, μένω = μῑ-μέν-ω), pres. part. dat. plur. μυνόντεσσι B 296: abide, await, stand one's ground; tarry, remain B 296; οὐκέτ' ἔμμυν(ε): was no longer able to maintain his position Π 102.

μιν, accusative (enclitic) of the pronoun of the 3d person: him, her, it Α 29, 100.

μινύθω (μῑων, minuo), pres. μινύθει Π

392: is wasting away, is minished, μινύθουσι P 738: perish.

μινυθᾶ (μῑων, μινύθω), adverb: of short duration Α 416.

μινυθᾶδιος, -ον (μῑων, μινυθᾶ): short of life, whose life is but a brief span, short-lived Α 352. Comp. μινυθαδιώτερον: briefer Χ 54.

μίσγω, see μίγνυμι.

μιστόλλω (μῑων), imperf. 'μιστολλον Α 465: slice, cut up; divide Ω 623.

μυθῆς Γ 48, see μίγνυμι.

μνᾶμαι, imperf. ἐμνᾶτο Π 697: were fain of, bethought them of.

μνήσαι Χ 84, μνήσασθε Ζ 112, μνησάσθω P 671, see μμνήσκω.

μνηστή (μνᾶμαι, woo, μνηστεύω), fem. adj.: wedded Ζ 246.

μολῶ (μῑγος, trouble, distress), aor. ἐμολῆσα: travailed, exerted myself Α 162.

μόγῃς (μῑγος, trouble, distress), adv., scarcely, scarce, with difficulty Χ 412.

μογοσ-τόκος, -ον (μῑγος, trouble, distress + τίκτειν): goddess of the pains of travail (i.e. Eileithyia) Π 187.

μόθος, ὁ, κατὰ μόθον: into the press (throng, tumult of battle) Σ 159.

μοι, see ἐγώ: to me, for me Α 300; ethical dative: I pray thee, I pray Α 41, Ζ 486; dative of advantage: in my sight, in my eyes Α 153; ὦ μοι: woe is me Α 149.

μοῖρα, ἡ (μῑρομαι, μῑρος, μοῖρα): portion, space Π 68; fate, destiny Γ 101; Fate Π 334; μοῖραι: Fates Ω 49; μοῖρά ἐστι: it is fated Π 434; κατὰ μοῖραν: lit. according to right, aright, rightfully, fitly, justly, with propriety Α 286, in order due Π 367; μοῖρ' ἐπέδραον: Fate fettered (Hector) Χ 5.

μοῖρη-γενής, -ές (μῑρομαι, μῑρος + γίγνομαι): lit. born with a destiny, hence born to (good) fortune, child of fortune Γ 182.

μολεῖν, see βλάσκω; subj. μόλη Ω 781, part. μολοῦσα Ζ 286, μολοῦσαι Ο 720: *came, went*.

μολπή, ἡ (μέλπω): *music, song and dance* Α 472.

μολύβδαινα, ἡ (μόλιβος, *lead*): *a weight of lead* Ω 80.

μόρος, ὁ (μείρομαι, μοῖρα): *fate, doom* Ζ 357.

μόρσιμος, -ον (μείρομαι, μόρος): lit. *subject to death*; τοὶ μόρσιμος, (*predestined*) *assigned to thee by fate (to slay)*, am not mortal X 13; μόρσιμον ἦμαρ: *fated day = day of destiny* Ο 613.

μόρφνος, ὁ: *dusky* Ω 316.

Μούλιος: *Mu'lius*, Trojan slain by Patroclus Π 696.

μόνος, -η, -ον: *single, one, alone* Β 212.

Μούσαι, αἱ (ΜΕΝ, *think, μέμονα, mens, mortja*): *Muses* Α 604.

Μυγδών, -ονος: *Myg'don*, king in Phrygia Γ 186.

μῦελός, ὁ: *marrow* Χ 501.

μῦθέμαι (μῦθος) Χ 184; aor. 'μυθήσατο P 442, opt. μυθήσαιμην Γ 235, inf. μυθήσασθαι Α 74, imper. μυθήσασθε Ζ 376: *interpret, explain, tell; speak, utter*.

μῦθος, ὁ: *word, words* Α 33, *speech* Α 388, *talk* Β 796, *discourse* Γ 212, *saying* Α 221, *hard words* Β 199, *command, commandment, mandate, commission* Β 16, *speech of command* Α 25, *charge* Α 326, *bidding* Α 565, *proposal, proposition* Γ 87, *plans* Α 545; μῦθων ἤρχε: *began speech, was the first to speak*; μῦθου τέλος: *the sum of advice = the whole matter* Π 83.

μῦια, -ης, ἡ (from μύ, buzz, μυς, μυς-ja, *musca*): *fly* Β 469.

Μυκηναῖος, -η, -ον: of *Myce'nae* Ο 638, -αῖων: *Mycenae'ans* Ο 643.

μυρτίκινος, -η, -ον (μυρτίκη): of *tamarisk* Ζ 39.

Μυρίνη, ἡ: *Myri'ne* (cp. *Myrina*, *Smyrna*), an Amazon Β 814.

μῦριος, -η, -ον: *countless, unnumbered, innumerable, untold, very many, a host* Α 2; Β 272.

Μυρμιδόνες, οἱ: *Myr'midons*, natives of Hellas and Phthia, subjects of Peleus, Achilles, and Neoptolemus Α 180.

μῦρομαι, only participial forms occur in Homer, μῦρόμενοι, etc.: *lament, wail, mourn* Ζ 373.

Μῦσοι, οἱ: *Mys'ians*, allies of the Trojans Ω 278.

μυχός, ὁ, always in the dative: *in a recess, in the heart of* Ζ 152, *in an inner chamber* Χ 440.

μύω, aor. 'μύσαν Ω 637: *have closed*; perfect σύν... μέμυκε Ω 420: *are closed*.

μῦών, -ῶνος, ὁ (*musculus*): *muscle* Π 315.

μῶλος, ὁ: *moil, toil, fray* (of battle) Β 401.

μωμάμαι (μῶμος), fut. μωμήσονται: *blame, sneer at* Γ 412.

μῶνυχες, μῶνυχας (ΣΕΜ, ΣΜ, εἰς, one + θυξ): *single-hoofed, whole-hooved, uncloven-hoofed* Π 375.

## N

N = Iliad xiii.

ναί (nae): *yes, surely, verily now, in very truth* Α 286; ναί μά + acc. in an affirmative oath: *verily by* Α 234.

ναίεσθαι (ναίω), part. ναίεσθαι Γ 387, ναίεσθαι Ζ 415, ναίεσθαι Ζ 370; *dwelling, dwell in, inhabit*; δόμους ἐν ναίεσθαι: *established, good to dwell in, comfortable* Ζ 370; πᾶν ἐν ναίεσθαι: *populous* Ζ 415.

ναίω (νασ-ju), ναίουσιν Β 130, ναίουσ' Π 235, part. ναίων Β 412, opt. ναίομεν Γ 257, ναίετε Γ 74, imperf. ἔναίεν Ζ 13, 'ναίε Ζ 34, iterat. imperf. 'ναίσκε Π 719: *dwelling, dwell in, inhabit*; pass. pres. part. ναιομένης Π 572, ναίμενον Α 164, ναιομένων Γ 400, ἐν ναίμενον

πολλέθρον: *populous* A 164; *βουδελω*  
 ἐν ναιομένω: *fair-set, well-located* II 572;  
 πολιῶν ἐν ναιομενάων: *well-peopled,*  
*populous* Γ 400.  
 νάπη, ἡ: *glade, glen* II 300.  
 ναύ-μαχος, -ον (νηῦς + μάχομαι): *sailed*  
*for sea battles* O 677.  
 ναύτης, ὁ (νηὺς, *navia*): *sailor* O 627.  
 ναῦφι II 246, ναῦφιν B 794, see νηῦς.  
 νεαρός, -ή, -όν (NEF, νέος = νέφος, *novus*):  
*young* B 289.  
 νεβρός, ὁ: *faun* X 1.  
 νε-ήκης, -ες (νέος + ΔΚ, ἀκ-ωκή, *akros*):  
*newly sharpened, newly whetted* II 484.  
 νελαρα (νεῖφος, *lower*, νεῖφατος), *adj.*:  
*lower part of (the belly)* II 465.  
 νελάτος, -η, -ον (νεῖφος, *lower*): *lower-*  
*most, nethermost* Z 295.  
 νεκείω (νεῖκος, νεκεσ-*ju*), *part.* νεκείων B  
 243, *subj.* νεκείησι A 579, *inf.* νεκείειν  
 B 277; *iterat. imperf.* ἐνεκεσκε B 221:  
*revile, upbraid, quarrel with* A 579,  
*strive with* B 277, *chide* Ω 249.  
 νεκίω (νεῖκος, νεκεσ-*ju*), νεκίει A 521;  
*imperf.* 'nekee B 224; ἐνεκεσας Γ 59,  
 'nekeσσε Γ 38: *chide, upbraid, rebuke,*  
*revile* A 521, *put to shame* Ω 29.  
 νεῖκος, -εος, τό (NEIK, *scold*): *strife* B  
 376.  
 νεκρός, ὁ (νεκός, *nex, neco*): *corpse, dead*  
*man* Z 71.  
 νέκταρ, -αρος, τό: *nectar* A 598.  
 νεκτάρεος, -η, -ον (νέκταρ): *fragrant, per-*  
*fumed* Γ 385.  
 νέκυς, -νος, ὁ (νεκρός, *neco*): *corpse, dead*  
*man* II 526; *plur.*: *the dead* II 661;  
 νεκυι κατατεθηῶτι: *dead man fallen* II  
 565.  
 νεμεσάω and νεμεσσάω (νέμω, νέμεσις)  
*imper.* νεμέσῃ II 22; *pass. aor.* ἐνεμέσ-  
 σθηεν B 223, *subj.* νεμεσσηθήμεν Ω 53,  
*imper.* νεμεσσήθητε II 544: *be wroth, be*  
*indignant (angry), wax wroth.*  
 νεμεσσητός, -ή, -όν (νέμω, νέμεσις):

*blameworthy = a sin* Γ 410, *cause of*  
*wrath* Ω 463.

νεμεσίζομαι (νέμω, νέμεσις): *be angry*  
*with, take it ill* B 296.

νέμεσις, ἡ (νέμω), *dat. sing.* νεμέσει Z  
 335: *indignation, resentment* Z 335,  
*dishonor* Z 351; οὐ νέμεσις: *lit. there is*  
*no cause for blame (indignation) = 'tis*  
*no wonder* Γ 156.

νεμέσει Z 335, see νέμεσις.

νέμος (νέμος, *pasture land*), *aor.* 'νέμεν Ω  
 626, 'νέμιαν Γ 274; *mid.* 'νέμομαι O  
 631; *pass. pres. opt.* νέμοιτο B 780;  
*act.*: *distribute, deal out, allot, appor-*  
*tion* Ω 626; *mid.*: *feed, feed upon, graze*  
*(of cattle)* O 631; *pass.*: *be fed upon*  
 = *be devoured* B 780.

νέμπται Ω 419, see νίπτω.

νέομαι (νέο-*joμαι*), νέομαι Γ 257, *subj.*  
 νέμαι A 32, νέωμεθα B 236, *imper.*  
 νέσθω Γ 159, νέσθων Γ 74, *inf.* νέεσθαι  
 B 84; *imperf.* ἐνέοιτο Z 189: *go, depart*  
 B 453, *go home, return* A 32; ἤρχε  
 νέεσθαι: *led the way* B 84; νέεσθαι: *to*  
*be gone* Σ 240.

νέος, -η, -ον (νέφος, *novus*): *young* Ω 368,  
*young man* X 71, *new* Z 462, *fresh* B  
 232; *plur.*: *young men* A 463; *neuter*  
*acc. νέον* as an *adv.*: *(ever) anew, (ever)*  
*afresh, ever in fresh succession (num-*  
*bers)* B 88, *recently, but just now* A  
 391, *but just* Γ 394, *just, just now (then)*  
 Ω 444; νεωτέρω: *younger* A 259.

νεοσσός, ὁ (νέος, *novus*, νεφοτκός, *cp. νεβ-*  
*τοκος*): *brood (of a bird)* B 311.

νέφε(ν) (ἐνεποι, *adv.*: *beneath, below* II  
 347.

Νεστόρεος, -η, -ον: *of Nestor* B 54.

Νεστορίδης: *son of Nestor* Z 33; *plur.*  
 Νεστορίδαι II 317.

Νέστωρ, -οπος, ὁ (ΝΕΔ, *resound*): *Nestor,*  
*son of Neleus* A 247.

νευρή, ἡ (stem σνεφρα, *nervus*), νευρήφι II  
 773: *from the bowstring.*

νεῦρον, τό (stem *νεεφρο*, *nervus*), plur.: *sineus* II 316.

νεύω (ΣΝΕΤ, *νω*), part. *νεύοντα* Z 470, *νεύοντων* II 217; imperf. *ένευε* Γ 337; aor. *νεύσε* A 528: *nod*.

νεφέλη, ἡ (νέφος): *cloud* B 146.

νεφέλη-γαρέτα (ἀγέλω), Aeolic for νεφέλη-γαρέτης: *cloud gatherer, cloud gathering* A 511.

νέφος, τό: *cloud* O 668; plur.: *storm clouds* O 625, *flock* P 755.

νεών A 48, see νηῦς.

νη-, negative (privative) prefix, seen in Lat. *ne-fus*.

νήα A 141, νῆας A 12, see νηῦς.

νηγάτεος, -ον (of uncertain derivation and meaning): *bright, shining* B 43.

νήδυια, τό (νηδύς): *entrails* P 524.

νηδύς, -ύος, ἡ: *womb* Ω 496.

νῆες B 303, νῆεσσι B 175, see νηῦς.

νηέω, imperf. *νῆεον* Ω 276: *heap, heap up*.

νήγιον, -ον (νηῦς): *of a ship* P 744; neuter νήγιον used as a subst.: *timber for ship-building* II 484, *ship's beam, ship timber* Γ 62.

νηῖς (νάω, *be watered*), adj.: *Nai'ad, nymph of the fountain, fountain nymph* Z 22.

νη-κερδής, -ές (νη-priv. + κέρδος): *unprofitable* P 469.

νηλεής, -ές and νηλῆς, -ές (νη-priv. + ἔλεος, *pity*): *pitiless, ruthless* Γ 292; *νηλεὲς ἡμαρ: the cruel day, i.e. death* P 511.

Νηληϊός, denominative adj.: *of Ne'leus* B 20.

νημερτής, -ές (νη-priv. + ἀμαρτεῖν): *that does not err* Γ 204; neuter νημερτές as adv.: *unerringly, infallibly* A 514; and neuter plur. νημερτέα: *true, truly* Z 376.

νήος, ὁ (ναο-φος, *naō*): *dwelling of a god, temple* A 39.

νηπι-αχεύω (νηπίαχος), part. νηπιαχεύων

X 502: *play like a child*; part.: (from) *childish play*.

νηπι-αχος, -ον (diminutive of νήπιος): *infant boy* Z 408, *childish, silly* B 338; *νηπίαχοι: in childish sport* II 262.

νή-πιος, -η, -ον (νη-priv. + -πιος, cp. *πινυτός*, *wise*): *infant* Z 366; *little, young* B 136, *tender* (nestlings, fledglings) B 311; *foolish, fool* X 333, *fond fool* B 38, *in his wilfulness* II 686; *νήπιον αὐτως: but a little one, a mere infant* Z 400; *μάλα νήπιος: a very fool* P 629.

νήσος, ἡ: *island* B 108.

νηῦς, ἡ (νάω, *be watered, navis*) II 294, νηός A 439, νητ A 183, νῆα A 141, νῆες B 303, νηῶν B 152, νεών A 48, νηυσί A 26, νῆεσσι A 71, νῆας A 12, νέας P 612: *ship*; ναῦφι II 246, ναῦφιν B 794: *from the ships*, see D. 64; *θοὰς ἐπὶ νῆας: to the naval camp* A 12.

νίκη (νίκη), νίκῃς B 370, νικᾶ A 576, part. νικῶντες II 79; aor. ἐνίκησεν Γ 439, subj. νικήσῃ Γ 71, part. νικήσας Γ 404, νικήσαντι Γ 138: *conquer* Γ 138, *overcome* II 79, *vanquish* Γ 439, *surpass* B 370, *triumph over* A 576, *gain the victory, be victorious* Γ 71.

νίκη, ἡ: *victory* Γ 457.

Νιόβη: *Ni'obe*, daughter of Tan'talus, queen of Amphion of Thebes Ω 602.

νίπτω (νίջω), aor. ἔνιψ(ε) II 229: *washed*; mid. aor. *ἐνίψατο: had washed for himself = had washed his (hands)* II 230, similarly part. νιψάμενος Ω 305; pass. perf. *πλεῖν . . . νένιπται* Ω 419: *is washed off all around, i.e. is washed clean*.

νιφάς, -άδος, ἡ (νίφω, "snow"), dat. plur. νιφάδεσσι Γ 222: *snowflakes*.

νοέω (νός) X 235, part. νοεούσῃ A 577; aor. ἐνόησα P 486, ἐνόησεν Γ 21, ἐνόησ' Φ 527, νόησε Γ 374, subj. νόησω B 391, νόησῃς A 543, νόησῃ A 522, part. νόησας

Z 470, inf. *νοῆσαι* A 343: *notice, perceive, see, spy, mark, behold; am minded* Ω 560; *consider, take thought of* A 549, *purpose* A 543, *enter one's mind* X 445, *beware of* Π 789; *νοεῖν*: *prudent, discreet, ready-witted* A 577.  
*νόημα*, -ατος, τό (*νόος, νοέω*), *purpose* Ω 40.  
*νόθος*, -η, -ον: *bastard* Π 738.  
*νομῆς*, ὁ (*νέμω*): *herdsman* O 632.  
*νομός*, ὁ (*νέμω*): *pasture* B 475, *pasturage* Z 511.  
*νόος*, ὁ (*νόφος*): *mind, heart* A 363, *soul* Γ 63, *spirit* Π 19, *thought* Ω 354, *purpose* X 382, *expedient* Ω 367, *wit* Π 688; *instrum. dat. νόῳ*: *by thought, i.e. by craft* A 132.  
*νοστήω* (*νόστος, νέομαι*), fut. *νοστήσομεν* B 253; *aor. part. ἐκνοστήσαντι* X 444, *νοστήσαντα* Σ 238, *νοστήσαντες* P 636: *return, come back, return home.*  
*νόστος*, ὁ (*NEΣ, νέομαι*): *return* B 155, *departure* B 251.  
*νόσφι*(ν) (1) *adv.*: *aloof, afar* A 349, (2) *prep. + gen.*: *away from, aloof from* B 347.  
*νοσφίζομαι*, opt. *νοσφίζοιμεθα*: *turn away from* B 81, *have no part in* Ω 222.  
*Νότος*, ὁ: *South Wind* B 145.  
*νοῦσος*, ἡ: *pestilence, plague* A 10.  
*νύ* A 382, an enclitic inferential particle involving an ironical idea; often not susceptible of translation: *then, now* A 28, *methinks, I ween* Γ 164, *in consequence, therefore, so* A 382, *indeed* X 420, *perchance* B 365; *kal νυ*: *and now* Γ 373.  
*νύμφη*, ἡ (*νυβό*), voc. *νύμφα* Γ 130: *lit. bride; brother's wife, sister-in-law, lady* Γ 130, *nymph* Z 21.  
*νῦν* (*nunc*): *now* A 27, *for the present* A 421, *awhile* Z 340, *this time, in the present case* A 354, *up to the present* Γ 415, *as matters now stand* A 59; *νῦν δέ*:

*but as it is (was), but under the present (existing) circumstances* A 169, *but as it turns out* B 114, *but even now* Z 337; *νῦν δὲ*: *now at length* X 216.

'*νύξ*' Π 343, '*νύξ*' Π 346, see *νύσσω*.  
*νύξ*, νυκτός, ἡ (*nox*): *night* A 47; *νύχθ' ὑπο*: *during the night* X 101; *νύκτας τε καὶ ἡμας*: *constantly* X 432.

*νύος*, ἡ (*συνος, nurus*): *daughter-in-law, son's wife* X 65; *kinswoman by marriage* Γ 49.

*Νῦσθιον*: *land of Nysa, perhaps in Thrace* Z 133.

*νύσσω* (*νύσσα*), part. *νύσσων* Π 704, *νύσσοντες* P 731; *pass. part. νύσσομένην* Π 637; *aor. 'νύξ* Π 343, '*νύξ*' Π 346: *smile.*

*νῶι* Ω 618, *νῶιν* Π 99: *we twain, us twain*, see D. 112, 2.

*νώμῳ* (*νέμω*), imperf. *ἐνώμῃ* Γ 218, '*νώμας*' O 677; *aor. 'νώμησαν* A 471: *distribute* A 471, *move* Γ 218, *ply (feet)* X 24; *wave, brandish, wield* O 677.

*νέροψ*, -οπος, -οπι Π 130: *shining.*  
*νῶτον*, τό, plur. *νῶτα* B 159: *back.*

## Ξ

Ξ = Iliad xiv.

*ξανθός*, -ῆ, -όν: *yellow, fair, blond* A 197; *golden-haired, fair-tressed* Γ 284.

*Ξάνθος*: *Xan'thus*, "Chestnut," the name of a horse of Achilles Π 149; a river in Troyland Z 4.

*ξενήμιον*, τό (*ξείνος*): *gifts of friendship* Z 218.

*ξενίζω* (*ξείνος*), aor. *ἐξέμισα* Γ 207, '*ξέμισεν*' Γ 232, '*ξέμισ(ε)*' Z 217: *act as host, entertain.*

*ξείνο-δόκος*, ὁ (*δέχομαι, δοκός*): *lit. entertainer of strangers, host* Γ 354.

*ξείνος*, -η, -ον (*ξενος*, Aeolic *ξένος*, Ionic *ξείνος*, Attic *ξένος*), adj. used chiefly as a subst.: *guest-friend* Z 215, *stranger* Ω 202.

ξιστός, -ή, -όν (ξέω) : *polished* Z 243.

ξίφος, -εος, τό : *sword* A 194.

ξύλον, τό : *fagot*, plur. : *wood* Ω 778.

ξύμβλημαι Φ 578, ξύμβληντο Ω 709, see συμβάλλω.

ξυν-άγω, part. ξυνάγουσα Z 87 : *gather, bring together*; subj. ξυνάγωμεν B 381 : *join (battle)*.

ξυν-δέω aor. inf. ξυνδῆσαι A 399 : *bind*.

ξυν-έηκε A 8, see ξυνήκη.

ξυν-ελαύνω, inf. ξυνελαυνέμεν(αι) : *join (battle, εἰρῖδι)* X 129.

ξύves B 26, see ξυνήκη.

ξύνημος, -η, -ον (ξύν, ξυνός, ξυνός) : *pieces of common property, unapportioned spoil* A 124.

ξυν-ήκη, imperf. 3d plur. ξύνειν A 273 : *listened to, hearkened to*; aor. ξυνέηκε : *provoked, brought together, set at* A 8, *understood* B 182; 2d aor. imper. ξύves : *lit. put together, i.e. apply the mind to* B 26, 63, *hearken to* Ω 133.

ξύος, -ή, -όν (ξύν, ξυνός) : *common* Π 262.

ξύστον, τό (ξύω) : *lit. polished shaft of the spear, then spear, pike* O 677.

## O

O = Iliad xv.

ὁ-, a prefix, (1) *copulative*, appearing as δ-, δ-, δ-; it contains the idea of being together, of union, or of sameness (cp. ὁ-πατρις, *of the same father*); (2) *prothetic*, appearing as δ-, δ-; here it is merely a vocalic prefix, usually euphonic in character (cp. ὁ-τηρηός : *nimble*, ὁ-μίχλη : *mist*).

ὁ A 9, 12, ὅς A 405, ἡ A 221, τό A 116, τοῖο A 380, τοῦ A 43, τῆς B 448; τῷ A 55, τῇ A 54; τόν A 84, τήν A 29, τό A 212; dual τῷ A 304; plur. of A 57, τοί A 447, αἱ B 136, ταί Z 287, τὰ A 125; τῶν A 160; τοῖσι A 68, τοῖς A 342, τῇσι Z 298; τοῖς A 191, τὰς Z 290, τὰ A 20, (1) the demonstrative pronoun :

*this, that*, but often used as the *personal pronoun* : *he, she, it*; οἱ μὲν . . . οἱ δὲ A 312 : *some . . . others*; (2) virtually the article : *the*, usually before adverbial neuters like τὰ πρῶτα A 6; (3) used as the *relative pronoun*, especially the τ-forms (see D. 133), ὃ (for ὅς) A 388, τοῦ A 249, τόν A 36, τήν A 72; dual τῷ A 321; plur. τοί B 346, τὰ, B 145 : *who, which, whom*; τό as an adverbial acc. : *therefore, wherefore* Γ 176; Z 523, τῇ, old dat. see τῇ : *here, there, where*; τῷ, dat. sing. used as a conjunction : *therefore, wherefore, then*, see τῷ and D. 127, a; τῷ, dual, see τῷ and D. 133.

ὃ instead of ὅτι; here ὃ is the neuter acc. sing. of the relative pronoun used adverbially as a conjunction, see D. 136 : *that, how that* A 120, *because, that, for that* A 244.

ὃ Γ 338, neuter sing. of the relative pronoun ὅς, ἡ, ὃ : *which, what*.

ὀαρίζω (redupl. FEP, φείρω, φα-φαρ-ίζω), ὀαρίζετον X 128, inf. ὀαριζέμεναι X 127; imperf. Z 516 : *chat, gossip, dally*.

ὀβελός, ὃ (BEA, βδᾶλλω, with prothetic ὁ-) : *spit for roasting meat* A 465.

ὀβριμο-φέργος, -όν (ὀβριμος + φέρων) : *horror-working, doer of mighty (or terrible) deeds* X 418.

ὀβριμος, -όν (ὁ-prothetic + βριθω) : *strong, dread, weighty, ponderous* Γ 357.

ὁ γε A 65, 190 [ἦ γε], τό γε A 120, emphatic demonstr. pron. : *this, that*; τό γε A 178 : *that certainly*.

ὀδᾶξ (ὄδω, eat, or prothetic ὁ- + ΔΑΚ, bite), adv. equivalent to τοῖς ὀδοῦσι : *with the teeth*; ὀδᾶξ λαζοῖοτο γαῖαν B 418 : *lit. seize the earth with the teeth, our bite the dust*; so also γαῖαν ὀδᾶξ εἶλον X 17.

ὀδε A 281, ἡδε B 5, τόδε A 234, τοῦδε A 110, τῆσδε A 214, τόνδε A 275, τήνδε A 127; plur. τάδε A 573, τοῖσδε B



346, *τάδε* A 257, strong (deictic) demonstr. pron. (see D. 128): *this man here, you man* Γ 167. It sometimes refers forward A 110. *ὅς τις ὅδε*: *who he is that (who)* Π 424.

*ὁδὸς-της*, ὁ (ὁδός): *wayfaring man, wanderer* Π 263.

*ὁδοι-πόρος*, ὁ (ὁδοί, the locative of ὁδός + πόρος): *wayfarer* Ω 375.

*ὁδός*, ἡ (ΣΕΔ, *go*): *way, road, journey* Z 292, *embassy* A 151; *καθ' ὁδόν*: *along the road* O 682.

*ὁδοός*, -όντος, ὁ (ἐδω, *eat, dens*): *tooth* Π 348.

*ὁδύνη*, ἡ: *pain* Π 518.

*ὁδύρομαι* X 424, *ὁδύρονται* B 290, imper.

*ὁδύρο* Ω 549, part. *ὁδύρόμενος* Ω 128,

*ὁδύρομένη* B 315; imperf. *ὁδύρο* Σ 32,

*ὠδύροντο* Ω 166, *ὁδύροντο* Ω 714; aor.

part. *ὁδύρόμενος* Ω 48: *wail, bewail, lament, mourn for*.

*Ὀδυσσεύς* A 145, *Ὀδυσσεύς* Γ 268, -ῆος A 138, -ῆι B 220, -ῆα B 169, voc. -εῦ B 173 (*ὁδύσσομαι*): *Odys'seus, son of Laer'tes, king of Ithaca*.

*ὁδύσσομαι*, present not in use, aor. *ὁδύσατο* Z 138: *be wroth, angry, vexed*.

*δεσσι* Z 25, see *dis*.

*ῥίος*, ὁ: *branch, twig, bough* A 234; in a transferred sense: *of the stock of, scion* Γ 147.

*ὅθ' Z* 524 = *ὅτε*: *when* X 502.

*δθεν* (δς), adv.: *whence* B 307.

*δθι* (δς) Γ 145: *where*.

*δομαι* A 181: *heed, care for*.

*δοδύνη*, ἡ, only in plur.: *fine linen, veil* Γ 141.

*φοι* (Attic *οί*), A 72, 79, 104, see *φοῖ*, Homeric *φείω*.

*οία* X 347, see *οίος*.

*ὀλγνύμι* (OFIT), aor. *ὤλξε* Z 298, *ῥξε* Ω 457, part. *ὀλξασα* Z 89; pass. imperf. *ὀλγνύτο* B 809: *open, throw open*.

*φοῖα* (FEIA, *φοῖδ*, *φῖδ*, *video*, "wis") Z 447, perf. used as pres. *φοῖδ'* Z 367,

*φοῖσθα* A 85, *φοῖσθ'* B 192, *φοῖδε* A 343, *φοῖδ'* Π 860, *φῖδμεν* A 124, *ἴσασι* Z 151, subj. *φῖδω* A 515, *φῖδης* A 185, *φῖδομεν* A 363, opt. *φῖδελη* Π 73, part. *φῖδώς* A 385, *φῖδυλη* A 365, *φῖδυλῆσι* A 608; plup. *ἐφῖδθησθα* X 280, *'φῖδει* A 70, *'φῖδῃ* B 38, *ἐφῖδει* B 213, *'φῖδῃ* B 409; fut. *φῖσεται* A 548, inf. *φῖδῆσθαι* A 546, *know, wot of*; plup. used as imperf. and aor.: *knew, fell was ready with; know how, have knowledge to* A 343; part.: *skilled in, knowing, intelligent, wise, cunning; ἡπια φῖδελη*: *were kind* Π 73.

*οἰαι* A 561, see *οἶω*.

*οἰασσι* Z 424, see *dis*.

*οἰζυρός*, -ῆ, -όν (*οἰζύς*, *sorrow*): *wretched, lamentable, piteous, grievous* A 417; comparat. neuter *οἰζυρότερον* P 446.

*οἰζύς* -ύος, ἡ (from *οἶ*, *ah me*): *sorrow, woe, misery* Z 285.

*οἰζύω* (*οἰζύς*), imper. *οἰζύε* Γ 408: *be miserable, be anxious, vex oneself*.

*οἴηξ*, -ηκος, dat. plur. *οἴηκεσιν* Ω 269: *guiding handles* projecting from each end of the yoke. The primitive ox-team was guided by the yoke-handles; the driver walked beside the oxen and guided them by the yoke-handles.

*φοῖκαδε* (*φοῖκος*); *φοῖκά* is a metaplastic acc. sing. 3d decl. from an unused nom. *φοῖξ*; to it is appended the local suffix -δε denoting the place whither (D. 67): *homeward, to one's home* A 19; *φοῖκαδε περ*: *home by all means, straight home* B 236.

*φοικεύς*, -ῆος, ὁ (*φοῖκος*): *member of one's household*; plur. *housefolk, household servants, domestics* Z 366.

*φοικία*, τὰ (*φοῖκος*): *house* Z 15.

*φοῖκοι*, locative of *φοῖκος* used as an adv.: *in one's house, at home* A 113.

*φοικόν-δε*, used as an adv.: *home, homeward, to one's house* A 606.

**φοῖκος**, -οιο, ὁ (FOIK, *vicus*, Bruns-  
"wick," Nor-"wich"): *house, home* Γ  
233.

**οἰκτίρῳ** (οἰκτος, *pity*), part. οἰκτίρων Ω  
516; aor. ἔκτισε Π 5: *pity, be grieved*  
*for*.

**οἰκτιστος**, superlat. of οἰκτρός (see D.  
107): *most pitious* X 76.

**᾽Οϊλίδης**: son of *Oïleus*, the lesser Ajax  
Π 330.

**οἶμα**, οἶματος, τό (I, εἶμ, οἶμ, οἰμάω):  
*rush, fury* Π 752.

**οἰμάω** (I, εἶμ, οἶμ, οἶμα, *spring, rush*), aor.  
ῥμήσε X 140: *swoop, swoop after, rush*  
*on*.

**οἰμωγή**, ἡ (from οἶμοι: *ah me, οἰμῶζω*):  
*wailing, moaning* Ω 696, *crying* (of  
women) X 409.

**οἰμῶζω** (οἰμωγή), aor. ῥμῶξε Γ 364, part.  
οἰμῶξας Π 290: *moan, groan, cry*  
*aloud*; part.: *with a groan*.

**διν** Ω 621, see **διν**.

**φοινεύς**, -ῆος: *Oe'neus*, king of Cal'ydon  
in Aetolia, father of Ty'deus and  
Mele'ager, friend of Beller'ophon Z 216.

**φοινο-βαρής**, ἐς (βαρής, *heavy*): *heavy*  
*with wine, drunkard, sot* A 225.

**φοῖνος**, ὁ (FOIN, *vinum*, "wine"): *wine*  
consisting of three parts of water and  
two parts of wine when used as a be-  
verage A 462.

**φοινο-χοεύω** (χέω, *pour*), inf. φοινοχοεῖν  
B 127: *pour wine, serve wine*.

**φοινο-χοέω** (χέω, *pour*), imperf. φοινοχόει  
A 598: *pour out wine, pour wine, serve*  
*wine*.

**φοινο-χόος**, ὁ (χέω, *pour*): *cup bearer* B  
128.

**οἷα** Z 89, see **δῖγνυμι**.

**φοτο** Γ 333, see **φός**, **φῆ**, **φόν**: *his own, her*  
*own*.

**ότομαι** A 78, see **ότω**.

**ολο-πόλος**, -ον (ολος, *alone* + πῶλος, *πολ*):  
*lonely, solitary, desert* Ω 614.

**ολος**, οἷη, οἷον (stem οἷφο): *alone, only* A  
198, *nothing but* Π 340, *in single combat*  
Γ 91, *singly* B 247.

**ολος**, οἷη, οἷον (ὅς), originally demonstr.  
then rel. pron. = *qualis*: (1) *of what*  
*sort, such as, as, even as, as for in-*  
*stance* X 317; (2) *exclamatory: how*  
Ω 419; (3) *causal: because, in regard*  
*to what* Z 166; (4) *introducing object*  
*clauses: of what sort, what, what sort of*  
B 320; **τοῖος** . . . **ολος**: *such . . . as* Ω  
375; **οἷον** Ω 683, neuter acc. used as an  
adv.: *how, because of the fact that, see-*  
*ing how (that)*.

**οἰῶ** (ολος, *alone*), aor. pass. ῥώθη Z 1:  
*leave alone, leave to itself, abandon*.

**διν** (οἷς, "ewe") Ω 125, acc. δῖν Ω 621,  
οἷων Γ 198, ὀλεσσι Z 424, δεσσι Z 25:  
*sheep, flocks*.

**όλει** B 229, ὀλέμεναι Γ 120, ὀλεσθαι  
X 217, ὀλεται Γ 103, ὀλομεν Γ 104, see  
**φέρω**.

**φοῖσθα** A 85, see **φοῖδα**.

**όιστός**, ὁ: *arrow* A 46.

**όιτος**, ὁ (I, εἶμ): *fate, death* Γ 417.

**όιχ-νέω** (όιχ, from I, εἶμ, ὀιχομαι), iterat.  
imperf. ῥιχεσθε O 640: *go, come*.

**όιχομαι** (όιχ, from I, εἶμ), ὀιχεται P 588,  
όιχονθ' Ω 201, inf. ὀιχεσθαι Z 346, part.

όιχομένη X 223; imperf. ῥιχετο A 53,  
ῥιχετ' B 71, ῥιχόμεθ' A 366: *go, depart,*  
*pass, range, speed, fare to, be gone, go to*.

**ότω** (όφιν, όφιν-τω, see ὀλωνός) A 59; *mid.*  
*in sense of the active, ότομαι* A 78, ὀλει  
A 561, part. ὀδόμενος O 728: *think, deem,*  
*intend, am minded, purpose* A 59; used  
ironically, with a neg.: *have no idea of,*  
*do not propose to* A 170.

**όλῶν** Γ 198, see **διν**.

**όλωνο-πόλος**, ὁ (avis, ὀφινός, *bird* +  
πῶλος): *lit. augur from flight of birds,*  
*then seer, soothsayer (in general)* A 69,  
Z 76.

**όλωνός**, ὁ (όφινός: *eagle, avis, ὀφινός*),

originally: *big bird*, with especial reference to birds of prey (vultures, eagles, hawks) X 335, then *bird of augury* and finally *augury drawn from birds, omen* A 5.

ὀκρίβεις, -εσσα, -εν (connected with ἄκρη, ὀκριάω): *jagged* II 735.

ὀκτώ: *eight* B 313.

ὀλβιο-δαίμων, -ονος: *favoured of god, of blessed lot, blest of heaven* Γ 182.

ὀλβιος, -η, -ον (ὀλβος): *lit. blessed with fortune, then happy* Ω 543.

ὀλβος, ὁ: *good fortune, wealth* II 596.

ὀλέσθαι O 700, see δαλλῦμι.

ὀλεθρος, ὁ (δαλλῦμι): *destruction* Z 16, *death, end of life* II 99.

ὀλεῖται B 325, see δαλλῦμι.

ὀλέκω (δαλλῦμι), ὀλέκουσιν Σ 172: *destroy, slay, kill*; *mid.* ὀλέκονται II 17; *imperf.* ὀλέκοντο A 10: *perish, die, be slain*.

ὀλέσας Ω 242, ὀλέσαντες Ω 168, ὀλέσσαι II 861, ὀλέσεις A 559, ὀλέσαι B 4, ὀλέσθαι Γ 428, ὀλέσση A 205, ὀλέσαν Ω 609, ὀλέσσαν P 647, ὀλέσων X 360, ὀλῆαι Γ 417, see δαλλῦμι.

ὀλιγο-δρανέω (δράω, δραίνω), *part.* ὀλιγοδρανέων II 843: *lit. being able to do but little, hence, faint, feeble, with faint breath, faintly*.

ὀλῖγος, -η, -ον: *small, little*; *brief* II 43, *narrow* II 68, *some small thing* A 167; *neuter as adv.: by a little, a little* P 538.

δαλλῦμι (δαλ-νῦ-μι): *fut.* ὀλέσεις A 559; *aor.* ὤλεσα B 115, ὤλεσε II 753, ὤλεσαν Ω 609, *subj.* ὀλέσση A 205, ὀλέσσω X 360, *opt.* ὀλέσαι B 4, *imper.* ὀλέσσαν P 647, *inf.* ὀλέσσαι II *part.* 861, ὀλέσας Ω 242, ὀλέσαντες Ω 168; *2d perf.* ὤλωας Ω 729, ὤλωε II 521, *subj.* ὀλώλη Z 448: *destroy, slay, kill, lay low, undo, be one's bane, lose*; *mid. part.* δαλλυμένους X 62; *fut.* ὀλεῖται B 325, *inf.* ὀλέσθαι O 700, *2d aor.* ὤλεο Ω 725, ὤλετο II 489, ὤλοντο II

546, *subj.* ὀλῆαι Γ 417, *inf.* ὀλέσθαι Γ 428, *part.* ὀλομένην A 2: *perish, die, be slain, be laid low (destroyed)*. The *2d perf.* ὤλωας Ω (729), etc., has the meaning of the middle. ὀλομένην A 2 is *pass.* in meaning: *accursed, as in the imprecation* δλοιο: *mayest thou be accursed*, whence came the usual active translations: *baneful, destructive, deadly* (cp. Milton's "mortal taste"); ἀπ' αἰῶνος ὤλεο: *thou hast perished (gone) from life* Ω 725.

ὀλ-οῖός, -ή, -όν (δαλλῦμι): *deadly, baneful* A 342.

ὀλοαυγή, ἡ (ὀλοαῶ, ululare, the cry *lu-lu-lu*): *lamentation, outcry* Z 301.

ὀλοντο II 546, see δαλλῦμι.

ὀλ-οός, -ή, -όν (δαλλῦμι): *ruinous, deadly, grievous, woful, baneful, fell, cruel, mischievous* Γ 133. *Compar.* ὀλοώτερος Γ 365; *superl.* ὀλοώτατος X 15.

ὀλοό-φρων, -ονος (ὀλοός + φρήν): *lit. of mischievous mind; i.e. ravening, cruel, fierce* O 630.

ὀλοφύρομαι, ὀλοφύρεαι II 17, ὀλοφύρεται II 450, *part.* ὀλοφύρμενοι Ω 328; *aor.* ὀλοφύρατο P 648: *lament, grieve for, mourn for*; πᾶλλ' ὀλοφύρμενοι: *lamenting loud* Ω 328.

\*Ὀλύμπιος, -η, -ον: *Olymp'rian, the Olymp'rian One* i.e. Zeus A 580; \*Ὀλύμπιοι: *the Olymp'rian deities, i.e. the dwellers on Mt. Olympus* A 399; \*Ὀλύμπια (δῶματα): *Olymp'rian, in (on) Olympus, of Olympus, Mt. Olympus being meant* A 18.

\*Ὀλύμπτος A 420, Οὔλυμπτος A 44, ὁ: *Olymp'rus, a mountain in northern Thessaly, 9754 feet high, the abode of the gods.* Οὔλυμπόνδε: *to Olympus* A 221.

ὀλωας Ω 729, ὤλωε II 521, ὀλώλη Z 448, see δαλλῦμι.

ὀμαδος, ὁ (ἄμα, from ΣΕΜ, σα, ἄμα, ὁμός:

- common*): *turmoil, din, hubbub, tumult, throng* B 96.
- ὄμ-αρτέω (ἄμα, ὁμοῦ + AP, ἀραρίσκω) part. ὁμαρτέων Ω 438: *accompany*.
- ὄμβρος, ὅ (imber): *rain* Γ 4.
- ὄμ-ηγερέης, -ές (ἄμα, ὁμοῦ + ἀγείρω), plur. ὁμηγερέες A 57: *assembled together, met in assembly, gathered together, in a body*.
- ὄμ-ηλικίῃ, ἡ (ἄμα, ὁμός (ὁμοῦ) + ἡλιξ, age): lit. *equality of age, companionship*, then the abstract used for the concrete: *those of the same age, companions* Γ 175.
- ὄμ-ἱλαδόν (ἄμα, ὁμοῦ + φέλλω, φῖλαδόν): *in crowds, with all their power (forces)* P 730.
- ὄμ-ἱλέω (ἄμα, ὁμοῦ + φέλλω), ὁμίλει Σ 194; imperf. ὁμίλειον Π 641; aor. ὠμίλησα A 261: *be together with, hold, converse with, have to deal with, become associated with, be among*; ἐν πρώτοισι ὁμίλει: *is in the forefront of the press* Σ 194; ὁμίλειον: *were swarming* Π 641.
- ὄμ-ἱλος, ὅ (ἄμα, ὁμοῦ + φέλλω): *throng, press, host, multitude, ranks, crowd, mellay* Γ 22; ὁμίλῳ: *in a throng* Φ 606; καθ' ὁμόλον: *into the throng (ranks)* Γ 36.
- ὀ-μίχ-λη, ἡ (prothetic ὀ- + MIX, cloud): *mist* A 359.
- ὄμ-μα, τό (OΠ, ὀφμαι, ὀμμα, oc-ulus): *eye* A 225.
- ὀμνῶμι, fut. ὀμοῦμαι A 233; aor. subj. ὀμόσση Γ 279, imper. ὀμοσσον A 76: *swear*.
- ὄμο-γάστριος, -ον (ἄμα, ὁμός + γαστήρ: belly): *of the same womb, own brother* Ω 47.
- ὀμόλιος, -η, -ον (ἄμα, ὁμός, similis, "same"): *even balanced* O 670, *making like, hazardous* Σ 242.
- ὀμοίος, -η, -ον (ἄμα, ὁμός, similis, "same"): *like, alike, equal* A 278, *who is one's equal* Π 53.
- ὀμοιόω (ἄμα, ὁμός, ὁμοίος), aor. pass. inf. ὀμοιωθήμεναι (ἀντην) A 187: *liken himself to me to my face, rival me to my face, vie openly with me*.
- ὀμο-κλάω (ἄμα, ὁμοῦ + καλέω, clamare), imper. ὀμόκλᾱ Σ 156; imperf. ὀμόκλειον O 658; aor. opt. ὀμοκλήσειε Π 714, part. ὀμοκλήσας Z 54; iterat. aor. ὠμοκλήσασκε B 199; *call out to, call unto (υφον), cry, yell*; ὀμοκλήσας: *with a cry* Π 378.
- ὀμο-κλή, ἡ (ἄμα, ὁμοῦ + καλέω, clamare): *shout, call, word of command* Π 147, *voice* Ω 265, *rebuke* Z 137.
- ὀμός, -ή, -όν (ἄμα, "same"): *like, same* Ω 57.
- ὀμοῦ (ἄμα, ὁμός, "same"), adv.: *abreast* O 635, *together, at the same time, along with* A 61.
- ὀμό-φρων, -ονος (ἄμα, ὁμός + φρήν): *of one mind, like-minded* X 263.
- ὀμφαλόεις, -εσσα, -εν (ὀμφαλός): *bossed, bossy, furnished with a boss or knob* Z 118.
- ὀμφαλός, ὅ (umbilicus): *navel*; ἐπ' ὀμφαλόν: *to the navel* Ω 273.
- ὀμφή, ἡ: *voice* B 41.
- ὀμ-ώνυμος, -ον (ἄμα, ὁμός + ὄνομα): *like in name* P 720.
- ὀμῶς (ἄμα, ὁμός, ὁμοῦ), adv.: *alike, likewise* A 196.
- ὄναρ, τό: *dream* A 63.
- ὄνειαρ, τό (ὄνληνι): *blessing, profit, comfort, help, support* X 433; plur. ὀνεατα: *treasures, food, good cheer* Ω 367.
- ὀνειδ-εῖος, -ον (δνειδος): *taunting, railing, slanderous (words)* A 519; ὀνειδετοισιν: *tauntings* X 497.
- ὀνειδ-ίζω (δνειδος), part. ὀνειδίζων B 255; aor. imper. ὀνειδισον A 211: *upbraid, revile, reproach, cast in one's teeth*.
- ὄνειδος, τό: *shame, disgrace* Π 498; ὀνειδεα: *reproaches, upbraidings, insults, revilings* A 291, *disgraceful acts* B 222.

ὀνείατα Ω 367, see *δνειαρ*.

ὀνειρο-πόλος, ὁ (δνειρος + πῆλω): *dreamer of dreams, interpreter of dreams* A 63.

δνειρος, ὁ: *dream* X 199; personified, *Dream-god, Oni'rus* B 6, 8.

δνησα A 503, δνήσεται Z 260, δνήσεται Π 31, see *δνίνημι*.

Ὀνήτωρ, -ορος (ON-A, δνίνημι): *One'tor, priest of Idaean Zeus* Π 604.

δν-λννμ (ON-A, cp. αλννμαι), δνλννσι Ω 45, aor. δνησα A 503, δννησας A 395: *help, aid, give aid to, do a benefit to, make glad; mid. fut. δνήσεται Z 260. δνήσεται Π 31: be refreshed, have profit of, be made glad.*

δνομάζων X 415, δνόμαζεν A 361, see *ἐξονομάζω*.

δνομαι, aor. δνόσασθ' Ω 241, part. δνοσάμενος Ω 439: *scorn, find fault with, count it little, think it a small thing that; δνοσάμενος: from scorn of.*

δνομαίνω (δνομα), aor. δνόμηνεν Π 491: *call to, call by name, name, enumerate.*

δνομα-κλήδην (καλέω): *by his name* X 415.

δνομά-κλυτος, -ον (κλύω): *of famous name, famous* X 51.

δνόσασθ(ε) Ω 241, δνοσάμενος Ω 439, see *δνομαι*.

δξύαιε, -εσσα, -εν (δξύς): *sharp, keen, sharp-pointed* O 742.

δξύς, -εῖα, -ύ (ΩΚ, sharp, connected with ΑΚ, ἀκρος, acies, acutus): *sharp, keen* A 190, loud, shrill B 222; neuter δξύ as adv.: *swiftly, clearly* Γ 374, *quickly* O 649; δξύν Ἄρηα: *keen (hot, sharp) conflict* B 440; superl. δξύτατον P 675.

δο B 325, see *φός, φή, φόν*.

φόπα B 182, see *φός*.

ὀπάζω (ἔπω, sequor), ὀπάξει P 566, part. ὀπάζων P 462; fut. ὀπάσσομεν Ω 153; imperf. ὀπαζεν Π 730; aor. ὤπασε X 51, ὤπασσεν Ω 461, ὤπασαν Z 157, imperf. ὀπασσον Π 38: *give, grant, give*

*as a dowry* X 51, *give as companion, make to follow* Π 38, *follow, pursue* P 462.

ὀπασσεν Ω 461, ὀπάσσομεν Ω 153, ὀπασσον Π 38, see *ὀπάζω*.

ὀπάων, -ορος, ὁ (ἔπω, sequor, ὀπάζω), *brother in arms, armor bearer, esquire* P 610.

ὀπη, adv.: *where, whither, in what way* Π 283, as X 185.

ὀπηδέω (ἔπω, sequor, cp. ὀπάζω), ὀπηδεῖ Ω 368; imperf. ὀπήδει B 184: *wait on, follow, be one's companion.*

φοπῖ A 604, see *φός*.

ὀπιζομαι (ὀπ-ωπα), imperf. ὀπίζω X 332, ὀπιζέ(ο) Σ 216: *reck of, reverence, revere, have regard for.*

ὀπιθε(ν) A 197, see *ὀπισθεν*.

ὀπισ, ἡ (ὀπ-ωπα), acc. ὀπιν Π 388: *vengeance.*

ὀπισθε(ν), adv. (1) *local: behind* A 197, *from behind* O 694; (2) *temporal: in the hereafter, hereafter* Z 526.

ὀπισ-σω Π 710 and ὀπίσω Γ 218, (cp. ἀψ), adv. (1) *local: back* Π 710, *backwards* Γ 218, *at our backs* O 735, *behind him* X 137; (2) *temporal: behind, after* (but always of the future, see note on A 343), *hereafter* Z 450, *in (for) the future* Γ 160.

ὀπλίζω (ἔπω, ὀπλον), aor. inf. ὀπλίσαι Ω 190: *make ready.*

ὀπλό-τερος: *younger, young* Γ 108.

φοπός Π 76, see *φός*.

ὀπόσα: *all that* Ω 7.

ὀπόσσον: *as far as* Ω 792.

ὀπ-πότε: *when* Γ 173, *whenever, as often as* A 163; *from the time when, until* B 794, *from the hour that* Π 53, *when once upon a time* A 399.

ὀπ-πότερος, -η, -ον (cp. ὀπποῖος): *whichever* Γ 71, *which of the twain, whether of the twain* Γ 309.

ὀππως Π 113, see *ὀπως*.

ὀπτᾶω (ὀπτός), aor. ὤπτησαν A 466: *roast*.

ὀπύω, imperf. ὀπύει II 178: *wed, marry, take to wife*.

ὀπ-ωπα (OΠ, ὀγ, ὦπ, ὀψομαι) B 799, Z 124, see ὀράω.

ὀπ-ώρη, ἡ (perhaps connected with ὀψέ, ὀπισθεν + ὥρη): lit. *late summer, harvest time* X 27.

ὀπωρ-υός, -ῆ, -όν (ὀπώρη): *belonging to the autumn, of autumn, in late summer* II 385.

ὀπως A 136, ὅπως II 113, indirect interrogative: *how, whereby* Γ 110, *in what way, how that, that so* A 344; used with fut. ind. A 136, B 252; with subj. Γ 110, P 635; with opt. Φ 548, Ω 680.

ὀράω (FOP, *vereor*) Ω 355, ὀρώ Γ 234, part. ὀράων A 350, ὀράοντες P 637, inf. ὀράν Ω 558; imperf. ὀρα O 616; mid. pres. ind. ὀρώμαι X 169, ὀράται Ω 291, inf. ὀράσθαι Γ 306; imperf. ὀράτο A 56, ὀρώτο X 166; fut. ὀψεαι Ω 601, ὀψεσθε Ω 704, inf. ὀψεσθαι Ω 492; 2d aor. from FIA, ἔφιδεν II 818, 'φιδον A 262, 'φιδες X 236, 'φιδε II 377, 'φιδ' B 82, 'φιδον A 600, subj. φιδω Ω 555, φιδῃ Ω 337, opt. φιδούς Z 330, φιδού B 198, inf. φιδέμεν Γ 236, φιδεῖν Ω 246, part. φιδών A 148, ιδόντες Γ 224, φιδούσ(α) A 537; iterat. aor. ἐφιδεσκε Γ 217; mid. 2d aor. ἐφιδοντο II 278, ἐφιδονθ' Γ 154, subj. φιδώμαι A 262, φιδῃαι Γ 130, ιδῃ A 203, φιδῃται B 237, opt. φιδούτο Ω 366, inf. φιδέσθαι Γ 194; 2d perf. from OΠ (orig. ὀγ, ὦπ), ὀπωπα B 799, Z 124: *see, look, perceive, gaze on*; mid. has the meaning of the active.

ὀρέγνυμι (ὀρέγω), part. ὀρεγνύς A 351: *stretch out, stretch forth*.

ὀρέγω (proth. ὀ- + ΠΕΓ'), fut. ὀρέξω P 453, inf. ὀρέξειν O 602; aor. ὀρεξας Ω 743, ὀρεξε Ω 102, subj. ὀρέξῃς X 57, ὀρέξῃ X

130, inf. ὀρέξαι O 596: *stretch out (hands) to, stretch forth* A 351, *give, grant, bestow* O 596, *hand back, give back* Ω 102; mid. pres. inf. ὀρέγεσθαι Ω 506; aor. ὀρέξατο Z 466, part. ὀρεξάμενος II 314; perf. ὀρωπέχεται II 834: *stretch forward, stretch at, reach forth to (for)* II 314, *smite* II 322; ποσσὶν ὀρωπέχεται: lit. *strained with their feet, i.e. strode*.

ὀρεσ-κῆος, -ον (ὀρος + κείμαι, κοῖ-ρος): *lying (couching) in the mountains* A 268.

ὀρεσ-τερος, -ῆ, -ον (ὀρος): *living in the mountains, of the mountains* X 93.

ὀρεσ-τιάς, -άδος (ὀρος), fem. adj.: *of the mountains* (said of nymphs) Z 420.

ὀρεσ-φι (ὀρος), old instrumental of ὀρος, see D. 64: *upon the mountain(s)* X 139.

ὀρθό-κραιρος, -ον (ὀρθός + κέρας): *of (with) upright horns* Σ 3.

ὀρθός, -ῆ, -όν: *upright, straight, erect*, Ω 359, *upon his feet* Ω 111.

ὀρθόω (ὀρθός), aor. pass. part. ὀρθωθείς B 42: *raise oneself upright, arise*.

ὀρνῶ (secondary form of ὀρνύμι, *orior*), aor. ὀρίην B 142, subj. ὀρίηνς Ω 467, pass. part. ὀρίρόμενον II 377, ὀρίρομένη B 294; aor. ὀρίνθη II 280, opt. ὀρίνθῃ Ω 585: *stir, arouse, stir up*; ὀρίνομένη: *when the sea is agitated (furious, troubled)* B 294; ὀρίρόμενον: *routed* II 377.

ὀρκιον, τό (ὀρκος), usually in plur. ὀρκια (which is properly the neuter of ὀρκιος: *of (belonging to) an oath*): (1) *oaths* B 339; (2) *oath offerings, signs (symbols) of an oath, i.e. the victims for the ratifying sacrifice* Γ 245; (3) *the armistice, truce, treaty, peace brought about by the oaths* B 124, Γ 73; ὀρκια πιστά: *pledge of faith* X 262; ὀρκια τάμνη: *ratify the treaty* Γ 105; ὀρκια πιστά ταμείν: *to conclude an inviolable treaty with sacrifice, i.e. to swear an inviolable treaty* B 124.

<sup>1</sup> **ἔρκος**, ὁ (ἐφέργω, *hem in, bind*, *φέρκος* ἔρκος): *oath* A 233.

**ῥομαίνω** (ῥομή, ῥομάω), part. ῥομαίνοντι II 435, ῥομαίνοντ(α) Ω 680; imperf. ῥομαίνε A 193: *ponder*.

**ῥομάω** (ῥομή), aor. ῥωμησ(ε) Z 338, opt. ῥωμήσειε X 194: (1) trans., *urge, arouse* Z 338; (2) intrans., *hasten, start, rush* X 194; mid. imperf. ῥωμάετ(ο) Γ 142; pass. ῥωμήθη X 312, ῥωμήθητην P 530, part ῥωμήθεις II 402, ῥωμήθέντα P 605: *rush on (upon)* II 402, 467, *set oneself to dart* X 194, *make at one* X 312, *pursue after* P 605, *lash at* P 530.

**ῥομενον** P 738, see ῥωνῦμ.

**ῥομήματα**, τὰ (ῥομή, ῥομάω): *strivings, cares, efforts* B 356.

**ῥομος**, ὁ (ῥομίζω): *anchorage, roadstead, moorings* A 435.

**ῥονις**, -ῖθος, ὁ, ἡ (ῥονεον): *bird, fowl* B 459; *ῥονις κακός*: *bird of ill omen* Ω 219.

**ῥο-νῦμι** (ῥορνύω, *orior*), imper. ῥορνυθι Z 363, ῥορνυτ(ε) O 718, inf. ῥορνύμεναι P 546; aor. ῥωρε A 10, part. ῥωρεῖς X 190; 2d aor. ῥωρο(ε) B 146: trans., *rouse, arouse, send, spread*, Z 363, *raise* B 146, *urge on, start* X 190; mid. imperf. ῥωρνυτο Γ 267, ῥωρνυτ' Γ 13, 2d aor. ῥωροτο X 102, ῥωροτο Σ 203, ῥωροτο B 398 = *hastened away*, imper. ῥωρο Ω 88, ῥωροεο Γ 250, part. ῥωμενον P 738; 2d perf. act. ῥωρεν B 797, subj. ῥωρεῖ II 633; plup. ῥωρεῖ B 810: intrans., *rise, rise up, arise* Γ 267, *speed forth* Ω 77; ῥωροεο *up, arise; rouse thee* Γ 250; ῥωρεν: *has come about, has arisen, is upon* B 797; ῥωρεῖ *has strength, can stir* X 388; ῥωρεῖ: *went up* Ω 512.

**ῥορδύνω** (OP, ῥορνῦμι), aor. ῥορδύνη O 595: *spur on*.

**ῥρος**, -εος, τό, also οὔρος, -εος, τό: *mountain*; ῥρεσφιν *upon the mountain* X 139.

**ῥρουά** (ῥρωνῦμι), aor. ῥρουσε B 310, ῥρουσαν

O 726, part. ῥρουσῶς O 635: *dart, leap, speed, rush*.

**ῥροφος**, ὁ (ἐρέφω, *roof*): *reed, rush, thatch* Ω 451.

**ῥροῦς** X 190, ῥροο Ω 88, ῥροεο Γ 250, see ῥρωνῦμ.

**ῥρυκτός**, -ῆ, -όν (ῥρύσσω): *delved, digged, dug* II 369.

**ῥρυμαγδός**, ὁ: *din, noise, battle turmoil, moil of war* B 810.

**ῥρφανικός**, -ῆ, -όν (ῥρφανός, *or-bus*): *orphaned, fatherless, an orphan* Z 432; ἡμαρ ῥρφανκόν: *day of orphanage* X 490.

**ῥρχ-αμος**, ὁ (ῥρχω): *prince* Z 99.

**ῥρχηστῆς**, ὁ (ῥρχεσμαι): *dancer, light-heeled* II 617.

**ῥωρεν** B 797, ῥώρη II 633, ῥώρει B 810, see ῥωνῦμ.

**ῥωρέχεται** II 834, see ῥέργω.

**ὅς, ἥ, ὅ** (originally a demonstrative pronoun: *this one; he, she, it* A 405, see *ὅς, ὅ, ἥ, τό*), but chiefly used as a relative pronoun: *who, which* A 2; causal relative: *in that, that, since* B 275; *ἐξ οὗ*: *since, from the time when* Ω 638; *εἰς ὃ κε*: *until* Γ 409.

**ῥός, ῥή, ῥόν** (σεῖ-ε, σῑ-ε, Indo-European *sua* (σῑα), originally *σεῖός, σεῖή, σεῖόν*, then *σῑός, σῑή, σῑόν* (= Lat. *sui, suus*), then *ῥός, ῥή, ῥόν*, and finally *ὅς, ἥ, ὅν*), masc. *φοῖο* Γ 333, *φοῖ(ο)* Ω 122, *φοῖ* A 404, *ὅ* B 325 with negl. *ῑ, ῑῶ* Z 53, *ῑόν* Z 202, *ῑόν(δε)* II 445; *φοῖσι(ν)* Φ 605, *φοῖσ'* A 307; fem. *ῑῆ* B 292, *ῑῆ* II 800, *ῑήν* A 72, Z 192, *ῑῆσιν* A 333, *ῑῆσ'* A 205, *ῑῆφι* X 107, see D. 64; neuter, *ῑῶ* II 542, *ῑόν* A 609, *φοῖσιν* Ω 248, *φοῖσ'* Ω 759, really a possessive, but actually a reflexive pronoun: *his own, her own, own*; *ῑόνδε* ὁδμονδε: *to his own home (house)* II 445; *ῑῆφι βληφι*: *in his own might* X 107; see also *ἐῖός, ἐῖή, ἐῖόν*.

δοιοι A 566, δον Γ 12, δο(α) X 380,  
δοση II 589, δοαι O 654, see δσος,  
-η, -ον.

δς περ, ἡ περ, δ περ: *the very one who,*  
*the man who, that . . . which* Z 41, see  
D. 238, 3.

φόσσα, ἡ (φεπ, φοκ, φόκ-ja, vox): *rumor*  
B 93.

δοσ-ἀκι: *as often as* X 194.

δοσε, τῷ (oculus): *eyes* O 607.

δοσομαι (δοκ-joμαι, δοκπα, oculus), part.  
δοσόμενος A 105, δοσομένη Ω 172; im-  
perf. δσσοντο Σ 224: *bode, forbode,*  
*threaten*; κάκ' δοσόμενος: *boding mis-*  
*chief, with ill-boding glance, glowering*  
A 105; κακόν δοσομένη: *foreboding ill*  
Ω 172.

δοσος, -η, -ον and δσος, -η, -ον: *how great,*  
*how much, how far* A 186; τόσων  
. . . δσσον: *as much . . . as* II 722;  
*as wide (big) . . . as* Ω 317, *as far*  
. . . as II 589; δοιοι: *all the, all who*  
A 566; δοσα: *all the* Γ 57, *all who* B  
468; neuter acc. δσσον as adv.: *in*  
*how far, in what degree, how* A 516.

δς τε, ἡ τε, δ τε, the relative pronoun +  
the enclitic τε, see D. 132: *whoever,*  
*whichever, whatever*. The neuter acc.  
δ τε is used adverbially as a conjunction  
and is equivalent to δτι τε, see D. 136:  
*that, how that, in that, because, seeing*  
*that* A 412, Z 126.

δοτόν, τό (os): *bone* Z 10.

δς τις A 230, also δ τις Γ 279 [ἡ τις],  
δτι A 294, δ τι A 64, indefinite relat.  
pron., for declension see D. 135: *who-*  
*ever, whichever, whatever*; *whoso, who-*  
*soever*. Also used as the indirect  
interrogative pron.: *who, which, what*  
Γ 167; neuter acc. δτι used adverbially:  
*why, wherefore, whereat, because*  
*of what* A 64.

δτ' A 397 = δτε: *when* B 303.

δ τε A 412, Z 126, see δς τε.

δτε A 432, δτ' A 397, δθ' Z 524, conj.:  
A 432, + ind.: *when* A 432, 493, B  
351, + subj. and opt.: *whenever,*  
*whenso, as often as* A 80, 610, B 395, Γ  
216; it is often associated with κε(ν)  
wherever δν is required in Attic. δτε  
τε introduces general clauses: *whenever,*  
+ ind. B 471, II 643, + subj. B 782, II  
365. ὡς δτε, + ind. B 209, + subj. O  
624: *as when*. ὡς δ' δτε + ind. Γ 33,  
+ subj. B 147: *and even as when*.

δτι δδ II 690: *and at another time*.

δτεφ O 664, dat. sing. masc. of δς τις, see  
D. 135.

δ τι A 64, neuter acc. sing. of δς τις used  
adverbially, see δς τις.

δτι A 56, 537, δτιι II 531, a conj., never  
elided: *that* A 537, *because* A 56, *since*  
B 255. δτι μη: *except* II 227; δτιι  
τάχιστα: *as soon (quickly) as possible*  
X 129.

δ τις Γ 279, see δς τις.

δτραλῆως (δ-τρη-ρός): *hurriedly, with*  
*speed* Γ 260.

Ὀτρεὺς -ῆος (δτρηρός): *O'treus, king in*  
*Phrygia* Γ 186.

δ-τρηρός, -ῆ, -όν: *active, quick, bustling,*  
*nimble* A 321, *busy* Z 381.

δτρῶνω (δτρηρός, δτρηνῶ), δτρῶναι Ω 289,  
δτρῶνουσιν Ω 109; imper. δτρῶναι II 501,  
part. δτρῶνων Ω 105, δτρῶνους(α) B 94;  
imperf. δτρῶναι(ν) Γ 249, O 695, iterat.  
imperf. δτρησκον Ω 24; aor. δτρηῖν  
Z 72, O 667, δτρην' Ω 302, imper. δτρη-  
νον II 495, part. δτρηναντος O 744: *urge*  
*on, stir on, rouse, arouse, spur on;*  
*summon* Γ 249, *bid* Ω 302.

δτιι II 531, P 568, X 292, see δτι.

δτιι A 294, 543, B 361, Z 177, see δς τις.  
οὐ (before consonants, A 28, 29), οὐκ  
(before vowels A 24), οὐχ (before the  
rough breathing Γ 239), οὐκί (at the  
end of a sentence, B 238, 300): *not*;  
when used in questions involving a



wish it expects the answer "yes," like the Latin *nonne* Γ 52.

**φοῖ**, **φοί**, **φε**, stem *σεφ-ε*, *σφ-ε*, Indo-European *sua* = *σφα*, originally *σεφου*, *σεφοί*, *σεφέ*, then *σφου*, *σφοί*, *σφέ* (*suí*), then *φου*, *φοί*, *φέ*, and finally *οῖ*, *οί*, *εἰ* which is the Attic form of the *enclitic* pronoun of the 3d person. But the forms of this pronoun in Homer are, gen. [**φεο** Δ 400], **φεο** B 239, **φέ(ο)** Π 531, and the ablative form **φεθίν** A 114, Z 62, Γ 128; dat. **φοί** A 72, 79, 104, also with elision **φ'** Z 25, 289; acc. **φε** A 113, 236, also with elision **φ'** A 116, 195, 406, 446: *him, her, it*; **ίφε** Ω 134 is the acc. of the (defective) reflexive pronoun: *himself*.

**φοῦ** A 404, Z 466; Ω 85 is the gen. sing. masc. of the possessive pron. *φός*, *φή*, *φόν*: *his (her) own*.

**οῖ** X 425 is the gen. sing. of the relative pron. *δς*, *ή*, *δ*.

**οὔατος** Π 339, see *οὗς*.

**οὔδα**, *-ος*, *-εἰ*, *τό*: *earth, ground* Π 612; **οὔδάσδε**: *to earth* P 457.

**οὐδέ**: *and not* A 95; *but not* Γ 348, *nor* A 97, *not even* A 90; **οὐ . . . οὐδέ**: *nor . . . yet* A 132, *not . . . but also* *not* Γ 215; **οὐδέ . . . οὐδέ**: *not even . . . nor yet* A 124; **οὐδέ μὲν** (= *μήν*): *not yet, nor indeed* A 154; **οὐδ' ὅτε**: *not even when* Γ 443; **οὐδέ ποτε**: *nor ever* A 155, *never* Z 99; **οὐδέ γάρ οὐδέ**: *for by no means* Z 130; **οὐδέ τι**: *and not at all* A 343; **οὐδέ πῃ**: *and (for) in no way, not at all* Z 267; **οὐδέ ποθι**: *and nowhere* Ω 420; **οὐδέ πω**: *and not yet, not as yet* A 542.

[**οὐδ-εις**], **οὐδ-ενί** X 459, **οὐδ-έν** Ω 370: masc. *no one, nobody*; neuter: *nothing*, but the neuter acc. **οὐδέν** is commonly used as an adv.: *not at all, not in the least, in no wise* A 244, 412.

**οὐδός**, *δ*: *threshold* Z 375, *floor* Ω 527.

**οὐκ** A 24, see *οὐ*.

**Οὐκ-αλέγων** (*οὐκ* + *ἀλέγω*, *care, heed*): *Ucal'egon*, a Trojan senator Γ 148.

**οὐκ-έτι**: *no longer* B 13, *no more* B 379.

**οὐκ-ί** B 238, see *οὐ*.

**οὐλομένην** A 2, see *δλλῦμ*.

**φοῦλος**, *-η*, *-ον* (*φέλλω*, *vellus*, "wool") *ly*: *thick, woolen, woolly, fleecy* Π 224.

**οἶλος**, *-η*, *-ον* (*δλλῦμ*): *ruinous, baneful, misleading, delusive* B 6, 8; neuter acc. **οἶλον** as adv.: *confusedly* P 756.

**οἶλό-χυται**, *αι* (*οὐλή*, *barleycorn* + *χέω*): lit. *poured out whole barleycorns*, i.e. *barleycorns for strewing* between the horns of the victim. But some derive it from *ἀλέω*, *bruise* + *χέω*: *cracked (crushed) barleycorns, barley meal* A 449.

**Οὐλύμπιο** A 44, **Οὐλύμπου** Π 364, **Οὐλυμπόνδ'** A 221, see "Ολυμπος.

**οὖν**, inferential particle: *so, then, now, at all events, in any case* A 57: **ἐπεὶ οὖν**: *so when* Γ 340, *when once* Γ 4.

**οὖνεκα** (*οὖνεκα*): lit. *for which reason, wherefore, then because* A 11, 111.

**οὖνομα** Γ 235, see *δνομα*.

**οὐ πῃ**: *nowhere* P 643.

**οὐ ποθι**: *never* A 278.

**οὐ ποτε**: *never* A 234.

**οὐ πω**: *not yet* A 106, *never* A 262, *never yet* B 799, *in no wise* Γ 306.

**Οὐρανῶνες**, *οι* (*οὐρανός*), in form a patronymic from *Οὐρανός* (the god *U'ranus*): lit. *the children of Uranus*, i.e. *the inhabitants of heaven, the powers of heaven* A 570.

**οὐρανό-θεν**: *from heaven* A 195.

**οὐρανό-θι**: *in the heavens* Γ 3.

**οὐρανός**, *δ* (*FER*, *cover*, cp. *εὐρύς*): *heaven* A 317; **κατ' οὐρανοῦ**: *down from heaven* Z 128.

**οὐρεα** A 157, **οὐρεσι** O 606, **οὐρεος** B 456, see *δρος*.

οὔρεψ, ἦος, ὁ (ἄρος), acc. plur. οὔρηας A 50, dat. plur. οὔρεσσι Ω 716: *mule*.

οὔρ-λαχος, ὁ (diminutive of οὔρη, *tail*): *butt of the spear* Π 612.

(1) οὔρος, ὁ (AFH, ἄρε, ἄρημι, αὔρ, αὔρη, *aura*): *breeze* A 479.

(2) οὔρος, ὁ (FOP, ὀρώ): *warden, guard, watchman* O 659.

(3) οὔρος, ὁ (FOPΣ, *verro*): *launching ways* B 153.

οὔς, οὔατος, τό: *ear*; ἀπ' οὔατος εἴη: *be far from my ears* Π 339.

οὔρος, aor. οὔτασε Π 597, οὔτασ' Π 317, subj. οὔτάσῃ Φ 576, inf. οὔτάσαι Π 322; pass. perf. οὔτασται Π 26: *smite, hit*; wound by a thrust of spear or sword, opposed to βάλλω wound by a cast of a spear or javelin.

οὔτάω, iterat. of the 1 aor. (οὔτησε) οὔτήσασκε X 375; 2d aor. οὔτα Z 64, iterat. οὔτασκε O 745; mid. 2d aor. part. in a passive sense οὔτάμενοι Π 24: *hit, smite, wound* by a thrust of spear or sword; opposed to βάλλω = wound by a cast of a spear or javelin.

οὔτε: *neither, nor* A 93; οὔτε . . . οὔτε: *neither . . . nor* A 115; οὔτε ποτέ . . . οὔτε: *neither . . . nor, never . . .* nor A 227; οὔτε πώ . . . οὔτε: *never yet . . . nor* A 108.

οὔτήσασκε X 375, see οὔτάω.

οὔ τι A 160, see οὔ τις.

οὔτιδανός, -ή, -όν (οὔ τις): *a nobody, a man of naught, worthless* A 293; plur.: *nobodies, good-for-nothings* A 231.

οὔ τις A 88, οὔ τι A 160: *no one, nobody, nothing*; but the neuter acc. οὔ τι is commonly used as an adv.: *in no wise, not at all, in nought* A 160.

οὔτοι: *certainly not* A 298.

οὔτος B 326, [αὐτή], τοὔτο A 419, a demonstrative pronoun, see D. 128: *this man here, this thing here*; plur., *these (men, things) here present*. Its func-

tions are usually usurped by δς (δ), ἡ, τό. οὔτως before vowels A 131, οὔτω before consonants A 564, adv.: *thus, so* B 116; *so, true, correct* A 564; *in this wise* A 131. οὔτω πη: *so in a way* Ω 373. οὔχ Γ 239, see οὔ.

[ὀφείλω, Attic form of the present, which in Homer would be ὀφέλλω] (prothetic δ- + ΦΕΛ, *owe*), imperf. ὀφελλον Z 350, ὀφелле P 686, ὀφеллен A 353; 2d aor. ὀφелес Γ 428, ὀφелес A 415, ὀφелен Γ 173, ὀφел' Z 345, ὀφелет(e) Ω 254: lit. *ought* (past of *owe*) Γ 173; in impossible wishes: *would that* A 415.

ὀφел' Z 345, ὀφелен Γ 173, ὀφелес A 415, ὀφеллен A 353, see [ὀφείλω].

ὀφάλλω (prothetic δ- + ΦΕΛ, *increase, beelos*), ὀφелλει Γ 62, subj. ὀφелλωσιν A 510, inf. ὀφелλέμεν(αι) Π 631; imperf. ὀφеллен B 420; aor. opt. ὀφелλειεν Π 651: *increase, multiply* B 420, *make one rich in something* A 510.

ὀφелος, τό (ὀφелλω): *profit* X 513.

Ὀφελτιος (ὀφелλω): *Opheltius*, a Trojan Z 20.

ὀφθαλμός, ὁ (OΠ, ὀπωπα + ?): *eye* A 587. ὀφρα, conj., (1) temporal: *while* Z 113, *till, until* A 82; (2) final: *in order that (to)* A 118; ὀφρα . . . τόφρα: *while . . . so long* Π 777.

ὀφρυβείς, -εσσα, -εν (ὀφρύς): lit. *on the brow of a bluff, i.e. beetting, high-throned* X 411.

ὀφρύς, -ός, ἡ: *brow, eyebrows* A 528.

ὄχα, adv., found only in conjunction with ἀριστος: *very, by far* A 69.

ὄχεσ-φι(ν) Π 811, see ὄχος.

ὄχεύς, -ῆος, ὁ (ἐχω): lit. *holder, specifically helmet holder, i.e. throat strap, chin strap, helmet strap* Γ 372; then *bar* Ω 446, *holt* Ω 566.

ὄχέω (FEX, *veho, vehiculum*), fut. mid. ὀχήσονται Ω 731: *voyage, sail*.

**δχθῶ** (FEX, seen in *δχος*, *vehiculum* of physical movement, and in *vehe-mens* of mental movement, i.e. *deeply moved*), aor. pass. *δχθησαν* A 570, part. *δχθησῶς* A 517: *be grieved (distressed, troubled)*; *δχθήσας*: *in indignation* Φ 552, *sore troubled* Σ 5; *μέγ' δχθήσας*: *in great heaviness, mightily moved* A 517.

**δχθη**, ἡ (*δχθος*): *bank* of a river Γ 187.

**δχος**, τό (FEX, *veho*, *vehiculum*), only in the plur. *δχέων* Γ 29, *δχέεσσι* Σ 231, dat. *δχεσφι*(ν) Π 811: *chariot, car*; *σὺν δχεσφι*: *with his car*.

**φῶψ**, *φωπός* Π 76, *φωπὶ* A 604, *φῶπα* B 182 (FEP, *φῆπος*, *φок*, *vox*): *voice*.

**ὀψέ** (cp. *δπισθε*), adv.: *late, at last* P 466.

**ὀψεαι** Ω 601, *ὀψεσθε* Ω 704, *ὀψεσθαι* Ω 492, see *ὀράω*.

**ὀψι-γονος**, -ον (*ὀψέ* + *γίγνομαι*): *late-born, born-hereafter, that shall be hereafter, posterity* Γ 353, *later born* Π 31.

**ὀχιμος**, -ον (*ὀψέ*): *late* B 325.

**ὀψις**, ἡ (*ὀπωπα*): *aspect* Z 468.

**ὀψι-τέλεστος**, -ον (*ὀψέ* + *τελέω*): *late, late of fulfilment* B 325.

## Π

Π = Iliad xvi.

**παγ-χρῦσοι** (πᾶν + χρῦσος), adj.: *of pure gold* B 448.

**πάγχυ**, adv.: *utterly* Π 120.

**πάθον** Ω 7, *πάθησθα* Ω 551, *πάθησι* X 505, *πάθη* X 220, *πάθον* Π 55, *παθούσα* X 431, see *πάσχω*.

**παιδο-φόνος**, -ον: *slayer of (my) sons* Ω 506.

**παιήων**, -ονος, ὁ: *paean*, i.e. *song of thanksgiving* A 473, *song of victory* X 391.

**Παίονες**: *Paeónians*, a people of Macedonia and Thrace, allies of the Trojans Π 287.

**παι-παλῶεις**, -εσσα, -εν (redupl. ΠΑΛ) *rugged* P 743.

**παῖς** or **παῖς**, ὁ, ἡ (*παῖς*, *puer* = *puer*): *child; son* A 496, *daughter* A 20; plur.: *children, sons* A 255.

**παι-φάσσω** (redupl. ΦΑ, *φαίνω*), part. *παιφάσσουσα* B 450; *resplendent, dazzling*.

**πάλαι** (*παλαιός*), adv.: *long ago* X 179, *from of old* X 301, *long time, of old* Π 441.

**παλαι-γενής**, -ές (*πάλαι* + *γίγνομαι*): *aged* Γ 386, *of the elder time* P 561.

**παλαιός**, -ή, -όν (*πάλαι*): *of old times, old*, Z 215.

**παλάμη**, ἡ (*palma*): lit. *palm* of the hand, but usually the *hand (fist)* itself A 238; gen. and dat. *παλάμηφι*: *in the hands* Π 74, *to his grasp (hands)* Γ 338; *ἐν παλάμῃσιν*: *at (Hector's) hands* Ω 738.

**παλάσσω**, perf. part. *πεπαλαγμένον* Z 268: *defiled*.

**παλιν-λογος**, -ον (*πάλιν* + *λέγω*): *collected back, collected again* A 126.

**παλιμ-πιετής**, -ές (*πάλιν* + *πέτομαι*): *backward again* Π 395.

**πάλιν**: *back* A 59, *anew, a second time* B 276, *sidewise, with averted eyes* Γ 427.

**πάλιν-αγρετος**, -ον (*πάλιν* + *ἀγρέω*, *seize*): *capable of being retracted, revocable* A 526.

**παλιν-ορσος**, -ον (*πάλιν* + FEP, *φρά*, *ἀπέφρᾶν*): *springing back, recoiling, retreating* Γ 33.

**παλιώεις**, ἡ (*πάλιν* + *φιωκή*): *backward chase* O 601.

**Παλλάς**, -άδος, ἡ: *Pa'llas*, *Athene* A 400.

**πάλλω** (*pello*), inf. *παλλόμεν(αι)* Π 142, part. *πάλλων* Γ 19; imperf. *πᾶλλεν* Γ 324, *πᾶλλον* Γ 316; aor. *πῆλε* Z 474, *πῆλ* Π 117, inf. *πῆλαι* Π 142; mid. *πᾶλλεται* X 452, part. *παλλόμενος* O 400, *παλλομένη* X 461; aor. *ἐπαλτο* O 645; lit. *vibrate, throb*, then *shake* Γ 316, 324, *brandish* Γ 19, *dandle* Z 474, *poise* X

320; mid. *leap* X 452, *trip, stumble*, so in O 645: *hit himself on* (i.e. *stumbled over*) *the shield rim*; παλλομένη κραδίην: *with beating heart* X 461; παλλόμενος κλήρῳ: *casting lots* Ω 400.

Πάμμων, -ονος: *Pam'mon*, a son of Priam Ω 250.

πάμ-παν (= πᾶν πᾶν), adv.: *absolutely, utterly* A 422; οὐ πάμπαν: *never a whit* Σ 160.

παμ-ποίκιλος, -ον: *embroidered all over* Z 289.

πάμ-πρωτος, -ον: *very first* P 568.

παμ-φαίω (reduplicated ΦΑΝ(φα)), part. παμφαίων Z 513, παμφαίονθ(α) X 26: *glittering, blazing*.

παμ-φανῶ (redupl. ΦΑΝ(φα)), part. παμφανόουσα B 458, παμφανόουσαν Z 473: *all gleaming, blazing, dazzling*.

παν-ά-ποτμος, -ον (πᾶν + ἀ(ν) priv. + π(ττω): *all unblest, utterly unblest* Ω 255.

παν-αφ-ήλιξ, -ικος (πᾶν + ἀπό + stem ἡλικ, *age*): lit. *wholly cut off from his equals in years*, i.e. *deprived of all his playmates* X 490.

Παν-αχαιοί: *the Achaeans host, the gathered Achaeans* B 404.

παν-α-ώριος, -ον (πᾶν + ἀ(ν) priv. + ὦρα): *all untimely, to an untimely death* Ω 540.

Παν-δαμάτωρ (πᾶν + δαμνάω, *tame*): *that conquereth all* Ω 5.

παν-ημέριος, -η, -ον (πᾶν + ἡμαρ, *day*): *all day, all day long* A 472.

Πανθοίδης (stem παντ + θέω): *son of Pan'thoüs, (a) Euphorbus* Π 808, (b) Polyd'amas Π 535.

Πάν-θοος (πᾶν + θέω): *Pan'thoüs, a Trojan* Γ 146.

παν-νύχιος, -η, -ον (πᾶν + νύξ): *all night, all night long (through)* B 2; also πάν-νυχος, -ον P 660.

παν-συδίη (πᾶν + σεύω, *hasten*), adv.,

really dat. of manner: either *with all speed* or *with all his troops, in full array* B 12.

πάντη (πᾶς), adv.: *everywhere* Z 104, *everywhither* A 384, *on all sides* Π 111; πάντῃ ἐποικχόμενος: *went all about* Π 533.

πάντο-θεν (πᾶς + -θεν): *from all sides* Π 110, *on all sides* O 623.

παντοῖος, -η, -ον (πᾶς): *all kinds of, all manner of, all* B 397, O 642, *all the ways of* Γ 202.

πάντο-σε (πᾶς): *on every side* Γ 347, *everywhere* Π 515, *everywhither* P 674.

παπταίνω (redupl. ΠΑΤ, πα, πτ-αν), part. παπταίων P 674; aor. 'πάπτηνεν Π 283, part. παπτήνᾱς P 603, παπτήνᾱς(α) X 463: *gaze (peer) around, glance around, direct a piercing glance* (the idea of fear being involved).

πάρ' A 174; for πάπεισι: *are present to, stand by the side of*.

πάρα A 26, πάρ' Σ 191, παρ' A 463, πάρ B 355, πάρα Z 177, παραί Γ 359, adv.: *beside* A 611, *by the side of* B 279, *near* Γ 135; 2 prep. with gen. *from, from beside* A 190, *from the court (house) of* Z 177, B 787; with dat. *beside, amid, at* A 26, 89, *by the side of* A 300, *at the house (home, abode, dwelling) of* A 358; with acc. *to, to the side of* A 347, *along* A 34, *alongside of* A 316, *by the side of* A 463, *beside* Z 34; πάρα Z 177, O 691, Π 286 is anastrophe D 224; παραί Γ 359, see D. 225, 3, and 66.

παρα-βλώσκω, perf. παρμέβλωκεν Ω 73: *abide nigh to*.

παρα-δέχομαι, aor. παρεδέξατο Z 178: *receive*.

παρ-αίρω, aor. pass. παρηέρθη Π 341: *hung slack*.

παραί Γ 359, locative, see παρά, and D. 66.

παραιφάμενος Ω 771, see παρὰφῃμι.  
 παρὰ-κειμαι, imperf. παρέκειτο Ω 476:  
 stood beside (him).  
 παρα-κοίτης, ὁ (κοίτη, bed): bedfellow,  
 husband, Z 430.  
 παρὰ-κοιτις, ἡ, acc. -ιν (κοίτη, bed): bed-  
 fellow, wife Γ 53.  
 παρα-πείθω, aor. παρέπεισεν Z 61: *turn*,  
*win over*.  
 παραστῆς Z 75, παρίσταμαι.  
 παρὰσχῃ Γ 354, see παρέχω.  
 παρα-τρέχω, 2d aor. παρεδραμέτην X 157:  
*run by, run past*.  
 παρὰ-φῃμι A 577: *talk over, win over*;  
 aor. part. παραιφάμενος Ω 771: *hav-*  
*ing talked him over, i.e. having ap-*  
*peased (soothed) him*.  
 παρα-φθάνω, 2d aor. part. παραφθᾶς X  
 197: *coming up alongside*.  
 παρδαλίη, ἡ: *panther's skin* Γ 17.  
 παρεδέξατο Z 178, see παραδέχομαι.  
 παρεδραμέτην X 157, see παρατρέχω.  
 παρ-έξομαι, imper. παρέξτε A 407; im-  
 perf. παρέξετο A 557; aor. παρὰ δ'  
 εἶσαν Ω 578, 720: *sit beside*.  
 παρειαί, αἱ: *cheeks* Γ 35.  
 παρ-εἶμι, opt. παρῆν X 20, inf. παρεῖναι  
 X 298, παρῆντε Ω 475, part. παρόντων  
 O 665; fut. παρῆσεται A 213: *be*  
*present, be at hand, was at my side* X  
 298; μοι παρῆν: *have* X 20; παρῆ-  
 σεται: *shall be laid before thee, shall be*  
*at thy disposal* A 213; παρῆντε: *in*  
*attendance* Ω 475.  
 παρ-είπη A 555, 2d aor. subj. of παρ-  
 εἶπον with neglected *ε*; part. παρ-  
 φειπὼν Z 62, παρφειπούς(α) Z 337:  
*persuade, win over with words, cajole,*  
*wheel, trick*.  
 παρ' ἐκ Ω 349, + acc.: *beyond*.  
 παρέκειτο Ω 476, see παρὰκειμαι.  
 παρ-ελέξατο Z 198, II 184, Ω 676, aor. of  
 ΛΕΞ (which see): *lay with, lay beside*.  
 παρᾶλυσαι A 132, see παρέρχομαι.

παρ-έξ Ω 434, + acc.: lit. *passing by, i.e.*  
*without (Achilles') privacy, without (the*  
*knowledge of), behind the back of*.  
 παρῆπεισεν Z 61, see παραπειθω.  
 παρ-έρχομαι, fut. παρᾶλυσαι A 132: lit.  
*pass by, outstrip, hence outwit, over-*  
*reach*.  
 παρῆσταμαι P 563, παρῆστηκεν II 853,  
 παρῆστη O 649, παρῆστης Γ 405, see  
 παρίσταμαι.  
 παρ-έχω, 2d aor. subj. παρὰσχῃ Γ 354:  
*offer, proffer, show (kindness)*.  
 παρηέρθη II 341, see παραέρω.  
 παρήιον, τό: *jaws, cheek* II 159.  
 παρ-ημαι, part. παρήμενος A 421, παρή-  
 μενοι Ω 652: lit. *sit beside* A 488, *tarry*  
*among* A 421: *by my side* Ω 652.  
 παρ-ηορῖαι, αἱ: *side traces* II 152.  
 παρ-ήρος, ὁ: *trace horse* II 471.  
 παρθένιος (παρθένος): adj., *son of an un-*  
*wedded girl, bastard* II 180.  
 παρθένος, ἡ (virgin-is): *maiden* X 127.  
 Πάρις, -ιος, -ιν: *Par'is, son of Priam and*  
*Hecabe, the seducer of Helen, and*  
*primary cause of the Trojan war* Γ 325.  
 παρ-ίσταμαι, part. παριστάμενος Γ 249;  
 imperf. παρίστατο B 244; 2d aor. act.  
 παρῆστης Γ 405, παρῆστη O 649, imper.  
 παρῆστητε II 544, part. παρῆστας B 189,  
 perf. παρῆστηκεν II 853, inf. παρῆσ-  
 τῆναι P 563: *stand by* II 715, *stand* O  
 649, *be at hand* II 853, *draw near* II  
 114, *step up to* B 189, *came up and*  
*stood beside* B 244.  
 παρῆμβλῶκεν Ω 73, see παραβλῶσκω.  
 παρῆ-θε Z 319, παρῆ-θε' A 360, 500  
 (πάρος) = adv. *before his face* Z 319,  
 and improper prep. with gen.: *before,*  
*in the presence of* A 360.  
 πάρος (παρά) (1) adv.: *formerly* A 453,  
*till now* Ω 642, *on former occasions, of*  
*old* A 610, *afore, aforetime* II 557,  
*hitherto* A 553, *from of old* P 720, *ere*  
*that* II 629, *once* X 403; πάρος περ:

*yet before, previously*; (2) conj. + inf.: *before* Z 348.

**πᾶς, πᾶσα, πᾶν, παντός, πάσης**: *all* A 15, *every* A 294; *πάντα*: *in all* Ω 232; neuter plur. *πάντα* as adv.: *in all respects, utterly* X 491.

**ᾤασάμην** Ω 641, see **πατέομαι**.

**πάσσαλος**, ὁ, gen. **πάσσαλόφιν** Ω 268 (ΠΑΓ, πακῆλος, πήγνυμι): *peg*.

**πάσσω**, imperf. **ἔπασσεν** X 441: *was brooding*.

**πάσχω**, inf. **πάσχειν** Γ 157, imperf. **ἔπασχον** Γ 128, 2d aor. **ᾤαθον** Π 55, **ᾤαθεν** Ω 7, subj. **ᾤαθησθα** Ω 551, **ᾤαθησι** X 505, **ᾤαθη** X 220, part. **παθούσα** X 431; perf. 2d plur. **πέπασθε** Γ 99 (for **πέπαυθε** from **πέπαυμαι**): *suffer, endure*.

**πάταγος**, ὁ (**πατάσσω**): *noise* Π 769.

**πατέομαι** (**πάομαι**, *pa-scor, pa-bulum*), aor. **ᾤασάμην** Ω 641, **ἔπασσαντο** A 464, B 427; plur. **ᾤεπάσμεν** Ω 642: *eat up* A 464 *taste* Ω 641, *partake of* B 427.

**πατήρ**, ὁ (ΠΑ, *take to oneself, protect*, **πάομαι**, "father," see D. 95, a): *father* A 396.

**πάτος**, ὁ (**πατέω**, *pons, path*): *path, paths* Z 202.

**πάτρη**, ἡ (**πατήρ**): *native land, fatherland, own country* A 30.

**πατρίς**, -ίδος, ἡ (**πατήρ**): subst. used as an adj. with *γαῖα, αἶα, ἄρουρα*: *own, native* B 140, 158, 162.

**Πάτρο-κλος** (**πατήρ** + **κλέος**): *Patroclus*, son of Menoeceus, and bosom friend of Achilles A 345.

**Πάτρο-κλής**, gen. **Πατροκλέος** Π 554, acc. **Πατροκλέα** Π 125, voc. **Πατρόκλεες** A 337, Π 20 (**πατήρ** + **κλέος**): *Patroclus*.

**πατρώιος**, -η, -ον (**πατήρ**): *of one's father, his father's, ancestral, hereditary* B 46, *through one's father* Z 215.

**παῦρος**, -ον (**παύω**): *few*, acc. plur. **παῦρα**

Γ 214: *in few words*; comp. **παυρότεροι** B 122: *fewer*.

**πανσῶλή**, ἡ (**παύω**): *respite, pause* B 386.

**παῦς** (ΠΑΤ, "few"), imper. **παῦε** A 282; aor. **ᾤαυσε** P 602, **ἔπασε** Π 528, opt. **παύσειεν** A 192, fut. part. **παύσουσα** A 207; mid. inf. **παύεσθαι** Γ 434, iterat. imperf. **ᾤανέσκετο** Ω 17, aor. **ᾤαυσαντο** A 467, opt. **παύσαιτο** X 502, inf. **παύσασθαι** Γ 112, part. **παυσάμενοι** B 100, perf. **πέπασται** Γ 134, part. **πεπαυμένοι** Γ 150: act. *cause (make) to cease, abate* A 282, Π 528, *stay, put a stop to* A 207, *assuage* A 192; mid. *cease* Γ 134, *cease from, have rest from* A 467, B 100, *make pause* Σ 241; **ᾤανέσκετο** Ω 17: *would rest himself*.

**παχύς**, -εῖα, -ύ (**πάχος**, *thickness*): *thick, stakwart* Γ 376, *stout* Π 473; superl. **πάχιστος** Π 314: *thickest*.

**πέδάω** (**πέδη**, *fetter*), aor. **ἐπέδησεν** X 5: *bind, fetter*.

**πέδ-ιλα**, τά (**πέδη**, *fetter*, cp. **ποδ-ός**, *ped-is*): *sandals* B 44.

**πέδιον**, τό (**πέδον**, *ground*): *plain* B 465; **πεδίοιο**: *across the plain* B 785, Γ 14, Z 2; **πεδιονδε**: *to the plain* Γ 263, *into the plain* P 750, *upon the plain* Z 393, *to the ground* X 309; **κατὰ πέδιον**: *along the plain* Π 96; **καπ πέδιον**: *in the plain* Z 201.

**πέζα**, ἡ (**πεδ-ja**, *pes*): *cap, bend, rest* Ω 272; the tongue (pole) of the chariot curved upwards at the front end, the yoke resting in the curve thus formed.

**πεζός** (**πεδ-jos**, *pes*), adj.: *on foot* P 612, Ω 438; **πεζοί**: *footmen, infantry* B 810.

**πειθω** (*fido*), imperf. **ἔπειθεν** Z 51, **ἔπειθον** X 91, **πέειθ** Z 162, fut. **πέσειεις** A 132, inf. **πεισέμεν(αι)** X 357, redupl. 2d aor. opt. **πεπιθόμεν** A 100, fut. **πεπιθήσω** X 223 (see D. 181); 2d perf. subj. **πεποίθης** A 524, part. **πεποίθως** Z 505, plup. **ἐπεποίθει** Π 171, 2d plup. **ἐπέπιθ-**

μεν B 341 (see D. 217, 9); mid. *πείθονται* A 79, subj. *πείθεται* A 150, *πειθώμεθα* B 139, *πειθώνται* B 364, imper. *πείθεο* A 214, inf. *πείθεσθαι* A 274; imperf. *ἐπείθεο* A 33, *πείθοντο* A 273; fut. inf. *πείσεσθαι* A 289; 2d aor. *πύθην* X 103, *ἐπύθοντο* Γ 260, subj. *πύθηναι* A 207, *πύθεται* A 420, imper. *πύθεσθε* A 274, *πύσεσθ'* A 259: act. *persuade* A 132, *prevail on* Z 162, *change the mind (of another person)* Ω 219; 2d perf. and 2d plup.: *trust* A 100, B 341, *be of good courage* A 524; mid.: *obey* A 33, *hearken to, listen to* A 214, *follow one's advice* A 259, *regard* X 103.

*πεινάω* (*πεινή*, *πεινή*, *hunger*, *penuria*), part. *πεινώ* Γ 25, *πεινώντε* Π 758: *be hungry*; part.: *in hunger*.

*πείρα*, -ατος, τό (*περάω*): *utmost bounds, toils* Z 143.

*πειράω*, imper. *πείρα(ε)* Ω 390; mid. *πειρᾶ* Ω 433 (for *πειράει*), *πειράεται* B 193, part. *πειρώμενος* Π 590, fut. *πειρήσομαι* B 73, aor. *ἐπειρήσανθ'* Z 435, imper. *πειρήσαι* A 302; pass. aor. subj. *πειρηθῶμεν* X 381: *prove, try, essay, make trial of, test*.

*πειρητιζῶ* (*πειράω*), *πειρητίζων* O 615: *try*.

*Πειρίθοος*: *Perith'ous*, son of Zeus, king of the Lapithae, friend of Theseus A 263.

*πείρις*, -ινθος, ἡ: *wicker bed or body (of a wagon)* Ω 190.

*πείρω* (*περάω*, *περ-όνη*, *pin*, *buckle*), part. *πείρων* Ω 8, aor. *πείρεν* Π 405, *ἔπειραν* A 465, *πείραν* Ω 623, perf. pass. part. *πεπαρμένον* A 246: *pierce, stick through* A 465, *cleave* Ω 8; *πεπαρμένον*: *stuck full, studded* A 246.

*Πεισάνδρος* (*πείθω* + *άνηρ*): *Pisan'der*, leader of the Myrmidons Π 193.

*πίσις* A 132, *πιστέμεν(αι)* X 357, *πίσεσθαι* A 289, see *πείθω*.

*πείλῳ* (*πέλας*), aor. *πέλασε* Π 418,

*πέλασαν* A 434, subj. *πελάσση* Ω 154: *bring to, lower into* A 434, *bring near to* Ω 154, *bring low to* Π 418.

*Πελασγικός*, adj.: *Pelas'gic, Pelas'gian*, epithet of Zeus Π 233.

*πέλασαν* A 434, *πέλασε* Π 418, *πελάσση* Ω 154, see *πείλῳ*.

*πείλ-εια*, ἡ (*πολιός*, *gray*, *pul-lus*, "foal"): *dove* X 140.

*πέλεκυς*, -εος, ὁ, acc. *πέλεκυν* P 520, dat. plur. *πελέκεσσι* Π 484: *ax* Γ 60.

*πελεμίζω* (*πάλλω*), inf. *πελεμίζεμεν(αι)* Π 766; aor. inf. *πελεμίζαι* Π 108; aor. pass. *πελεμίζθη* Π 612: *shake* Π 766, *give ground, retire* Π 108.

*πέλλα*, ἡ (*pellis*): *milk pail* Π 642.

*Πέλοψ*, -οπος (*πολιός*, *gray*, *pullus* + *ΟΠ*, *δύομαι*): *Pe'lops*, son of Tantalus, won Hippodamia as wife, became king of Elis and the father of Atreus and Thyestes B 104.

*πέλω*, *πέλει* Γ 3; mid. *πέλεται* A 284, subj. *πέληται* Γ 287, *πελώμεθ'* Z 358, *πέλωνται* Π 128, opt. *πέλοιτο* X 443, imper. *πέλε(ο)* Ω 219, iterat. imperf. *πेलέσκει* O 433, 2d aor. *ἐπλεο* A 418, *ἐπλε'* Π 29, *ἐπλετο* B 480, *ἐπλετ'* A 506: *move, become, be* A 284, *take place, arise* Γ 3, *live* Γ 287, 460, *be to, have* X 443, *have shown thyself* = *art* X 281; *πेलέσκει*: *wouldst show thyself to be* = *wert* X 433, *was to be found* Ω 94, *comes of (from)* Ω 524.

*πελώριος*, -η, -ον (*πέλωρ*): *huge, vast, monstrous* Γ 166, 229, *giant in might* X 92.

*πέλωρον*, τό (*πέλω*, *πέλωρ*): *portient* B 321.

*πέμπτος*, -η, -ον (*πέντε*): *fifth* Π 197.

*πέμπω* Π 240, *πέμπουσιν* A 390, imper.

*πέμπε* Π 671, inf. *πέμπειν* Π 447, part.

*πέμπων* Ω 780, imperf. *ἐπεμπε* Γ 116,

*πέμπον* Π 575, fut. *πέμψω* A 184,

aor. *ἐπέμψε* A 442, *πέμψεν* Σ 240,

subj. πέμψης II 445, imper. πέμψον Ω 310, inf. πέμψαι B 6: *send* A 184, *send forth* Σ 237, *escort* A 390.  
 πέμπ-ῶβολον, τό (πέντε + ὀβελός, *spī*): *five-pronged forks* A 463.  
 πενθερός, ὁ: *father-in-law* Z 170.  
 πένθος, τό (πάσχω): *sorrow, grief*, A 362, *lamentation, mourning* A 254.  
 πένομαι (πένη, πενή), imperf. ἐπέοντο Ω 124, 'πέοντο A 318: *be busy about, make ready*.  
 πεντα-ῤήτηρος, -ον (πέντε + ῤέτος): *of five years, five years old* B 403.  
 πέντε: *five* II 171.  
 πεντήκοντα (πέντε + KENT, -gint(i), -gint(a)): *fifty* Z 244.  
 πεπαλαγμένον Z 268, see παλάσσω.  
 πεπαρμένον A 246, see πείρω.  
 'πεπάσμεν Ω 642, see πατέομαι.  
 πέπασθε Γ 99, see πάσχω.  
 πέπανται Γ 134, πεπαυμένοι Γ 150, see παύω.  
 πέπηγεν Γ 135, see πήγνυμι.  
 πεπιθήσω X 223, πεπιθόμεν A 100, see πείθω.  
 πεπληγέμεν' Π 728, πεπληγώς B 264, see πλήσσω.  
 πέπλος, ὁ (redupl. ΠΕΛ, *fold*, πε-πελ-ος): *robe, peplus* Z 90.  
 πεπνυμένος Γ 203, πεπνυμένω Γ 148, πέπνυσαι Ω 377, see πνέω.  
 πεποιθής A 524, πεποιθώς Z 505, see πείθω.  
 πεποτήσθαι B 90, see ποτάομαι.  
 πεπρωμένος Γ 309, see ΠΙΟΡ.  
 πεπταμένος Φ 531, see πετάννυμι.  
 πεπύθου(ο) Z 50, πεπύσθαι P 641, 'πέπυστο X 437, see πυνθάνομαι.  
 πέπων (πέσσω), adj.: lit. *ripe*, then transferred to persons, usually in voc. πέπον: *good Sir* Z 55, ὦ πέπον: *O my friend* II 628; in plur. πέποιες: lit. *my fine fellows*, then *weaklings, fond (soft) fools* B 235.

περ (περί), intensive enclitic particle: *very* A 241, *to the utmost, at all events, at the least* A 353, *by all means* B 236, *exceedingly* B 270, *so very* A 587, see D. 238, 3. It is often used with a concessive participle Z 85.  
 πέρω (πέρω, περόνη), imperf. 'πέραον II 367; aor. 'πέρησε Z 10: *pierce, penetrate* Z 10, *pass over, cross* II 367.  
 Πέργαμος, ἡ: *Per'gamus*, the acropolis of Troy Z 512.  
 πέρην (πέρω), adv.: *beyond* Ω 752.  
 πέρω, fut inf. πέρσειν Φ 584; aor. 'έρσεν Z 415, part. έρσῶς II 57; mid. part. περσόμενη B 374; fut έρσεται Ω 729, 2d aor. as pass. πέρθαι II 708: *waste, sack, destroy, plunder*.  
 περί (Ι) adv.: *round about, on every side* A 236, *about* Γ 384, *over* B 19, *exceedingly* Ω 236, περί II 186 = *πεπλεσσι*: *excelling, in tmesis with έστι*: *excel, surpass, be superior to* A 258; (2) prep. (a) with gen.: *about, concerning* Γ 137, *around* P 734, *in* II 476, *more than, beyond* A 417; (δ) with dat. *round, about* A 303, *inside, amid* A 317, (c) with acc.: *about* A 448; περί κείνον: lit. *at his side, i.e. for his sake* Γ 408; περί τ' ἀμφί τε P 760: *about and around, περιπρό* II 699, *around and before*.  
 περί II 476 is anastrophe, see D. 224.  
 περί II 186, see *πεπλεμι*.  
 περι-ῤάγνυμι, pres. ind. mid. περιῤάγνυται II 78: *bursts around*.  
 περι-γλαγής, -ής (περι + γλακ-τ): *filled with milk* II 642.  
 περι-ῤφει(ῤφι), aor. περί . . . 'ῤφει P 666: *feared exceedingly*.  
 περί-δραμον, 2d aor. of περιτρέχω: *ran up around, ran up from all sides* X 369.  
 περί-δρομος, -ον, lit. *that can be run round, capable of being encircled, i.e. free-standing, free-lying, isolated* B 812.



περι-εἶμι (εἶμι), περι . . . ἐστέ A 258: *excel, surpass, be superior to* (τινός τι).

περί . . . ἔμμεναι A 287: *be above*; περί Π 186 = περιεσσι: *excelling*.

περι-φέννυμι, aor. περι . . . ἔφρουν Π 680, imper. περι . . . φέσον Π 670: *clothe in, clothe about in*.

περι-έχω, 2d aor. περι . . . ἔσχεθον O 653: *protected*; mid. 2d aor. imper. περισχεο A 393 (properly περισχεό):

lit. *hold thine arms about, i.e. protect*.

περι-ἤμαι, imperf. περι . . . ἦατο Ω 799: *sat around*.

Περι-ήρης, -eos, *Periëtes*, son of Borus Π 177.

περι-ῥέω, imperf. περι . . . ῥέε Ζ 320: *run round about*.

περι-ίσταμαι, 2d aor. act. περιίστησαν B 410: *stood around*.

περι-καλλής, -ές: *very beautiful* A 603, *beauteous, fair* Γ 312, 396, *splendid* Γ 262, *very goodly* Ω 229.

περι-καλύπτω, aor. περι . . . ἐκάλυψε Π 735, *covered*.

περι-κλυτός, -όν: lit. *heard of round about, i.e. wide of fame, famous* A 607, *brave, glorious* Ζ 324.

περι-κτιών, -ονος, adj.: plur. *dwellers round about, neighbors* Σ 212.

Πέριμος: *Per'imus*, a Trojan Π 695.

περι-ναίετης, ὁ (ναίω), plur. -έται Ω 488: *dwellers round about*.

περι-νίπτομαι, perf. περι . . . νένιπται Ω 419: *is washed off all around, is washed clean*.

περι-πύλομαι, 2d aor. part. περιπυλόμεν Σ 220: *besieger*.

περιπυλόμενων Σ 220, see περιπύλομαι.

περι-πονέομαι, imperf. περι . . . πονέοντο Ω 444: *were busying themselves about*.

περιπρό Π 699: *around and before*.

περι-σσεύομαι (σεύω), imperf. περισσεύοντο X 315: *wave round*.

περι-στένομαι, περιστένεται Π 163: *is (are) swollen*.

περίσστησαν B 410, see περιίσταμαι.

περίσχεο A 393, see περιέχω.

περι-τροπῶν (τρέπω), part. περιτροπῶν B 295: *returning, revolving*.

Περι-φῆτης (φήμι): *Periphetes*, son of Cop'reus, from Mycenae O 638.

περι-φραδής, -ές (φράζω), adv. περιφραδῶς A 466, Ω 624: *carefully*.

περι-χέω, plur. pass. περι . . . 'κέχυνθ' B 19: (slumber) *poured over him*.

περκ-νός, -ή, -όν: *dappled, dark-spotted, black* Ω 316.

πέρνημι (ΠΕΡ, περῶ), pres. part. πηνῆς X 45, iterat. imperf. 'πέρνασ' Ω 752: *sell captive, sell into captivity*.

'πέσε Π 803, πείσμεν Ζ 82, πείσσεσθαι P 639, πόσῃσιν O 624, πέσοιεν Ζ 453, 'πέσον O 714, πείσοντα A 594, πείσομεν Π 118, πείσων Π 325, see πίπτω.

πέσσω Ω 639, πέσσει Ω 617, inf. πείσσειμεν(αι) B 237: lit. *cook*, hence *digest, enjoy to the full* B 237, *digest* Ω 617, *brood over* Ω 639.

πέτα-λον, τό (πετάννυμι): *leaf* B 312.

πετάννυμι, aor. πέτασαν A 480, perf. part. pass. πεταμέναις Φ 531, aor. part. pass. πετασθεῖναι Φ 538: *spread* A 480; πεταμένας: *open, i.e. spread out* (of gates) Φ 531; πετασθεῖναι: *opened, i.e. flung back* (of gates) Φ 538.

πετασθεῖναι Φ 538, see πετάννυμι.

πετεηνός, -ή, -όν (πέτομαι): *feathered* B 459, *winged* O 690, *birds* P 675.

πέτομαι (ΠΕΤ, "feather"), πέτεται Π 265, πέτονται B 89, 'πέτετ' X 143, 'πέτετ(ο) Ω 345, πέτεσθην Π 149; 2d aor. έπτατο Π 469, part. πταμένη Π 856, X 362: *fly* B 89, *speed* X 198; πταμένη: *fleeing* Π 856.

πέτρη, ή: *rock* B 88, *cliff* Π 4, Ω 614.

πέτρος, ὁ: *stone* Π 411.

πέσσει Σ 19, see πυθάνομαι.

πέφανται B 122, Π 207, see φαίνω.

πεφάσθαι Ω 254, πέφαται P 689, see ΦΕΝ.

πεφιδήσεται Ω 158, see φειδομαι.

πέφνον Ω 605, πεφνόμεν(αι) Z 180.

πεφνόντα Π 827, see ΦΕΝ.

πεφοβημένοι Φ 606, see φοβέω.

πεφρίκασιν Ω 775, see φρίσσω.

πεφυγμένον Z 488, πεφιζότες Φ 528, see φεύγω.

πῆ: *whither* B 339, Z 377.

πῆ, enclitic: *anywhere, somewhere* Ω 381, *in the region of* Γ 400, *in any way* Ω 71; οὕτω πῆ: *even so* Ω 373; οὐδέ πῆ: *nor in any wise* Z 267.

πηγεύω-μαλλος, -ον (πήγνυμι + μάλλος): *thick-fleeced* Γ 197.

πηγή, ἡ: *fountain, source* X 147.

πήγνυμι (pac-iscor), pass. πήγνυται X 453, fut. πήξει X 283, aor. ἔπηξε Z 10, inf. πήξαι Σ 177, part. πήξας Γ 217, perf. πέπηγεν Γ 135, plup. ἐπεπήγει Π 772; 2d aor. pass. ἐπάγη X 276: *fix, make fast* Γ 217, *plant* Z 10, X 283; ἐπάγη: *fixed itself* X 276; πήγνυται: *grows numb, stiffens* (with terror), *is numbed* X 453.

Πήδαςος: *Ped'asus*, (1) a son of Buco'lion Z 21, (2) a horse of Achilles Π 152.

πήλαι Π 142, 'πῆλ' Π 117, 'πῆλε Z 474, see πάλλω.

Πηλεΐδης, -ας: *son of Pe'leus*, Achilles A 223.

Πηλεΐων, -ωνος: *son of Pe'leus*, Achilles A 188.

Πηλεύς, -ης A 489: *Pe'leus*, son of Ae'acus, king of the Myrmidons, husband of Thetis, father of Achilles.

Πηληϊάδης, -ᾱο: *son of Peleus*, Achilles A 1.

πῆληξ, -κος, ἡ: *helm, helmet* Π 105.

Πηλιάς, -άδος, ἡ (Πήλιον): *Pe'lian, of (from) Mt. Pe'lion* Π 143.

Πήλιον: *Pe'lion*, a mountain in Magnesia Π 144.

πήμα, -ατος, τό (πάσχω): *misfortune* Γ 50, *mischiefs* P 688, *bane, curse* Γ 160, plur. *woes* O 721.

πημαίνω (πήμα), fut. inf. πημανέειν Ω 781, aor. opt. πημήνεια Γ 299, *sin against, break* (oaths) Γ 299; *do hurt to, begin hostilities* Ω 781.

Πηνελῆος: *Pene'leüs*, a chieftain of the Boeotians Π 335.

πήξαι Σ 177, πήξας Γ 217, πήξας X 283, see πήγνυμι.

πῆος, ὁ, plur.: *kinsfolk* Γ 163.

πίαρ, τό (πίω): *fat* P 659.

πίδαξ, -ακος, ἡ: *well* Π 825.

Πιδύτης: *Pidy'tes*, a Trojan from Perco'te Z 30.

πίμεν' Π 825, πίθηθα Z 260, see πίνω.

πίω, imperf. ἐπιέζε Π 510: *press, hold*.

πίθεσθ' A 259, πίθεσθε A 274, see πείθω.

πιθέω (ΠΙΘ, πείθω), aor. part. πιθήσας Z 183: *trust in, be obedient to* X 107.

πίθηται A 207, πίθηται A 420, 'πιθόμεν X 103, see πείθω.

πιθήσας Z 183, see πείθω.

πίθος, ὁ: *urn* Ω 527.

πικρός, -ή, -όν: *bitter, or sharp-pointed* X 206.

'πίμπλαντ' A 104, see πίμπλημι.

πίμπλημι (redupl. ΠΙΠΗ, πλήθος, *im-pleo*), aor. 'πλήσε P 573, 'πλήσαν Π 374, opt. πλήσειαν Π 72, part. πλήσασα Π 223; pass. imperf. 'πίμπλαντ(ο) A 104, 2d aor. 'πλήτο P 499, 1st aor. 'πλήσθεν P 696: *fill*.

πίναξ, -ακος, ὁ: *tablet* (for writing) Z 169.

πίνω (βίβο), part. πίνων Ω 476, iterat. imperf. 'πίνεσκον Π 226, aor. 'πίων X 2, subj. πίθηθα Z 260, opt. πίοιεν Ω 350, inf. πείμεν(αι) Π 825, part. πίνοντες X 70, πιούσα Ω 102: *drink*.

πίοιεν Ω 350, 'πίων X 2, πίνοντες X 70, πιούσα Ω 102, see πίνω.

πίπτω (redupl. ΠΙΕΤ = *πι-πέτ-ω, πέτο-μαι*), πίπτει P 633, subj. πίπτωσι A

243, imperf. ἐπίπτον Π 378, ἔπιπτε Π 778, fut. inf. πεσέσθαι P 639, aor. ἔπεσ' Π 469, ἔπεσε Π 803, ἔπεσον Π 276, πέσον Π 741, subj. πέσῃσι O 624, opt. πέσοιεν Z 453, inf. πεσέμεν Z 82, part. πεσών Π 325, πεσόντος Γ 289, πεσόντα A 594, πεσόντες B 175, πεσοῦσα Π 118: fall A 594, fling oneself into, tumble into B 175, fall, be slain A 243, die Γ 289.

πιστός, -ή, -όν (πειθω): faithful Γ 280, true Σ 235, trusty Γ 256, firm, inviolable B 124; superl. πιστότατος Π 147: trustiest.

πιστώ (πιστός), aor. ἔπιστῶσαντο Z 233: pledged their faith.

πίσυνος, -η, -ον (πειθω): trusting in, in trust on Ω 295.

πίσυρες (Aeolic for τέσσαρες): four O 680.

Πιτθεύς, -ῆος: Pitheus, king of Troizene, father of Aethra Γ 144.

πίτνημι (πετάννυμι), imperf. pass. ἔπιτναντο X 402: flowed loose, fluttered.

πίτῡς, ἡ (pi-nus): pine Π 483.

πι-φάωσκω (redupl. ΦΑ, φάος, light), mid. πιφάωσκεαι Π 12: lit. bring to light; announce, tell.

πίων, gen. πίονος, adj.: fat, covered with fat A 40, rich, fertile Π 437.

πλαγχθέντας A 59, see πλάζω.

πλάζω (plango), πλάζουσι B 132, part. πλάζων P 751; aor. pass. part. πλαγχθέντας A 59: drive back, frustrate, foil, baffle A 59, drive one from one's purpose, cause one to fail of one's goal B 132, deflect P 751.

Πλάκος, ἡ: Placus, mountain in Mysia Z 396.

πλατάνιστος, ἡ (πλατύς): plane tree, platanus orientalis B 307.

πλατύς, -εία, -ύ: broad P 432, wide-grazing, feeding wide apart B 474.

πλέας B 129, see πλέων.

πλεῖος, -η, -ον (πέμπλημι): full B 226.

πλεῖστος, -η, -ον (πέμπλημι), superl. of πολὺς: lit. most; plur. very many Γ 185, most men Π 285, neuter: greatest burden Z 69; sing.: thickest O 616, Π 377.

πλείων, -ον (πέμπλημι), compar. of πολὺς: lit. more; the greater part, the brunt A 165.

πλεκτός, -ή, -όν (πλέκω, plecto): woven, twisted (band) X 469.

πλεόνεσσι A 281, see πλέων.

πλευρή, ἡ: side Ω 10.

πλέω, imperf. ἔπλεον Γ 444: sail.

πλέων, -ον (πέμπλημι), compar. of πολὺς; acc. plur. πλέας B 129, dat. plur. πλεόνεσσι A 281, 325: more.

πλήγη Π 403, see πλήσσω.

πληγή, ἡ (πλήσσω), blow B 264, stroke Π 816.

πληθὺς, ἡ; dat. πληθὺι X 458 (πέμπλημι, πλήθω): crowd, throng X 458, host, multitude, mob, the common sort, as contradistinguished from the princes B 143.

πλήθω (πέμπλημι, plenus), πλήθουσι Π 389: be full, run full.

πλήξ, Π 115, πληζόμενος Π 125, πλήξας Π 332, πλήξεν B 266, see πλήσσω.

πλήξ-ιππος, -ον (πλήσσω): lit. striker of horses, i.e. driver of horses, charioteer B 104.

πλήσαν Π 374, πλήσασα Π 223, πλήσει P 573, πλήσειαν Π 72, πλήσθεν P 696, see πέμπλημι.

πλησίος, -η, -ον (πέλας): neighbor, bystander B 271; neuter πλησίον as adv.: hard by, near Γ 115.

πλήσσω (plango), aor. ἔπληξεν B 266, πλήξ' Π 115, part. πλήξας Π 332; perf. inf. πεπληγέμεν(αι) Π 728, part. πεπληγώς B 264; mid. aor. part. πληζάμενος Π 125; redupl. 2d aor. ἐπεπλήγοτο Σ 31; pass. 2d aor. ἐπλήγη Π

403: *smile* B 264, *strike* X 497, *beat on* (breasts) Σ 31, *lash* (horses) Π 728.

πλήτο P 499, see *πλήλημα*.

πλούτος, ὁ: *riches, wealth* A 171.

πλυνός, ὁ (πλύνω): *washing troughs* X 153.

πλύνω, iterat. imperf. 'πλύνεσκον X 155: *were wont to wash*.

πνείω, πνεῖ P 447, part. πνέοντες Γ 8, πνέοντας Ω 364; aor. ἔπνευσ' Ω 442;

pass. perf. πέπνυσαι Ω 377, part. πεπνυμένος Γ 203, πεπνυμένω Γ 148:

*breathe* Γ 8, P 447, μένεα πνέοντες Ω 364: *breathing might, fierce breathing*;

πέπνυσαι Ω 377: *art wise*; πεπνομένος Γ 203: *having understanding* (discretion), hence, *discreet, wise, prudent, sage*.

πνοή, ἡ (πνε(ι)ω): *breath*; plur.: *breathings, blasts of winds* Ω 342, *winds* Π 149.

Ποδάργη (πούς + ἀργός): *Podar'ge*, storm wind, the dam of the horses of Achilles Π 150.

ποδ-άρκης, -ες (πούς + ἀρκέω): lit. *foot-strong*, i.e. *fleet-footed* A 121, *swift-footed* Z 423.

ποδ-ηνεκής, -ές (πούς + ἡνεκα, φέρω): *that reaches to the feet* O 646.

ποδ-ήνεμος, -ον (πούς + ἀνεμος, wind): *wind-footed, swift as the wind* B 786.

Ποδῆς: *Podes*, son of *Eëtion* P 575.

ποδ-ώκεια, ἡ (πούς + ὠκός): *speed, fleetness of foot* B 792.

ποδ-ώκης, -ες (πούς + ὠκός): *fleet-footed, swift-footed* Π 134.

ποθ' B 136, see *ποθι*.

ποθέω (πόθος), part. ποθέων Ω 6; iterat. imperf. 'ποθέσκε A 492: *long for, yearn for* A 492.

ποθή, ἡ: *longing, desire for, regret for* A 240, *sorrow* P 690.

ποθι, enclitic local adv.: *anywhere*; transferred to temporal adv.: *at any time, ever* A 128; *methinks, I ween* A 178.

πόθος, ὁ: *sorrow* P 439.

ποιέω, aor. 'ποίησε A 608, ἐποίησαν Z 316, 'ποίησαν Ω 449, opt. ποιήσaiμεν Ω 666, imper. ποιήσον P 646, part. ποιήσαντες A 461; mid. aor. 'ποιήσατο Π 171, subj. ποιήσεται Γ 409; pass.

perf. ἐποίηται Z 56: *make* A 461; mid. *make for oneself, make his* Γ 409.

ποικίλα, τό (ποικίλος): *embroidered adornment* Z 294.

ποικίλος, -η, -ον (pictus): *variegated, pictured* Γ 327, *spotted, mottled* Z 504, *well-dight, skillfully-wrought* Π 134, *manifold* X 441.

ποιμαίνω (ποιμήν), part. ποιμαίνων Z 25: *tend as shepherd*.

ποιμήν, -ένος, ὁ: *shepherd* A 263.

ποιμνήιος (ποιμήν), adj.: *of* (belonging to) *a shepherd, shepherd's* B 470.

ποινή, ἡ (poena): *fine, quit money, recompense* Γ 290, *satisfaction* Π 398.

ποῖος, -η, -ον: *of what sort, what kind of* A 552, *what* Π 440.

ποι-πνύω (redupl. ΠΝΕΤ, πνέω), part. ποιπνύοντα A 600, imperf. 'ποπνύον Ω 475: *puff, pant, gasp* A 600, *be busy, bustle* Ω 475.

πολέας Γ 126, acc. plur. of πολύς.

πολέες B 417, nom. plur. of πολύς.

πολέεσσι Π 262, dat. plur. of πολύς.

πολεμήιος, -η, -ον (πόλεμος): *warlike, of war, belonging to war* B 338.

πολεμίζω (πόλεμος), inf. πολεμιζέμεν' B 121, πολεμίζειν Π 89, part. πολεμίζων A 168, fut. πολεμίσσμεν Ω 667: *fight* A 168, *do battle* B 452, Γ 67, *war* B 121.

πολεμιστής, ὁ (πολεμίζω): *warrior* Π 492.

πόλεμος, ὁ: must generally be translated by *combat, fray, battle, battle fray, fight, moil of war, the thick of fight* A 61, 177, but not by *war*; πόλεμόνδε: *to the fight* B 443.

πολέσιν Π 240, dat. plur. of πολύς.

πολέων Π 398, gen. plur. of πολύς.

πόλιος II 395, gen. sing. of πόλις.  
 πολίτης, ὁ (πόλις): *countryman, fellow-citizen* B 806.  
 πολίος, -ή, -όν (*pallios*): *gray, hoary* A 350.  
 πόλις, ἡ (πολύς), for declension see D. 93: *city*; πόλινθε: *to the city* Z 86; ἐν πόλει ἀκροτάτῃ: *on the summit of the citadel* X 172.  
 πολίτης, ὁ (πόλις): *man of the city, citizen* X 429.  
 Πολίτης (πόλις): *Poli'tes*, son of Priam and Hecabe B 791.  
 πολλών A 125, B 117, gen. plur. of πόλις.  
 πολλά A 124, see πολλός.  
 πολλά-κι(ς) (πολύς), adv.: *often* A 396.  
 πολλῶν B 117, πολλέων B 131, see D. 102, gen. plur. fem. of πολλός.  
 πολλός, -ή, -όν (πῖμπλημα): form of πολύς, see D. 102 for declension: sing. *much* A 162, plur. *many* A 242, πολλοῖσι: *multitude, host* B 483, πολλά: *in abundance* A 124, πολλῇ: *thick* Γ 381; neuter as adv. πολλόν: *far, by far, decidedly* A 91, πολλά: *earnestly* (A 35, not repeatedly), instantly Z 207, often B 798, Z 2.  
 πολυ-ἄϊξ, -ἴκος (ἄϊσσω, *dart hither and thither*), adj.: *impetuous, furious, stirring* A 165.  
 πολυ-φάρνι (ἀρήν, φάρνα): lit. *rich in lambs*, i.e. *rich in flocks* B 106.  
 πολυ-βενθής, -ές (βένθος): *very deep* A 432.  
 πολυ-δαίδαλος, -ον (redupl. ΔΑΔ, δαίδαλλω): *cunningly wrought* Ω 597, *inwrought* Γ 358.  
 πολυ-δακρυς, -υ: *tearful* Γ 132, *dolorous* Γ 165, *woful* P 544.  
 πολυ-δάκρυτος, -ον: *much-bewailed* Ω 620, i.e. *many tears shall be his*.  
 πολυ-δειράς, -άδος: *many ridged* A 499.  
 Πολυ-δέυκης: *Polydeu'ces*, Pollux Γ 237.  
 Πολυ-δάρη: *Polydo're*, daughter of Peleus II 175.

πολύ-δωρος, -ον: *richly dowered (wife), wooed with many gifts (to the father)* X 88, *dearly won* Z 394.  
 Πολύ-δωρος: *Polydo'rus*, youngest son of Priam X 46.  
 πολυ-ζυγος, -ον (ζεύγυμ): *rich in benches (of a ship)* B 293.  
 πολυ-κιστος, -ον (κεντέω, *embroider*): *richly embroidered* Γ 371.  
 πολυ-κληής, -ίδος (κληή, *clavis, claudo*), adj.: *many benched* B 74.  
 πολυ-κμητος, -ον (κάμνω): lit. *causing much labor, smithied* Z 48.  
 πολυ-κοιρανίη, ἡ (κοίρανος): *multitude of masters* B 204.  
 Πολυ-κτωρ, -ορος (κτάσμαι): *Polycto'r*, a Myrmidon Ω 397.  
 Πολυ-μήλη (μήλον): *Polyme'le* II 180.  
 Πολυ-μηλος (μήλον): *Polyme'lus*, a Lycian II 417.  
 πολυ-μητις, -ιος (μήτις): *of many devices* A 311, *of many counsels* A 440, *the man of wiles* Γ 268, *crafty* Γ 200, *full of wiles* Γ 216.  
 πολυ-μήχανος, -ον (μηχανή, *contrivance*): *of many devices* B 173.  
 πολυ-μῦθος, -ον (μῦθος): *long of speech* Γ 214.  
 Πολυ-ποίτης, -αο (ποιή, *poena*): *Poly-poe'tes*, son of Pirith'oüs, a Lapith Z 29.  
 πολυ-πτυχος, -ον (πτύσσω): *many-folded (of Mt. Ida, with its many ridges or benches)* X 171.  
 πολύς, πολλή, πολύ (πῖμπλημ), for the declension see D. 102: sing. *much* II 110; plur.: *many* A 3; neuter πολὺ as adv.: *far, by far* A 167, 169, *much, decidedly* A 112. See also πολλός, -ή, -όν; compar. πλείων, -ον and πλείων, -ον (which see); superl. πλείστος, -η, -ον (which see).  
 πολὺς A 559, B 4, acc. plur. of πολὺς.  
 πολυ-σκαρῆμος, -ον (σκαίρω, *leap, spring*): *agile, nimble, lithe* B 814.

**πολυ-σπερής, -ēs** (σπερῶ, sow, scatter) : widely scattered B 804.

**πολύ-σπονος, -ον** (σπένω, groan) : lamentable, grievous A 445.

**πολυ-φάρμακος, -ον** (φάρμακον, medicine) : skilled in medicines II 28.

**Πολύ-φημος** (φημί) : Polyphē' mus, a Lapith A 264.

**πολύ-φλοιςβος, -ον** (φλέω) : loud sounding, deep surging A 34.

**πομπή, ἡ** (πέμπω) : convoy Z 171.

**πομπός, ὁ** (πέμπω) : guide, convoy Ω 153.

**πονέομαι** (πένομαι, πόνος), imperf. ἐπο-  
νείτο B 409, 'πονέοντο Ω 444 : toil, be busy with (about).

**πόνος, ὁ** (πένομαι) : toil, labor, task A 467, trouble Z 355, labor of war, fray II 651, P 718; ἄμ(= ἀνά)πόνον : into the fray II 726; Τρώων πόνος : battle with the Trojans X 11.

**ποντο-πόρος, -ον** (πείρω) : lit. sea-cleaving; sea-faring A 439.

**πόντος, ὁ** (πον = pon(t)s, "path") : sea, deep sea, main A 350.

**πόποι** (ὤ πόποι), interjection : out upon it A 254, wonderful, astonishing B 272, alas X 168.

**πόρκης, ὁ** : ring Z 320.

**ΠΟΡ, πρῶ** (πορίζω, πορσαίνω), no present; 2d aor. ἔπορον Ω 60, 'πόρε A 72, subj. πόρη Z 228, πόρωσιν II 86, part. πορών II 178; pass. perf. part. πεπρωμένον Γ 309 : gave, bestowed on A 72, add II 86; πεπρωμένον ἐστίν : is procured (appointed) by fate, is fated Γ 309; πεπρωμένον : doomed II 441, X 179.

**πόρος, ὁ** (ΠΕΡ, περάω, cross) : ford Ω 692.

**πορσύνω** (ΠΟΡ, πορίζω), fut. part. πορσυνέουσα Γ 411 : prepare, present, offer (in the sense of lie with).

**πορφύρεος, -η, -ον** (redupl. ΦΤΡ, πορφύρω gleam darkly) : purple Γ 126, X 441, dark II 334, gleaming, shining P 547, Ω 645, foaming, boiling A 482.

**πόσι** : whither II 422.

**Ποσειδῶν, -ωνος** : Posei'don, son of Cronus and Rhea, brother of Zeus, Lord of the sea A 400.

**πόσις, -ιος, ὁ** (πόσις, δεσπότης, pot-ens) : husband, lord Γ 329.

**πόσις, -ιος, ἡ** (πίνω, ποτόν) : drink A 469.

**ποσσ-ἡμαρ** : how many days' space? how many days Ω 657.

**ποταμός, ὁ** (πίπτω) : river Γ 278.

**ποτάομαι** (πέτομαι, ποτή), ποτῶνται B 462; perf. πεποτήσθαι B 90 : fly; perf. : are on the wing, are in flight.

**ποτε**, enclitic adv. once, once on a time, formerly A 260, at any time A 340, ever A 40, with οὐ : never A 226, erst Z 21, some day, sometime, hereafter A 205, 213, 240.

**ποτί** (πρός) A 245, see πρόσ.

**ποτι-δέρομαι, ποτιδέρεται** II 10 : look at.

**ποτι-δέχομαι**, 2d aor. part. ποτιδέγμεναι B 137 : awaiting.

**πότμος, ὁ** (πίπτω) : fate, doom B 359.

**πότνια** (δεσπότης, potens), fem. of πόσις (husband) : revered (exalted) woman, lady, mistress A 357.

**ποτόν, τό** (πίνω) : drink, wine A 470.

**που**, enclitic adv. : anywhere, somewhere A 124; somehow or other B 116, no doubt Γ 308.

**πολυ-βότειρα** (βόσκω), adj. : lit. that nourisheth many; bounteous, fruitful Γ 89.

**Πολυ-δάμῆς** (δαμνάω, tame) : Polyd'amas, a Trojan II 535.

**πούς, ποδός, ὁ**, for dat. plur. ποσί, see D. 78, a : foot, leg A 58; ποσίν : in swift course Φ 557; ποδᾶς ὥκυσ : fleet of foot A 148.

**πραπίδες, αἱ** : diaphragm; mind, heart : skill; φιδυλῆσι πραπίδεσσιν A 608 : lit. with knowing mind, i.e. with cunning skill, with artistic feeling; ἀπὸ πραπίδων X 43 : from my heart.

**πρῶσ-βυς** (*pris-cus*), adj.; superl. **πρεσβύτατος**, -η, -ον: *eldest* Z 24.

**πρήθω**, aor. **πρήσεν** A 481, II 350, inf. **πρήσαι** B 415: (1) *blow*, then (2) as the wind increases the flame *burn*, then (3) *puff out, inflate, fill* A 481, *blow up* II 350.

**πρηνής**, -ές (*pronus*): *on his face* Ω 11, *low, prone, headlong* B 414.

**πρήξει**, -ας, ἡ (*πρήσσω*): *avail, use, profit* Ω 524.

**πρήσσω**, **πρήσσει** P 661, subj. **πρήσσωμεν** Ω 264, fut. **πρήξει** Ω 550, inf. **πρήξαι** A 562: *accomplish, fulfil* A 562, *avail* P 661, Ω 550, *traverse, pass over, get forward* (the road) Ω 264.

**Πρίαμίδης**, -ᾱο: *son of Pri'am*, more especially Hector Z 76.

**Πρίαμος**: *Pri'am*, son of Lao'medon, king of Troy, husband of Hecabe A 19.

**πρῖν** (probably compar. of **πρό**, **πρό-ιον**, hence after contraction usually **πρῖν**): *as adv. before, just now* Γ 132, *formerly* B 344, *in times past* II 208, *hitherto* X 500, *sooner, ere that* A 29, 97, B 413, *before the time* Ω 800; τὸ **πρῖν**: *of old, ere this* Z 125; οἱ **πρῖν**: *those who before, those who up to the present moment* Γ 132; *as conjunction, with aor. inf.: until* A 98, *before, ere* Z 81, *or ever* X 17; **πρῖν** . . . **πρῖν**: *first . . . before* B 348, 354.

**πρό** (*pro*), *adv.*: *before, beforehand* A 70, *forth* II 188; *prep.*: *before* Z 80, *in* P 667, *to* II 188, *in advance of* P 726; **ἀποπρό**: *far away* II 669, 679; **περιπρό**: *around and before* II 699; **διαπρό**: *clean through* II 309.

**προβαίω**, perf. **προβέβηκας** Z 125, subj. **προβεβήκη** II 54: *outstrip, excel*.

**προβάλλω**, 2d aor. mid.; **προβάλοντο** A 458: *scatter before oneself, i.e. sprinkle*.

**προβεβήκας** Z 125, **προβεβήκη** II 54, see **προβαίω**.

**προβέβουλα**, 2d perf. of **προβούλομαι**, with the meaning of the present: *I prefer* A 113.

**προβίβημι**, part. **προβιβάντος** II 609: *come on, advance*.

**προβλής**, -ήτος (*βάλλω*), adj.: *jutting* B 396.

**πρό-δομος**, ὁ: lit. *forehouse; vestibule, entrance hall* Ω 673.

**πρόηκε** Σ 184, see **πρόημι**.

**προ-έριδον**, aor. part. **προφιδών** X 275: *with his eye on it*; subj. **προφιδωσιν** P 756: *see*.

**προ-ερέσσω**, aor. **προέρεσσαν** A 435: *row forward*.

**προ-φέρω**, aor. **προφέρυσεν** A 308: *draw forward, launch*.

**πρόες** A 127, II 38, see **πρόημι**.

**προ-έχω**, part. **προέχοντι** X 97: *jutting*.

**προήκε** P 545, see **πρόημι**.

**προ-θίω**, iterat. imperf. **προθέσκειν** X 459: *would run in advance, run out before*.

**προθέωσι** A 291, see **προτίθημι**.

**προθορών** P 523, see **προθρόσκω**.

**προ-θρόσκω**, 2d aor. part. **προθορών** P 523: *leap forward*.

**πρό-θυρον**, τό: *gateway* X 71, *doorway* Ω 323.

**προ-ιάπτω**, fut. **προΐάψει** Z 487; aor. **προΐαψεν** A 3: *send before* (the face of), *hurl before* (the face of), *launch*.

**προφιδών** X 275, **προφιδωσιν** P 756, see **προφιδον**.

**προ-ίημι**, imperf. **προΐει** A 326, aor. **προέηκα** Σ 184, **προήκε** P 545: 2d aor. imper. **πρόες** A 127: *send forth* A 195, 326, *release, resign* A 127, *hurl* Γ 346.

**Προΐτω** (*Πρόϊτος*, **πρό** + *I*): *Proetius*, king of Argos Z 157.

**προ-καθ-ίζω**, part. **προκαθίζοντων** B 463: *settle forward*.

**προ-καλέωμαι**, aor. imper. **προκάλεσαι** Γ 432: *call forth (out), challenge*.

**προ-καλιζομαι**, imperf. **προκαλιζέτο** Γ 19: *call forth (out), challenge.*

**πρό-κειμαι**, part. **προκειμένα** Ω 627: *lying.*

**προ-μαχιζω**, imperf. **προμάχισεν** Γ 16: *play the champion (πρόμαχος).*

**πρό-μαχος**, ὁ (μάχομαι): *fighter in the front, foremost fighter, champion* Γ 31.

**πρό-μος**, ὁ (πρό): *fighter in the front, foremost fighter, brave hero, champion* Γ 44.

**Πρό-νοος** (ροέω): *Pro'noüs, a Trojan* Π 399.

**προ-πάροισ(ν)**, adv., temporal and local: *before* B 92, *in front of* B 811, *in the forefront* Γ 22, *forward* Π 319.

**πρό-πᾶς**, -πᾶσα, -παν, with **ἡμαρ**: *the live-long (day), all (day) long* A 601.

**προ-πέμπω**, aor. **πρό** . . . **ἔπεμψε** A 442: *send forth.*

**προ-πηνής**, -ῆς: *leaning forward* Γ 218, *on his face* Ω 18.

**προ-προ-κυλινδομαι**, part. **προπροκυλινδόμενος** X 221: *roll hither and thither, grovel.*

**προ-ρέω**, **προρέει** X 151: *flow forth.*

**πρός** A 160, **πρὸς** B 801, **πρὶ** A 245, adv. and prep.: (1) adv.: *besides, in addition, thereto* Π 86, X 59; (2) prep. with gen.: *from, at the hands of* A 160, *by* Z 525, *before the face of, in the sight of* A 339, 340; **πρὶ** πτόλιος: *on the side toward the city* X 198; with dat.: *to, on* A 245; with acc.: *to* A 420, *unto* Z 286, *toward* Ω 506, *against* B 801, *with* Z 235.

**προ-αμύνω**, **προσαμύνομαι** B 238; aor. inf. **προσαμύναι** Π 509: *help, avail (besides), succor.*

**προ-αυδάω**, imperf. **προσηυδά** A 201, **προσηυδήτην** X 90: *speak to, accost, address* A 539, *make answer* Z 144.

**προ-βαίνω**, 2d aor. part. **προσβάς** Π 863; mixed aor. **προσεβήσθην** B 48: *come to.*

**προσ-βάλλω**, 2d aor. **πρὶ** . . . **ἔβαλε** A 245: *throw upon (to).*

**προσβάς** Π 863, **προσεβήσθην** B 48, see **προσβαίνω**.

**προσ-δέχομαι** ποτιδέρκεται Π 10: *look at.*

**προσ-έφειπον**, **προσέφειπεν** A 105, opt. **πρῶτιφειποι** X 329: *speak to, address, answer, make answer.*

**προσ-ερίδω**, aor. part. **πρὸς** . . . **ἐρίεσās** X 112: *lean against.*

**προσ-ερέγγωμαι**, **προσερέγγεται** O 621: *roar against.*

**προσέφη** A 84, **προσέφης** Π 20, see **πρόσ-φημι**.

**προσεφώνειν** P 484, **προσεφώνειν** A 332, see **προσφωνέω**.

**προσηυδά** A 201, **προσηυδήτην** X 90, see **προσαυδάω**.

**πρόσ-θε(ν)**, adv.; local: *before, in the presence of* B 359, *in front, in front of* Z 17, 181, *in the van* Π 220; temporal: *before, in the olden time, of old time* A 251, *first* Γ 317, 346; with gen.: *before* X 313, *in defense of* Φ 587; **πρόσθε ποδῶν**: *directly in his way* Φ 601.

**πρόσσω** A 343, **πρόσω** P 598, adv.: *forward* Π 611, *before (of time past)* A 343, Γ 109, *forth* Π 265, *to the foe (facing the foe)* P 598; **πρόσσω φέμενοι**: *in forward flight* Π 382.

**προσ-τίθημι** aor. subj. **προσθέωσι** A 291: *set before, suggest.*

**πρόσ-φατος**, -ον (ΦΕΝ, *slay*): *recently slain, fresh* Ω 757.

**πρόσ-φημι**, imperf. **προσέφης** Π 20, **προσέφη** A 84: *speak to* A 517, *address* A 84, 148, *answer* Z 342, *say* A 130.

**προσ-φύωμαι**, 2d aor. part. act. **προσφύσ(α)** Ω 213: lit. *clinging to; bite into, bury my teeth in.*

**προσ-φωνέω**, imperf. **προσεφώνεε(ν)** B 22, **προσεφώνεον** A 332: *speak to, address.*

**πρόσω** P 598, see **πρόσσω**.

**πρόσ-ωπον**, τό (ὤψ): *face* Σ 24.



**πρότερος**, -η, -ον (compar. of **πρό**) : *former* Γ 140, *first* Γ 299, *sooner* (than thou) A 548.

**πρότερον** (**πρό**, **πρότερος**), adv. : *further on* Γ 400.

**προ-τεύχω**, perf. pass. inf. **προτετύχθαι** with **έδοσμεν** Π 60 : *let us allow those things to have been done before*, i.e. *let bygones be bygones*.

**πρότι** B 801, see **πρός**.

**προτι-άπτω** : *accord, assign* Ω 110.

**προτιφέιποι** X 329, see **προσέφειπον**.

**πρότι** . . . **έποντο** Π 504, imperf. of **προσ-έπω** : *follow with*.

**προ-τίθηναι**, aor. **προέθηκεν** Ω 409 : *cast to* (dogs), *cast before*.

**προτι-όσσομαι** (**δοσε**) : *behold, look upon* X 356.

**πρότονοι**, οί (**τελω**) : *forestays* A 434.

**προ-τρέπομαι**, 2d aor. inf. **προτραπέσθαι** Z 336 : *yield me to, yield myself up to* (anguish), *give way to*.

**προ-τροπύδην**, adv. : *in utter rout* Π 304.

**προ-φαίνω**, 2d aor. part. pass. **προφαέντε** P 487, Ω 332 : *come forth, appear*.

**προ-φέρω**, opt. **προφέροισ** B 251, imper. **πρόφερε** Γ 64, part. **προφέρουσα** Z 346 ; mid. **προφέρονται** Γ 7 : *bear away* Z 346, *cast reproach on, sling at* (them), *cast in* (their) *teeth* B 251, Γ 64 ; mid. : *offer* Γ 7.

**προ-φεύγω**, 2d aor. part. **προφυγόντα** Z 502 : *escape*.

**πρό-φρων**, -ον, -ονος (**φρήν**) : *zealous, fain* X 303, *heartily, with all one's heart* A 77, 150, *in kindly courtesy, of one's own good will* A 543 ; **θυμῷ πρόφρονι** : *with heart's intent, with serious intent, in full earnest* X 184, Ω 140.

**προφυγόντα** Z 502, see **προφεύγω**.

**προ-χέωμαι**, imperf. **προχέοντο** B 465 : *pour forth*.

**πρό-χοος**, ἡ (**χοή**) : *eiver* Ω 304.

**πρυμνή**, ἡ (properly a fem. adj. = **πρυμνή**

**νῆς**) : *stern* (of a ship) Π 124 ; **πρύμνη-θεν** : *by the stern* O 716.

**πρυμνήσια**, τὰ (**πρυμνή**) : *stern hawsers, stern cables* A 436, 476.

**πρυμνός** -ῆ, -όν : *extreme of, end of* P 618, *stern of* O 704, 722 ; **πρυμνὸν βραχίονα** : *root of the arm* Π 323 ; **πρυμνὸν σκέλος** : *extreme end of the leg*, i.e. *upper thigh, root of the thigh* Π 314.

**πρῶ** (**πρό**), adv. : *in the morning* Γ 3.

**πρώην** (**πρό**), adv. : *but now, lately* Ω 500.

**πρω-έξα** (**πρό**), adv. : *day before yesterday* B 303.

**πρῶν**, **πρώονος**, ὁ (**πρό**) : *ridge* P 747.

**πρῶων**, -ονος, ὁ (= **πρώων**, **πρό**) ; **πρῶονες ἄκροι** : *sharp promontories* Π 299.

**Πρωτεσιλάος** (**λαός**) : *Protesilaus*, son of Iphiclus of Phylace in Thessaly ; the first of the Greeks to fall at Troy O 705.

**πρώτ-ιστος**, -η, -ον (**πρό**, a double superlative : **πρό**, **πρότερος**, **πρωτατος** = **πρῶτος**, then **πρώτιστος**) : *first, the very first, first of all* B 228, 405 ; neuter plur. **πρώτιστα** as adv. ; *first of all* A 105.

**πρωτο-παγῆς**, -ές (**πήγνυμι**), the chariot was taken apart when not in use and kept carefully protected in the dwelling. Often the wheels were hung on the walls. It had to be put together every time it was needed. Hence, *put together for the first time*, means *new* Ω 267.

**πρῶτος**, -η, -ον (superl. of **πρό**, **πρωτατος**) : *first* A 386, *foremost* O 656, *ván* O 634, *front* (door) X 66 ; neuter sing. and plur. **πρῶτον** A 50, **πρῶτα** A 235, and **τὰ πρῶτα** A 6, as adv. : *first, at first, at the first, at the outset, at the beginning, for the first time* A 6, 50, 276, *once for all* A 235.

**πταμένη** Π 856, see **πέτομαι**.

**πτελήν**, ἡ : *elm tree* Z 419.

πτέρνη, ἡ: *heel* X 397.

πτερόεις, -εσσα, -εν (πτερόν, "feather"): *feathered, winged* A 201.

πτερόν, τό (πέτομαι, "feather"): *wing* Ω 319.

πτερυξ, -υγος, ἡ (πέτομαι, "feather"): *wing* B 316; plur.: *pinions, feathers, wings* B 462.

πολεμιζέμεν Φ 572, πολεμιζόμεν B 328, see πολεμίζω.

πολεμιστή X 132, see πολεμιστής.

πόλεμος Z 328, πόλεμον A 492, see πόλεμος.

πολλίετρον, τό (πόλις): *city* A 164, *citadel* B 133.

πολλί-πορθος, -ον (πέρθω, *sack*): *city sacker, waster (sacker)* of cities B 278.

πόλις X 118, πόλιν B 130, see πόλις.

πτυκτός, -ή, -όν (πτύσσομαι, *fold*, πτύξ, *leaf*): *folded* Z 169.

πτῶξ, πτωκός, ὁ (πτήσσω, πτώσσω, *cower*): *hare* P 676; acc. πτώκα used as adj.: *timid, crouching, cowering* X 310.

Πυγμαῖοι, οἱ (πύξ, πυγμή, *fist*): *Pygmies*, lit. *Fistlings* Γ 6.

πύθαι P 685, πυθέσθαι B 119, 'πυθέσθην P 427, πυθόλοτο A 257, see πυνθάνομαι.

πύκα (πύξ, *fist*), adv.: *thickly, strongly, well* O 689.

πυκάζω (πύκα), aor. part. πυκάσας Ω 581, πυκάσασα P 551: *wrap* Ω 581, *clothe oneself* P 551.

πυκινός, -ή, -όν (πύκα, πύξ): *close-set* (of stones in a wall), *compactly laid, well built* Π 212, *dense* Π 298, *great* (of pain) Π 599, *grievous* (of a curse) Ω 480; *shrewd, clever, cunning* B 55, Z 187, *wise* Σ 216, Ω 75, 282.

πυκνός, -ή, -όν (πύκα), same as πυκινός: *close* Π 217; *prudent, wise* Γ 202, 208.

Πυλ-άρτης (πύλη + AP, ἀραρίσκω): *Pylar'tes*, a Trojan Π 696.

πυλα-ώρως, ὁ (πύλη + FOP, ὁράω, *verecor*): *gate keeper, sentinel* Φ 530.

πύλαι, αἱ: *gate, gates* B 809, Γ 145; plur. because the gateway was closed by two swinging doors.

Πύλοι-γενής, -ες (Πύλος + γίγνομαι. Πύλοι is the locative case (D. 66) of Πύλος): *born at Py'lus* B 54.

Πύλιοι, οἱ (Πύλος): *the Py'lians, people of Py'lus* A 248.

Πύλος, ἡ: *Py'lus, city of Neleus and Nestor* A 252.

πύματος, -η, -ον: *outermost, uttermost, last* Z 118, *last of all* X 66; πύματον τε καὶ ὕστατον: *utterly the last time* X 203.

πυνθάνομαι, fut. πύσσει Σ 19, 2d aor. 'πυθέσθην P 427, subj. πύθαι P 685, opt. πυθόλοτο A 257, inf. πυθέσθαι B 119, redupl. aor. opt. πεπύθουτ' Z 50, perf. inf. πεπύσθαι P 641, plur. 'πέπυστο X 437: *hear* A 257, *learn, hear of* B 119; 'πέπυστο: *had heard, knew*; 'πυθέσθην: *were aware* P 427.

πύξ (πυγ-νυς, "fist"), adv.: lit. *with the fist*, hence *in boxing* Γ 237.

πυξινός, -η, -ον (πύξος, *boxus*, "box"): *of boxwood* Ω 269.

πῦρ, πυρός, τό (πυρρός, "fire"): *fire* A 104; ἀμφὶ πυρ: *about (over) the fire* X 443.

Πῦρ-αίχμης (πῦρ + αἰχμή): *Pyraech'mes*, chief of the Paeonians Π 287.

πυργ-ηδόν (πύργος), adv.: *like a tower* O 618.

πύργος, ὁ: *tower* Γ 153, *fortifications* Ω 443, *battlements* X 462.

πυρετός, ὁ (πῦρ): *fever* X 31.

πυρή, ἡ (πῦρ): *pyre, funeral pyre* A 52.

Πύρις, -ιος (Πῆ): *Py'ris*, a Lycian Π 416.

πυρ-καΐη, ἡ (πῦρ + καίω): *the burning, funeral pyre* Ω 791.

πῦρο-φόρος, -ον (πῦρός, *wheat* + φέρω, *bear*): *wheat-bearing* Z 195.

πυρός, ὁ (πῦρ): *beacon fire* Σ 211.

πω, enclitic adv.: *ever, yet, but always*

used with a negative; οὐ πω: *not yet* A 224; οὐ γὰρ πῶ πότε: *for never* A 154.

πωλλόμαι (πείλομαι), iterat. imperf. 'πω-  
λέσκετο A 490: *betake oneself to, fre-*  
*quent, go to.*

πῶμα, τό: *cover, lid* II 221.

πῶ ποτε: *ever, yet*; οὐ πῶ ποτε: *never*  
*yet* A 106.

πῶς, interrogative adv.: *how? in what*  
*way?* A 123, 150.

πως, enclitic: *in some way, somehow, in*  
*any way*; in conditional sentences:  
*perchance, methinks, I am sure* A 66,  
408, B 203.

πῶν, τό: *flock* (of sheep) Γ 198.

## P

P = Iliad xvii.

π' A 458, πᾶ A 56 (ἄρα), a consecutive,  
inferential, or temporal particle: *ac-*  
*cordingly, therefore* A 569, so Γ 113,  
*you see, you know, forsooth* A 56, *as is*  
*known, as said, as you know* B 21, 36,  
*as I said* X 157, *as I now see* Γ 183, *in*  
*sooth* B 238, *indeed* X 439, *namely* A  
405; καὶ πᾶ: *and accordingly, and*  
*therefore* A 569.

πάβδος, ἡ: *wand* Ω 343.

παίω, aor. pass. ἐπαλάθη II 339: *broke.*

'πέειν A 249, see πέω.

πέερα, τά (πέω), *streams, sources* B 461.

πέζω (originally περρ-ζω, then περρ-ζω),  
inf. πέζειν X 259, part. πέζων Ω 661,  
imperf. ἔπειε B 400, fut. πέξω Ω 370,  
aor. ἔπειεν B 274, subj. πέξῃ B 195, inf.  
πέξαι A 444, part. πέξας A 147: *do* B  
195, *make* A 147, *accomplish* B 274,  
*offer* A 444, *do sacrifice* B 400; μέγα  
πέξας τι: *in some great deed of arms* X  
305.

πέθεα, -ων, τά: *limbs* II 856.

πέτα B 475, adv.: *easily* B 475, *lightly* II  
44, *at ease* Z 138.

πέται A 444, πέτας A 147, πέτη B 195,  
πέτω Ω 370, see πέζω.

πέτω (FPEII), imperf. 'πέπε: *sank down*  
X 212.

πέω (ΣPET, from σρεφ), πέει X 149, opt.  
πέοι Γ 300, part. εὐρυπέοτος II 288,  
πέοντα Z 172, πέοντες II 389, πέουσαι  
II 391, imperf. ἔρπειν II 110, 'πέειν  
A 249: *flow* A 249, *be poured* Γ 300,  
*rush* II 391; πέοντα: *stream of* Z 172.

φεργγαίν, -ίνος, ὁ (φεργγνύμ): *breakers,*  
*surf* A 437, *shore, beach* II 67.

φεργγνύμ, φεργγνύσι P 751; aor. ἔφρηξεν  
Γ 348, 'φρήξεν Γ 375, inf. φρήξαι O 615:  
*break, tear asunder*; 'φρήξεν δ' ἀπὸ:  
*broke off* (the tendons of the neck) II  
587.

ρήγος, τό: *rug* Ω 644.

[ρήιδιος, -η, -ον], its adv. is ρηιδίως II  
690, 846: *easily, lightly*; its compara-  
tive is ρηίτερος Ω 243: *easier.*

φρήξαι O 615, 'φρήξεν Γ 375, see φεργγνύμ.  
φρηξ-ήνωρ, -ωρος (ἀνὴρ + φεργγνύμ):  
*breaker of the ranks of men, crusher of*  
*heroes* II 146.

ρίγέω (ΣPIT, ρίγος, frigus), aor. 'ρίγησεν Γ  
259, subj. ἐρρήγησι Γ 353: *shudder* II 119.

ρίγιον (ΣPIT, cp. ρίγέω), comparative  
found only in the neuter, see D. 107:  
lit. *more chilling*, i.e. *more grievous,*  
*more dreadful* A 325.

ρίμφα, adv.: *lightly* P 458, *rapidly, fleetly*  
X 163, *with speed, speedily* Ω 799, *mim-*  
*bly* Z 511.

ρίνας II 349, see ρίς.

ρίνός, ἡ: *hide, shield* II 636.

ρίπη, ἡ (ρίπτω): *flight* II 589.

ρίπτω (ρίπη), fut. ρίψει Ω 735; aor.  
ἔρριψε X 406, 'ρίψει A 591, 'ρίψ' Γ 378:  
*hurl, cast, throw.*

ρίς, ἡ, acc. plur. ρίνας II 349 (ΣPI, flow):  
*nose, plur. nostrils.*

'ρίψ' Γ 378, 'ρίψει A 591, ρέψει Ω 735, see  
ρίπτω.

ῥοαί, ῥόων, αἱ (ῥέω): *streams* Γ 5.

ῥοδο-δάκτυλος, -ον: *rosy-fingered* Α 477.

ῥοιζος, ἡ: *hurting, whizzing, whirr* Π 361.

ῥός, ὁ (ῥέω): *stream* Π 151; ῥόν τιθῆσι: *turns the current* Ρ 750.

ῥυμός, ὁ (φερύω): *pole, tongue* (of a wagon) Ζ 40; ἐν πρώτῃ ῥυμῷ: *at the extremity (forepart) of the tongue* Π 371.

ῥύομαι (ΣΡΤ, σερν, σερφ = Lat. *servn, servare*), imperf. ῥύετ(ο) Π 799, ἐρύετο Ζ 403, iterat. imperf. ῥύσκε(ο) Ω 730, 1st aor. imper. ῥύσαι Ρ 645, Ω 430 (from ἐ(ρ)ρυσάμην), 2d aor. ἔρυσσο (from ἐρύμην) Χ 507, ἔρυστο Ρ 518, ἔρρυστο Π 542, Ω 499, ἐρρύατο Χ 303, perf. εἰρύσσαι (from σε-σρύ-αται) Α 239, εἰρῶμεσθα (from σε-σρύ-μεσθα) Φ 588. The inf. εἰρύσασθαι Α 216 awaits explanation: *keep, keep back, sustain* Ρ 518, *save, succor, rescue, defend* Χ 303, *guard, have in one's keeping, uphold, maintain* Α 239, *deliver*.

ῥύσαι Ρ 645, see ῥύομαι.

ῥύσκε(ο) Ω 730, see ῥύομαι: *guardedst*.

ῥυστάζω (φερύω), iterat. imperf. ἐρρυστάζεσκεν Ω 755: *would drag*.

ῥυτήρ, -ῆρος, ὁ, dat. plur. ῥυτήρσι (φερύω): *reins* Π 475.

ῥωγαλέος, -ης, -ον (φρήγνυμι): *pierced, torn, rent, cleft* Β 417.

ῥόομαι (ῥέω), imperf. ῥόωντ(ο) Π 166: *hastened*; aor. ἐρρώσαντο Ω 616: *danced*.

## Σ

Σ = Iliad xviii.

σ' Α 173, 547 = σέ, see D. 118.

σ' Α 170, 294 = σοί, see D. 119.

Σαγγάριος: *Sanga'rius*, a river rising in Phrygia, flowing through Bithyn'ia and emptying into the Black Sea Γ 187.

σάκος, -εος, τό: *shield* Γ 335.

σάλπιγξ, -ιγγος, ἡ: *clarion, trumpet* Σ 219.

Σάμος: *Samothra'ce*, an island in the Aegean Sea lying off the Thracian coast Ω 78.

σάος (*sanus*), adj.: *safe* Π 252, *in safety*

Α 344, *whole* Α 117, *living*; compar.

σαώτερος: *safe, unhurt, in peace* Α 32.

σαώω (σάος, *sanus*), imperf. ὀσάου Π 363,

fut. σαώσεις Α 83, aor. ἐσάωσας Χ 18,

ἐσάωσαν Φ 611, subj. σαώσης Χ 56,

σαώση Ρ 692, σαώσετον Ρ 452, σαώσο-

μεν Χ 175, inf. σαώσαι Ω 35: *save,*

*rescue* Ρ 692, *see safe through, hold safe,*

*keep safe* Α 83, *bring safe* Ρ 452.

Σαρπηδών, -ῶνος: *Sarpe'don*, son of Zeus and Laodami'a, prince of the Lycians Ζ 199.

Σατνιεύς, -εντος (Σάτνιος): *Satni'oīs*, a river in southern Troyland Ζ 34.

σάφα (σαφής), adv.: *clearly, well* Β 192.

σαώτερος Α 32, see σάος.

σβέννυμι (ΣΒΕΣ), aor. ἐσβεσεν Π 293,

ὀσέσαν Ω 791, inf. σβέσσαι Π 621:

*quench, extinguish, put out*.

σέ Ζ 256, σέ' for σεο Β 27, see σύ and D. 112, 2; 113. \*

σεβάζομαι (σέβομαι, *revere*), aor. ὀσεβάσ-  
σατο Ζ 167: *have awe (shame) of, stand  
in awe of* Ζ 417.

σέβας, τό (σέβομαι): *sacred fear (dread),  
awe* Σ 178.

σέθεν Α 186, see σύ and D. 112, 3; 114.

σεί' Γ 206, σείο Γ 365, see σύ and D. 112, 2; 113.

σείω, part. σείων Χ 133, σείοντ(ε) Γ 345:  
*brandish*.

σέλας, -αος, τό (*serenus, sol*): *glare* Σ 214.

Σελλοί: *Selli*, priests of Zeus in Dodona Π 234.

σεο Α 396, see σύ and D. 112, 2; 113.

σεύω, aor. ὀσευε Ζ 133, part. σεύας Ο 681:

*chase, chase away* Ζ 133, *hurry (horses),*

*urge on* Ο 681; mid. imperf. ἐσεύοντο

Β 150: *sped*; 1st aor. ὀσεύαι(ο) Ζ 505,

subj. *σεύωνται* Γ 26, opt. *σεύαιτο* P 463, part. *σεύόμενος* X 22; 2d aor. *ἔσσυτο* II 585, *ἔσσυτο* B 809: *set upon* Γ 26, *swooop, swoop down on* B 809, *haste, hasten, hurry* Z 505, *rush* II 585, *set oneself in motion* X 22; perf. part. (with wrong accent) *ἑσσύμενος* P 663; *per: for all his fury, ἑσσύμενον* Z 518: *hasten, ἑσσύμενην* II 9: *in her going (hastening)*, *ἑσσύμενος* Ω 404: *in their eagerness (fury)*; adv. *ἑσσύμενος* Γ 85: *speedily, hastily, quickly*.

*σημα*, -ατος, τό: *written sign, token* Z 168; *sign, portent* B 308; *tomb, barrow* B 814, Z 419.

*σημαίνω* (σημα), imper. *σημαίνε* A 296, *σημαίνετω* B 805, inf. *σημαίνειν* A 289: *give orders (signal, word, command) to*. *σήπομαι*, *σήπεται* Ω 414: *rot*; 2d perf. *σέσηπε* B 135: *is rotten*.

*σῆν* X 257, *σῆς* Z 465, *σῆσι* A 297, see *σός*.

*Σθενέλαος* (σθένος + λαός): *Sthenela'us*, son of Cap'aneus, charioteer of Diomedes II 586.

*σθένος*, -εος, τό: *strength, might* B 451.

*σιγαλαίς*, -εσσα, -εν: *bright, shining* P 479.

*σιγή*, ἡ, only in dat. *σίγῃ*: *in silence* Γ 8.

*σιδήρειος*, -η, -ον P 424 and *σιδήρεος*, -η, -ον X 357 (*σιδήρος*): *of iron* P 424.

*σιδήρος*, ό: *iron* Z 48.

*Σιδονίη-θεν* (*σιδον*, *Σιδών* + -θεν): *from Sidon* Z 291.

*Σιδόνιοι*, -ων (*Σιδών*): *Sidonians, of Sidon* Z 290.

*Σιμόεις*, -εντος: *Sim'oīs*, a river tributary to the Scamander in Troyland Z 4.

*σίνομαι* (*σινος*), *σίνεταί* Ω 45: *harm*.

*σίντης* (*σινος*, *σίνομαι*), adj.: *ravenous, robber* II 353.

*Σίντιες* (*σινος*, *σίνομαι*): *Sin'ties, Sin'tians*, aboriginal inhabitants of Lem'nos A 594.

*Σίπυλος*, ό: *Sipy'lus*, a mountain of Asia Minor near Magnesia on the Hermus Ω 615.

*Σίσυφος* (σοφός?): *Sisy'phus*, son of Ae'olus Z 153.

*σίτος*, ό: *food* Ω 129, *bread* Ω 625.

*σιωπάω* (*σιωπή*), inf. *σιωπᾶν* B 280: *keep silence*.

*σιωπή*, ἡ, only in dat. *σιωπῇ*: *in silence, silently* Γ 95.

*σκαίως*, -ή, -όν (*σκαίφος*, *scævus*): lit. *left*; then the fem. as a subst.: *left hand*; *σκαίῃ*: *with the left hand* A 501; *in the left hand* II 734; *Σκαίαι* (πόλαι): the *Scae'an*, i.e. *western (left as one faces the north) gate of Troy* Γ 145.

*Σκαμάνδριος*, (1) a possess. adj.: *of Scaman'der* B 465; (2) *Asty'anax* Z 402.

*Σκάμανδρος*: *Scamander*, a river of Troyland rising on Mt. Ida X 148.

*σκεδάννυμι* (*σκιδνμι*, *scindo*), aor. *σκέδα-σεν* P 649: *scatter*.

*σκέλος*, -εος, τό (*σκολίως*, *σκόλῃξ*, *worm*): *thigh* II 314.

*σκέπτομαι* (*σκοπός*, *con-spic-io*), imper. *σκέπτεο* P 652, imperf. *σκέπτετ(ο)* II 361: *look forth, watch*.

*σκηπ-άνιον*, τό (*σκήπτω*, *σκήπτρον*, "shaft"): *staff* Ω 247.

*σκηπτό-οχος*, -ον (*ἔχω*): lit. *scepter-holding*, i.e. *scepter-bearing, reigning, scepterled* A 279.

*σκήπτρον*, τό (*σκήπτω*, *scapus*, *scipio*, "shaft"): *scepter, staff* A 15, a symbol of authority, office, or dignity, borne by kings, priests, seers, judges, and heralds, hence in A 28 = *thy priestly dignity*.

*σκιδ-ναμαι* (*scindo*), imperf. *ἐσκιδναντο* A 487, *σκιδναθ'* II 375, *ἐσκιδναντ'* Ω 2: *scatter*.

*σκιδαίς*, -εσσα, -εν (*σκιή*): *casting (long) shadows* A 157.

σκολίως, -ή, -όν (σκέλος): *crooked* II 387.  
σκόλοψ, -οτος, ὁ, dat. plur. σκολόπεσσι Σ  
177: *stakes, palisade*.

σκόπελος, ὁ (σκέπτομαι, σκοπός, *scopulus*): *a high, jutting rock, cliff* B 396.

σκοπιή, ἡ (σκέπτομαι): *watch place, lookout place*; παρὰ σκοπιήν: *past the watch place* X 145: σκοπία: *peaks* II 299.

σκοπός, ὁ (σκέπτομαι): *sentinel, spy* B 792, *watcher* Ω 799.

σκότιος, -η, -ον (σκότος): *in secret, clandestinely*, i.e. the mother was unwedded Z 24.

σκότος, ὁ: *darkness* Z 11.

σκυδμαίνω (σκόζομαι), inf. σκυδμαινέμεν(αι) Ω 592: *be vexed with*.

σκόζομαι, inf. σκόζεσθαι Ω 113: *be displeased at*.

σμεραγέω, σμεραγεῖ B 210: *crash, thunder* B 210, *resound* B 463.

σμερδαλέος, -η, -ον (σμερδνός, *mordeo*, "smart"): *terrible* B 309, *neuter sing.*

σμερδαλέον B 334, and plur. σμερδαλέα II 785 as adv.: *terribly, wondrously*.

σμερδνός, -ή, -όν, *neuter as adv.*: *terribly* O 687.

σμικρός, -ή, -όν (μικρός): *small* P 757.

Σμινθεός (ΣΜΙ, *gnaw*): *Smin'theus, Smin'thian*, epithet of Apollo, the destroyer of field mice (σμινθοί) A 39.

σμόςχω ("smoke"), opt. σμόχοιτο X 411: *burn*.

σμόςβη, -γγος, ἡ: *weal, wale, welt* B 267. *sol* A 89, see *σύ* and D. 112, 2.

Σόλυμοι, οἱ: *Sol'yimi*, a people in Lycia Z 184.

σοῖς B 164, σοῖσι A 42, see *σός*.

σός, σή, σόν (stem τεφε, τε-ε, *σύ, τήνη*): *thy* A 42.

σπάρτα, τά: *ropes, tackling* B 135.

σπείω: *draw*; mid. aor. part. σπασσάμενος II 473: *draw for himself = draw his*.

σπείωσς II 253, σπείωσς Z 259, σπείσον Ω 287, see *σπένδω*.

σπένδω (σπονδή), iterat. imperf. 'σπένδεσκε II 227, aor. subj. σπείωσς Z 259, imper. σπείσον Ω 287, part. σπείωσς II 253: *pour a drink offering, make libation*.

σπῆος, τό: *cave, grotto* Ω 83.

Σπέρχειός, -οῖο (σπέρχω): *Sperche'us*, a river of northern Greece II 174.

σπέρχω: *make haste*; mid. part. σπερχόμενος Ω 322, σπερχομένου Ω 248: *in his haste*.

σπεύδω (σπουδή, cp. *studeo*), part. σπεύδοντες P 745: *strive*; aor. imper. σπεύσατε Ω 253: *hasten*.

σπλάγχνα, τά (cp. σπλήν, "spleen"): *entrails* A 464, *vitals* B 426.

σπονδαί, αἱ (σπένδω): *drink offerings, libations* B 341.

σπουδή, ἡ (σπεύδω), dat. σπουδῇ: *with difficulty* B 99.

στα-θμός, ὁ (ίστημι): *farm yard, stead-ing* B 470; plur. *cattle pens* II 752.

σταίησαν P 733, 'σάν II 601, στάντες P 490, στάντων Γ 210, στάμεν X 231, στάς II 231, 'στάσκεν Γ 217, see *ίστημι*.

στα-τός, -ή, -όν (ΣΤΑ, *ίστημι, stabulum*): *stalled* Z 506.

σταυρός, ὁ: *stake*; plur.: *palisades* Ω 453.

στεῖρα, ἡ (στερεός): *stern, cutwater* A 482.

στείχω (στιχάω, στιξ), part. στείχοντες B 287; aor. ἔστιχον II 258: *march, be on the march, march forward*.

στέλλω: *arrange, send*; mid. aor. 'στέλλαντο A 433: *strike, take in, furl (sails)*.

στέμμα, -ατος, τό (στέφω): *fillet, chaplet* A 14, *priestly insignia* A 28.

στεναχίζω (στένω, στόνος, στενάχω), mid. imperf. ἔστεναχίζετο B 95: *echo, resound, groan*.

στενάχω (στένω, στόνος, στοναχή) Ω 639,

στενάρχουσι Π 391, part. στενάρχων Α 364, στενάρχοντα Ω 123; mid. imperf. ἐστενάρχοντο Π 393: *groan, moan* Α 364, *mourn* Ω 639, *roar* Π 391, *make moan* Ω 722; ἐπὶ δ' ἐστενάρχοντο: *joined their moan* Ω 746; ἀδινὰ στενάρχοντα: *making grievous moan* Ω 123.

στένω, imperf. ἔστενε Σ 33: *groan*.

στερεός, -ή, -όν: *stiff, hard, firm, tough* (of ox hides) Ρ 493.

στέρνον, τό (στορέννυμι, *spread*): *breast, chest* Β 479.

στεροπ-ηγερέτης (στεροπή + ἀγέλω), Aeolic voc. στεροπηγερέτα Π 298: *gatherer of the lightning*.

στεύμαι, στεύται Γ 83: *boast, promise, threaten, declare*.

στέφω (στέμμα, στέφανος, *stipare*), imperf. ἔστεφε Σ 205: *set a crown on*.

στή Α 197, στήθι Χ 222, see ἴσθημι.

στήθος, -eos, τό (ἴσθημι): *breast, chest* Α 83; plur.: *breast, chest*, because of the two teats Β 142; κατὰ στήθος: *on the breast* Ρ 606; περὶ στήθεσσι: *about his breast* Π 841; ἀμφὶ στήθεσφι: *about the breast* Β 388; διὰ στήθεσφι: *through (my) breast* Χ 284.

στήλην, ἡ: *pillar* Π 457.

στήμεναι Χ 253, see ἴσθημι.

στηρίζω, pass. plur. ἐστήρικτο Π 111: *was heaped*.

στήσαι Χ 443, 'στήσαν Ω 350, 'στήσαντ(ο) Α 480, στήσῃς Ω 232, στήσασθαι Ζ 528, 'στήσειν Π 199, στήσον Ζ 433, στήσωσ(ι) Χ 350, 'στήτην Α 332, στήτ(ε) Ζ 80, see ἴσθημι.

στιβ-αρός, -ή, -όν (στέλω, *tread*): *sturdy, strong, mighty, stalwart* Γ 335.

στίλβω, part. στίλβων Γ 392: *radiant, glistening*.

στιξέ, στιχός, ἡ (στέλω, στιχάω): *rank* Π 173; usually plur.: *ranks* Γ 113; κατὰ στιχάς: *along (through) the ranks* Π 820, *in ranks* Γ 326.

στιχάω (στέλω, στιξέ), στιχάει Ο 635; mid. imperf. ἐστιχάοντο Β 92: *march, stride* Γ 266; ὁμοῦ στιχάει: *paces along with* Ο 635.

στόμα, -ατος, τό: *mouth* Χ 452, *face* Ζ 43, *lips* Β 250; ἀνὰ στόμα: *to my mouth* Χ 452.

στόμαχος, ὁ (στόμα): *properly orifice, then throat* Γ 292.

στοναχή, ἡ (στένω, στόνος, *a sighing*): *moan, groan, wailing* Β 39.

στονούς, -εσσα, -εν (στένω, στόνος): *mournful* Ω 721.

στορέννυμι (sterno, "strew"), aor. ἐστρέψαν Ω 648, inf. στορῆσαι Ω 645: *spread*.

στορῆσαι Ω 645, see στορέννυμι.

στρατόμαι (στρατός), imperf. ἐστρατόντο Γ 187: *were encamped*.

στρατός, ὁ (στορέννυμι): *camp, encampment* Α 10, *army (in camp)*, host Α 229: κατὰ στρατόν: *throughout the camp* Α 318, *through the host* Ζ 104; ἀνὰ στρατόν: *throughout the camp* Ο 657; μετὰ στρατῷ: *amid the host* Χ 49.

στρεφε-δινέω (στρέφω + δίνη), pass. aor. 'στρεφεδίνθηεν Π 792: *were dazed*.

στρέφω (ΣΤΡΕΦ), imperf. ἔστρεφε Ρ 699: *turn, wheel* (one's horses) Ρ 699; mid. imperf. ἐστρέφετ(ο) Ω 5; fut. inf. στρέψεσθ(αι) Ζ 516; pass. aor. part. στρεφθεὶς Ο 645, στρεφθέντος Π 308: *turn oneself* Π 308, *turn back* Ο 645, *turn about* Π 598.

στρουθός, -οιο, ἡ: *bird, sparrow* Β 311.

στροφάλιγξ, -γγος, ἡ (στρέφω + γ): *whirl* (of dust) Π 775.

στυγρός, -ή, -όν (στυγέω, Στύξ): *hateful, accursed* Β 385, *loathly* Π 607, *bitter* Χ 483; adv. στυγρῶς: *wretchedly, to* (my) *hurt* Π 723.

στυγέω (Στύξ), subj. στυγέη Α 186: *have dread to, abhor to*.

στυφέλλω aor. ἐστυφέλιξε Χ 496, ἐστυ-

φείλειαν Π 774, inf. στυφείλλαι A 581: *strike, smite, shake* Π 774, *chase, hurl, dash, thrust from* A 581.  
 σῦ A 76, τῶν Z 262 (stem, τει-ε, τει-ε), gen. σείω Γ 137, σεί(ο) Γ 206, σεο A 396, σε(ο) B 27, σθέν A 180; dat. σοί A 89, σ' A 170, τοι A 28, τειν X 513; acc. σέ A 26, σ' A 173: *thou*; dual, acc. σφῶι A 336, dat. σφῶιν A 257: *ye two*; see D. 112, 2; 113, 114.  
 συγ-χέω: *disturb, trouble*; mid. 2d aor. σόγχυν(ο) Π 471: *were confused, were entangled*; σύν . . . 'χύτο Ω 358: *were confounded*.  
 σόγχυν' Π 471, see συγ-χέω.  
 σῦλᾶω (σόλη, *right of reprisal*), imperf. ἐσῦλᾶ Z 28; fut. συλήσετε Z 71; aor. subj. συλήσω X 258, συλήσῃσι Π 500: *strip, strip of, despoil*.  
 σῦλεύω (σῦλᾶω), inf. συλεύειν Ω 436: *defraud*.  
 συμ-βάλλω, 2d aor. σύβαλον Π 565, imper. συμβάλετ(ε) Γ 70, inf. συμβλημεναι Φ 578; mid. 2d aor. ἐμβληντο Ω 709: *bring together, cause to fight* Γ 70, *join battle* Π 565; *meet, grapple with* Φ 578.  
 συμβλημεναι Φ 578, see συμβάλλω.  
 σύμ-παντες, -ων: *all, all without exception* A 90.  
 συμ-φράδμων, -ονος, ὁ (φράζω): *fellow-counselors* B 372.  
 συμ-φράζομαι, aor. συμφράσσατο A 537: *had devised counsel, had concocted plans* A 540.  
 σὺν A 170, ξύν Z 372 (*cum*): *with* A 170, *along with* A 307, *with the help of* Γ 439, *in (on board of) a ship* B 293; *σὺν τεύχεσι*: *in one's armor* Z 103.  
 σὺν Π 823, see σὺς.  
 συν-αίρω, mid. part. συναγειρόμενοι Ω 802: *gather themselves together*.  
 συν-άγω, aor. σύναγον Γ 269: *gathered together* Γ 269, *joined (battle)* Π 764.  
 (1) συν-αίρω, mid. aor. subj. συναίρεται

O 680: *couple (harness) together, hitch together*.  
 (2) συν-αίρω, aor. σύν . . . ἤειραν Ω 590: *helped to lift*.  
 συν-αίρῃω, 2d aor. συνέλεον: *drove together* Π 740.  
 συνέδραμον Π 335, see συντρέχω.  
 σύν-ειμι (είμι), imperf. dual συνίτην Z 120, Π 476: *met*.  
 σύνελεν Π 740, see συναίρῃω.  
 συν-έχω, perf. part. συνοκωχότε B 218: *drawn together, arched down upon*.  
 συν-ημοσύνη, ἡ (ἡμι), plur.: *covenants, compacts* X 261.  
 σύνθεο A 76, see συντίθημι.  
 συν-θεσ(αι), αἱ (τίθημι): *covenants* B 339.  
 συνίτην Π 476, see σύνειμι.  
 συνοκωχότε B 218, see συνέχω.  
 συν-ορίνω (δρύνω), aor. subj. σύν . . . ὀρίνης Ω 467: *move (stir) his mind*.  
 συν-ταράσσω (ταραχή), aor. subj. σύν . . . ταραξή A 579: *confuse, throw into confusion*.  
 συν-τίθημι, mid. aor. imper. σύνθεο A 76: *lit. put it together for thyself, i.e. consider with thyself, hence give heed to, lay to heart* Z 334.  
 συν-τρέχω, aor. συνέδραμον Π 335: *lit. ran together, i.e. encountered each other*.  
 σὺς, σὺός, ὁ, ἡ (vs, sus, "sow"), acc. σὺν Π 823: *boar, wild boar*.  
 σφ' Γ 300, see [σφέις] and D. 112, 3; 120.  
 σφάξω, aor. ἔσφαξαν A 459, 'σφάξ' Ω 622: *slaughter, slay*.  
 'σφάξ' Ω 622, see σφάξω.  
 σφάς B 366, σφας B 96, acc. plur. of φείω, see D. 112, 3, and [σφέις].  
 σφεδ-ανόν (σφδρός, *violent*), neuter adj. as adv.: *fiercely* Π 372.  
 [σφέις], plural of φείω, the pronoun of the third person D. 112, 3, acc. σφάς B 366, σφας B 96, dat. σφίσιν A 368, σφισιν O 594, σφι O 669, σφιν A 73,



σφ' Γ 300; dual dat. σφωιν A 338, acc. σφωε A 8, σφω(ε) P 531: *them, them themselves*.  
**σφέτερος**, -η, -ον, reflexive possess. pron. of the 3d pers.: *their, their own* Σ 210.  
**σφήξ**, σφηκός, δ, dat. plur. σφήκεσιν Π 259: *wasps*.  
**σφι** O 669, **σφιν** A 73, **σφισιν** A 368, **σφισιν** O 594, see [σφεῖς] and D. 112, 3.  
**σφός**, σφή, σφόν gen. σφοῦ A 534, σφῆς Π 18; dat. σφοῖς Σ 231, reflexive possess. pron. of the 3d pers.: *their own, their*.  
**σφυρόν**, τό: *ankle joint* X 397; plur.: *ankles* Z 117.  
**σφωε** A 8, **σφω(ε)** P 531, acc. dual of **φεῖο**, see [σφεῖς] and D. 112, 3: *the two, the twain*.  
**σφωῖ** A 336, acc. dual of **σύ**, see D. 112, 2.  
**σφωῖν** A 257, dat. dual of **σύ**, see D. 112, 2.  
**σφωιν** A 338, dat. dual of **φεῖο**, see [σφεῖς], and D. 112, 3.  
**σφωῖτερον** A 216, possess. pron. dual of **σφωῖ**: *of you twain*.  
**σχεδόν** (ἐχω, **σχεῖν**, + -θεν): lit. *from near at hand, near* Π 800.  
**σχεδόν** (ἐχω, **σχεῖν**), adv.: *near, nigh, anigh* Γ 15, *hard by* O 737, *nigh at hand* P 600, *at close quarters* Π 828; *ὅτε σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες*: *when they had come nigh in onset on one another* X 248.  
**σχέθε** A 219, **σχέθον** Π 506, **σχέσθε** X 416, **σχέμεν**(αι) Π 520, see **ἐχω**.  
**σχέτλιος**, -η, -ον (possibly from **ἐχω**, **σχεῖν**): lit. *able to hold out; stubborn, self-willed, rash* Γ 414, *relentless, harsh, cruel* B 112, *hard-hearted, hard of heart* Π 203, *merciless* X 41, *foolhardy* Σ 13.  
**σχήσεσθαι** P 503, **σχήσισθ'** P 639, **σχήσω** Ω 670, see **ἐχω**.

**σχίλη**, ἡ (σχίλω), dat. plur. **σχίλησ'**: *on split wood, on jagots* A 462.

**σχολατ(ο)** B 98, see **ἐχω**.

**σῶμα**, -ατος, τό: *dead body, carcase* Γ 23.

## T

T = Iliad xix.

τ' A 20 is for τε.

**τά** is the neuter nom. plur. (A 107, 125), and the neuter acc. plur. (A 318, 368), of the demonstr. pronoun δ **ὅς**, **ἡ**, τό D. 126; the neuter nom. plur. (Π 139, Ω 119), and the neuter acc. plur. (Z 314, X 341) of the relative pronoun δ **ὅς**, **ἡ**, D. 133.

**ταί** Γ 5, 7 is the fem. nom. plur. of the demonstr. pronoun δ **ὅς**, **ἡ**, τό D. 126.

**τάδε** is the neuter nom. plur. (B 252) and the neuter acc. plur. (A 257) of **ὅδε**, **ἡδε**, **τόδε**.

**τάλαντον**, τό (τλήναι), plur. only: *scales, balances* Π 658, X 209, *talents* (money) Ω 232.

**ταλα-ύρινος** (τλήναι + **ῥινός**, *skin* = *ταλα-φρινός*): lit. *enduring the ox-hide shield* i.e. *sturdy, stubborn* X 267.

**Ταλθύβιος** (θάλλω, **θαλέθω** + **βίη** or **βλος**): *Talthybius*, a herald of Agamemnon A 320.

**τάλλα** A 465, crasis D. 30 for τὰ ἄλλα.

**τάμε** Γ 292, **ταμέμεν** Π 761, **τάμη** P 522, **τάμητε** Γ 252, see **τάμνω**.

**ταμίη**, ἡ (τάμνω, **κυῖ**): lit. *she who slices the bread*, i.e. *house dame, housekeeper* Z 381, Ω 302.

**τάμνω**, subj. **τάμνη** Γ 105, imperf. **τάμνε** Γ 273; 2d aor. **τάμε** Γ 292, **τάμον** Z 194, subj. **τάμη** P 522, **τάμωμεν** Γ 94, **τάμητε** Γ 252, inf. **ταμέμεν** Π 761, part. **ταμών** Ω 409, **ταμώντες** B 124: **κυῖ** Γ 273, *cleave* P 522, X 328, *sunder* Σ 177, *hew* Π 761, *slaughter* (lit. *cut the throat*) B 124, *ratify, conclude* Γ 73, 94, see note on B 124, *pledge* Γ 252, *mete* Z 194.

τάμον Z 194, ταμόντες B 124, ταμών Ω 409, τάμωνεν II 761, see τάμνω.

τανα-ήκης, -ες (τείνω, τανύω, stretch + ἀκή): keen-edged Ω 754.

ταναός, -όν (τείνω, τανύω, stretch): long II 559.

ταν-ηλεγής, -ές: long-lamented, bringing long grief, dreary X 210.

τανυ-ήκης, -ες (τανύω + ἀκή): long-edged II 473, thin-pointed II 768.

τανύ-πεπλος, -ον (τανύω, stretch + πέπλος): lit. with stretched (straight) robes, i.e. with long flowing garments, long-robed Γ 228.

τανύ-φλοιος, -ον (τανύω, stretch + φλοιός, bark): lit. with stretched bark, i.e. smooth-barked, thin-barked II 767.

τάνω (τείνω), aor. ἐτάνωσε II 662, τάνυσε II 567, ἐτάνωσαν A 486, subj. τανύσση P 547; pass. imperf. τανύοντο II 375, aor. ἐτάνωθεν II 475, part. τανυσθής II 485: stretch, put in place A 486, make II 662, stretch forth P 547; pass. strain II 375, 475; τανυσθής: fallen Σ 26, stretched at full length II 485.

τάνυσσι II 567, τανυσθής II 485, τανύσση P 547, see τανύω.

τάπης, -ητος, ὁ, plur.: carpets II 224, coverlets, rugs Ω 230; οἰλων ταπήτων: woollen rugs II 224.

ταράσσω (ταραχή, παραχ-ίω), aor. subj. παράξη A 579: confuse, disturb, throw into confusion; 2d plup. τερρήχει B 95: was in uproar (confusion, commotion, disorder).

ταρβέω (τάρβος, fear), ταρβέει Φ 575, imper. τάρβει Ω 171, aor. τάρβησεν B 268, opt. ταρβήσειεν P 586, part. ταρβήσας Z 469, ταρβήσαντε A 331: fear P 586, Ω 171, be in dread at Z 469, be amazed B 268, have awe (dread), be embarrassed (confused), be struck with awe A 331.

τάρβος, τό: fear Ω 152.

ταρπήμναι Ω 3, τάρπησαν Ω 633, ταρπάμεθα Ω 636, see τέρπω.

τάρφος, τό (τρέφω): fold, thicket O 606.

ταρφύς, -εία, -ύ (τρέφω), neuter plur. ταρφέα as adv.: ever afresh, hard at hand X 142.

ταρχύω, fut. ταρχύσουσι II 456: bury.

τάς, acc. plur. fem. of the demonstr. pron. ὁ δέ, ἡ, τό Ω 606; also used as the relative pron. Z 290, see D. 133.

ταῦθ' A 193, see οὗτος.

ταῦρειος, -η, -ον (ταῦρος, ox, bull): of bull's hide II 360.

ταῦρος, ὁ (taurus): bull A 41.

ταῦτα, neuter nom. plur. (A 523) and neuter acc. plur. (A 140) of οὗτος, cogn. acc. as adv.: thus Γ 399.

ταύτης Z 211, see οὗτος.

τάφος, ὁ (θάπτω): funeral; τελέσαι τάφον: accomplish the funeral, perform the burial Ω 660.

τάφρος, ἡ (θάπτω): trench, ditch, foss II 369.

ταφόν (τέθηπα, τάφος(τό)), 2d aor. part.: amazed Ω 360, in amaze II 806.

τάχα (ταχύς), adv. of ταχύς: quickly, speedily, presently, soon A 205, forthwith Z 52. Compar. adv. θάσσον: the more quickly, the speedier B 440, speedily, with speed II 129, P 654, anon Z 143. Superl. adv. τάχιστα: speedily, with all speed Γ 102, P 640.

ταχύ-πῶλος, -ον (ταχύς + πῶλος, "foal"): fleet-horsed Ω 295.

ταχύς, -εία, -ύ: swift, fleet Γ 26. Comparative adv. θάσσον B 440, see τάχα. Superlative adv. τάχιστα Γ 102, see τάχα.

τέων II 833, fem. gen. plur. of δέ δ, ἡ, τό. τέ' for τέα Z 490, see τέος.

τέ' for τεο B 390, gen. sing. of indef. pron. (enclitic), see D. 131, a.

τε, coordinating enclitic conjunction: and

A 5, also (unemphatic A 218), τε . . . τε A 13, τ' . . . τ' I' 2: both . . . and; τε καὶ A 17, τε . . . καὶ A 7: both . . . and; τε . . . τε . . . τε B 58; τε . . . καὶ . . . ἡδὲ Γ 140: both . . . and . . . and (see D. 233, 2). τε is also an intensifying enclitic particle, for which see D. 238, 2, a-c.

τέγος, -ον (τέγος, roof): roofed Z 248.

τέθναθι X 365, τεθναίη Γ 102, τεθναίης Z 164, τεθνάμεναι Ω 225, τεθνάσι X 52, τέθνηκε Σ 12, τεθνήοτα Ω 20, τεθνήοτος P 435, τεθνήωτα Z 464, τεθνήωτας Z 71, τεθνήωτος Σ 173, τεθνήωτων Π 16, see θνήσκω.

τεῖν X 513, dat. sing. of σύ, see D. 112, 2.

τεῖνω (tendo, teneo, "thin"), subj. τεῖνῃ Π 365; aor. 'τεῖνεν Γ 261; pass. plur. 'τέτατο Γ 372: stretch, spread forth Π 365; 'τέτατο: was stretched, i.e. ran Γ 372, hung X 307.

τεῖρω (tero), τεῖρουνι Z 255, imperf. 'τεῖρε Π 510; pass. τεῖρεθ' P 745, inf. τεῖρεσθαι Z 387, part. τεῖρόμενοι Z 85, τεῖρομένοισ' P 703, imperf. ἐτέιπερο X 242: act. entreat evilly Ω 489, rub, gall, vex, distress Π 510, press, harass Z 255; pass.: be hard pressed Z 387, be spent P 745; τεῖρόμενοι: tired, weary, wearied, outworn Z 85; ἐτέιπερο X 242: was sore.

τεῖχος, -εος, τό: wall Z 327; τεῖχεος ὑπέκ: out from under cover of the wall X 146; τεῖχος ὑπο: along under the wall X 144. 'τέκε A 36, 'τέκεθ' Z 154, τεκέμεν Ω 608, τεκέσθαι X 481, 'τέκετο X 48, see τίκτω.

τεκμαίρομαι (τέκμωρ), aor. 'τεκμήραντο Z 349: lit. fix as a τέκμωρ, goal, sign, token, i.e. decree, ordain (as a final decision), devise Z 349.

τέκμωρ, τό: fixed (sure) sign, token (as a solemn confirmation), i.e. pledge A 526, remedy Π 472.

τέκνον, τό (τίκτω, τέκος): child A 362, son A 202, Z 254; plur. children B 136, nestlings B 311.

'τεκόμεσθα X 53, 'τέκον A 418, τεκούσα B 414, see τίκτω.

τέκος, -εος, τό (τίκτω): child, daughter A 202, young Π 265.

τέκτων, -ονος, ό: carpenters Z 315, shipwrights Π 483.

τελαμών, -ώνος, ό (τλήναι, tollō): strap, baldric B 388.

Τελαμωνιάδης, -αο (τλήναι, tollō): son of Tel'amon, A'jax Σ 193.

Τελαμόνιος (τλήναι), adj.: Telamon'ian, son of Tel'amon Z 5.

τέλειος, -ον (τέλος, τελεσφοs): unblemished, without blemish A 66, Ω 34.

τελειότατος, superl. of τέλειος; αλετόν τελειότατον πετεηνών Ω 315: surest omen, bringing surest fulfilment.

τελείω (τέλος, τελεσ-ω; an older form of τελέω), imperf. ἐτέλειον O 593; pass. ἐτελεῖτο A 5; accomplish, fulfil, bring to accomplishment (fulfilment), bring to pass.

τελευτή, ἡ (τέλος): end Π 787.

τελέω (τέλος, τελεσ-ω), aor. ἐτέλεσας A 108, subj. τελέσσω A 523, τελέσῃ A 82, τελέσωσι Σ 8, inf. τελέσαι X 366; pass. τελεῖται B 330, fut. inf. τελέεσθαι A 204; perf. part. τετελεσμένος A 388, τετελεσμένος A 212: bring to pass A 82, accomplish, fulfil A 204, 212, 523, perform Ω 660.

τελής, -εσσα, -εν (τέλος): unblemished, perfect, without spot or blemish A 315, bringing fulfilment, sure B 306.

τέλλω in tmesis with ἐπὶ A 25, 326, 379, see ἐπιτέλλω.

τέλος, τό: end B 122, object Γ 291.

TEM (find), 2d aor. ἔτεμνεν Z 515, 'τέμνεν Z 374: come upon, find, overtake.

τέμενος, τό (τάμνω, καί, templum): lit.

- land cut off from other land, a surveyed property, hence domain, demesne Z 194.
- Τένεδος, *ow*: *Ten'edos*, an island off the western coast of the Troad A 38.
- τένων, -οντος, ὁ (*τείνω*, stretch): *tendon*, *sinew* II 587, X 396.
- τέο B 225, Ω 106, 128, see τίς, and D. 131, a.
- τέος, -ή, -όν (stem *τεφ-ε*, *τεφ-ε*): *thy* A 138, 282, Z 407; *τέ* (a) αὐτῆς Z 490: *thine own*.
- τέρας, τό: *prodigy, portent, omen, sign* B 324, Z 183.
- τέρην, -εῖνα, -εν (*τεῖρω*): *tender, soft* II 11, round (of tears), Γ 142.
- τέρμα, -ατος, τό (*terminus*), plur.: *turning points* (in the race course) X 162.
- τερμίδεις, -εσσα, -εν (*τέρμα*): *furnished with a rim, rimmed* (of the shield) II 803.
- τερπι-κέραινος, -ον (*τρέπω*, twist, whirl, torquer, or *τέρπω*, delight in): either, hurler of the thunderbolt, or whose joy is in the thunder A 419.
- τέρπομαι, mid. imperf. 'τέρπετ' A 474; 2d aor. subj. *ταρπώμεθα* Ω 636; redupl. 2d aor. 'τεράρπετο Ω 513; pass. 2d aor. 'τάρπησαν Ω 633, subj. *τραπήμεν* Γ 441, inf. *ταρπήμεναι* Ω 3: *be glad* A 474, *have joy of* Ω 3, *take pleasure in* Γ 441, *satisfy oneself* Ω 513, 633.
- τερσαίνω (*τερο-αί-ω*, *τέρσσομαι*), aor. 'τέρσηνε II 529: *stanch*.
- τέρσσομαι (*τερο-ζομαι*), 2d aor. inf. *τεροήναι* II 519: *be stanch*.
- τεταγών (redupl. 2d aor. part. of the unused *τάγω*, *seize, tango, "take"*): *seize* A 591.
- 'τετάρπετο Ω 513, see *τέρπομαι*.
- τέταρτος, -η, -ον (*τέσσαρες, quattuor*): *fourth* II 196; *τὸ τέταρτον*, as adv.: *for the fourth time* II 786.
- τέτατο Γ 372, see *τείνω*.
- τετελεσμένος A 388, -μένον A 212, see *τελέω*.
- τέτληκα Γ 176, see *τήκω*.
- τετιηώς (perf. act. part of *τετήμαι*); *τετιηότι θυμῷ*: *with sore heart, with grief at heart* P 664, Ω 283.
- τετιμένος Ω 533, see *τίω*.
- τέτλαθι A 586, τέτληκας A 228, see *τλήναι*.
- 'τέτμεν Z 374, 2d aor. of TEM (*find*), which see.
- τετραίνω (redupl. TEP, *τεῖρω*, *tear*), aor. 'τέρηνε X 396: *slit*.
- τετρά-κυκλος: *four-wheeled* Ω 324.
- τετραμμένος P 598, see 'τρέπω.
- τετρα-πλῆ, adv.: *fourfold* A 128.
- τετρά-φαλος, -ον: *with four helmet horns* (φάλοι) X 315, see note on Γ 362.
- τετρα-χθᾶ, adv.: *into four pieces* Γ 363.
- 'τέρηνε X 396, see *τετραίνω*.
- 'τετρήχει B 95, see *ταράσσω*.
- τετριγώτας B 314, see *τρίζω*.
- τέττιξ, -ίγος, ὁ (dat. plur. *τεττίγεσσι* Γ 151): *locust, tree locust, cicada*.
- τετυγμένον Z 243, τέτυκται Γ 101, 'τετόκοντο A 467, see *τεύχω*.
- τεῦ Σ 192, gen. sing. of the interrog. pron. τίς, see D. 131, a: *whose*.
- τευ B 388, gen. sing. of indef. pron. τις (enclitic), see D. 131, a: *many a one*.
- Τευθρανίδης: *son of Teuth'ranius*, Axlus, Z 13.
- Τεύκρος: *Teu'cer*, son of Tel'amon, brother of Ajax Z 31.
- τεύξεσθαι II 609, see *τυγχάνω*.
- τεύχος, τό (*τεύχω*), only in plur.: *armor, arms* Γ 195; *ὄν τεύχεσι*: *in full armor*, Γ 29; *ἐπὶ τεύχεα*: *to arms, i.e. to get (fetch) their arms* B 808.
- τεύχω (cp. *τέκ-των*, *texo*), τεύχει A 110, part. *τεύχων* B 101; imperf. 'τεύχε A 4; aor. *έτευξε* Z 314, 'τεύξαν Φ 538: *make* B 101, *give to be, cause to be* A 4, *bring* A 110, *build* Z 314; mid. redupl.

2d aor. *ῥετόκορτο* A 467, B 430: *made ready for themselves, made ready their*; pass. perf. *τέτυκται* Γ 101: *is wrought* P 690, *is prepared* Γ 101, *is set* X 30, *is* Π 589, Ω 317, *is (are) done* X 450; *τῷ τέτυκται*: *he has* X 420; *ἔργα τέτυκται*: *there is matter (need)* Ω 354, *τέτυξαι*: *thou art* Π 622, part. *τετυγμένον*: *adorned* Z 243, *fair-fashioned* Π 225, *τετυγμένα*: *wrought* X 511; plup. *ἐτέτυκτο* Z 7: *was* O 643, Π 605; aor. *ἐτύχθη*: *had been accomplished* B 155, *had happened, had been brought to pass* B 320, *was set* O 696, *was* Π 296.

*τέφρη*, ἡ: *ashes* Σ 25.

*τέχνη*, ἡ (*τέχνω*): *skill* Γ 61.

*τε* Π 227, dat. sing. of the indef. pron. *τις* (enclitic, but written *τέφ* after *οὔτε*).

*τή* (*τείλω*, old imper. for *τήθι* or *τάθι*): *lo now! there!* Ω 287.

*τῷ* Γ 389, 395, dat. sing. fem. of demonstr. pron. *ὅς, ὃ, ἥ, τό*: *her, to her*, see D. 126; also as relative pron. Ω 343: *whom, to whom*, see D. 133.

*τῷ*, adv., old dative; (1) **demonstrative**: lit. *by this way*, i.e. *here, there* X 326, *thereby* X 157, *thither* Z 435, *thereon* O 647; (2) **relative**: lit. *by which way*, i.e. *by which, whereby* Z 393, *where* Ω 472; *τῷ περ*: *just where* Φ 554.

*τῷδε*, adv. see *τῷ*: *here* P 512, *thus, so*, *τῷδε εἰπ*: *so be it* Ω 139.

*τήδεα*, τά: *oysters* Π 747.

*τήκω* (TĀ, *τακ*), perf. *τέτηκα* Γ 176: *melt away, pine away*.

*τήλε*, + gen.: *far from* Π 117.

*τηλε-δαπός*, -ή, -όν: *far off, remote, distant* X 45.

*τηλεθών*, part. *τηλεθάουσα* Z 148: *budding, τηλεθώντας* X 423: *in their bloom, blooming*.

*τηλε-κλεινός*, -ον (*κλείω*, *κλέομαι*): *far-famed* Z 111.

*Τηλέμαχος* (*τήλε* + *μάχομαι*): *Telemachus*, son of Odysseus and Penelope B 260.

*χῆς*, son of Odysseus and Penelope B 260.

*τηλικός*, -η, -ον: *of like years, so old* Ω 487.

*τηλό-θεν*: *from afar* A 270, *afar off* Σ 208.

*τηλό-θι*: *far from* A 30, *afar* Π 233.

*τηλό-σε*: *far from* X 407.

*τηλύ-γετος*, -η, -ον (disputed etymology; perhaps from a supposed *τῆλος*, *great* + *γίνομαι*, hence): *grown big, growing big, adolescent; in her girlhood* Γ 175.

*τήμος*: *then* Ω 789, correlative with *ἤμος*.

*τήν* A 29, acc. sing. fem. of demonstr. pron. *ὅς, ὃ, ἥ, τό*.

*τήν* A 72 = *ἤν*, acc. sing. fem. of relative pron. *ὅς, ὃ, ἥ, δ*, see D. 133.

*τήος*: *meanwhile, for a while* P 727, *for so long* Ω 658.

*τί* A 362, neuter of interrog. pron. *τίς*: *what? how?* Ω 197, but usually as adv.: *why* A 362.

*τι* A 301, neuter of indef. pron. *τις* (enclitic): *anything, something* Γ 83, but usually as adv.: *in any wise, in any way*, after negatives: *at all* B 238.

*τί* B 21, *τίς* Π 146, *τίαν* P 576, see *τίω*.

*τή*: *why, why then* A 365.

*τίθημι* (redupl. *ΘΗ, θέ*), *τίθησι* P 750, *τιθεῖσιν* Π 262, imper. *τίθει* A 509; imperf. *ἐτίθει* A 441; fut. *θήσεις* Π 90, *θήσεε* Ω 57, *θήσουσ(ε)* Π 673, inf. *θήσειν* B 39, *θησέμεναι* O 602; aor. *έθηκας* Ω 741, *έθηκεν* A 2, *έθηχ'* X 368, *έθηκε* B 482, *έθηκ'* Π 223, *έθηκαν* Z 300, *έθηκαν* Γ 795, 2d aor. *έθεσαν* A 290, *έθεσαν* A 433, subj. *θήω* Π 83, *θήης* Z 432, *θήομεν* A 143, opt. *θείης* Ω 661, imper. *θέε* Z 273, inf. *θεῖναι* Z 92, *θέμεναι* B 285; mid. fut. *θήσονται* Ω 402, 2d aor. *θέτο* Γ 310, imper. *θέσθω* B 382, *θέσθ* O 661: *put, set, place* A 143, 441, *lay* A 433, *fit bestow, adjust* B 382, *impart (grant) to* A 509, *ordain* O 602, *bring* Z 6, *make*

A 290, *cause, bring on* A 2, *render* B 285.

τῆθη, ἡ (θάσμαι, *suckle*): *nurse* Z 389; plur. *nursing-mothers* Z 132.

τίκτω (redupl. ΤΕΚ, τε-τέκ-ω), imperf. ἔτικτε Z 206, ἴτικτε II 34, ἔτικτον Ω 497; 2d aor. ἔτεκον A 418, ἔτεκες A 352, ἔτεκε Z 196, ἔτεκ' Z 199, ἔτεκε A 36, ἔτεκομεν X 485, inf. τεκέμεν Ω 608; mid. 2d aor. ἔτεκετο X 48, ἔτεκεθ' Z 154, τεκέμεσθα X 53, inf. τεκέσθαι X 481: *beget* (of the father) Z 154, *give birth to, bear* (of the mother) A 36.

τῶλω, part. τῶλων X 78; imperf. ἴλλε X 406, ἴλλεσθην Ω 711: *tear out, pluck out* X 78, *tore their hair in sorrow, bewailed* Ω 711.

τίμαω (τίμη, τίμα-ω), part. τιμῶν II 460; imperf. ἴμαε O 612; fut. τιμήσεις A 559; aor. ἴμησας A 454, subj. τιμήσομεν II 271, τιμήσῃσι A 175, opt. τιμήσει(ε) B 4, imper. τιμήσον A 505; mid. fut. inf. τιμήσεσθαι X 235: *honor, do honor to* A 175, *give honor* O 612, *win honor for* II 271.

τίμη, ἡ (τίω): *honor* A 353, *royal dignity, kingly dignity* A 278, B 197, *payment, recompense, damages, quit money, indemnity, fine* A 159, 510, Γ 286, 459.

τίνα II 692, acc. sing. masc. of interrog. pron. τίς.

τίνα A 62, τινά A 289, acc. sing. masc. or fem. of indef. pron. τίς.

τίνας O 735, acc. plur. masc. of indef. pron. τίς.

τινάσσω, part. τινάσσων X 311; imperf. ἴνάσσετο O 609; aor. ἐτίναξε Γ 385; pass. aor. ἐτίναχθεν II 348: *shake* Γ 385, *brandish* X 311; ἐτίναχθεν II 348: *were shaken out*.

τίνωμαι (τίω, τίνω), 2d pers. dual τίνωσθον Γ 279: *punish*.

τίνω (τίω), inf. τινέμεν' Γ 289, opt. τίσειαν A 42; mid. fut. inf. τίσεσθαι Γ 28;

aor. opt. τίσειμην X 20, inf. τίσεσθαι B 356: act. *pay, pay for* A 42, Γ 289; mid. lit. *pay oneself, i.e. exact pay for, avenge* B 356, *take vengeance on* Γ 351, *get vengeance* Γ 366, *avenge oneself on* Γ 28.

τίπτει Z 254, τίπτ' A 202, interrog.: *why* Z 254, *why pray* A 202, *wherefore* Ω 90.

τίς, τί, interrog. pron.: *who* A 8; neuter τί: *what* II 31, but usually as adv.: *why* A 414, *to what purpose* X 431.

τις, τι, enclitic indef. pron.: *some* A 62, *some one* A 144, *one* A 88, Γ 12, *any one* A 150, neuter *something* A 511, *anything* A 301; in a collective sense: *each, each one, every one* B 355, 382, *many a one* A 289; οὐ τις A 198, μή τις B 354: *no one*; neuter τι is used chiefly as an adv. and with a negative: *in naught*, A 108, 332, *in no wise, by no means* A 335, 343, *not at all* A 115, 124.

τίσαιμην X 20, τίσεσθαι B 356, τίσειαν A 42, τίσεσθαι Γ 28, see τίνω.

τίσις, -ιος, ἡ (τίνω): *vengeance* X 19.

τίσον A 508, see τίω.

τιταίνω (redupl. ΤΕΝ, τείνω, τι-τάν-ω), part. τιταίνων B 390: *draw*; imperf. ἐτίταινε X 209: *spread, hung*; mid. part. τιταινόμενος X 209: *at full speed*.

τιτύσκομαι (redupl. ΤΤΚ = τι-τύκ-σκειμαι), part. τιτυσκόμενοι Γ 80: *aim at*.

τίω, imperf. ἴτιε II 146, ἔτιε Z 173, ἴτι' B 21, Ω 575, ἴτιεν P 576; aor. ἔτισας A 244, ἔτισεν A 354, subj. τίωσιν A 510, imper. τίσον A 508; pass. imperf. ἴτιετο II 605; perf. part. τετιμένος Ω 533: *honor, do honor to*.

τλαίειν P 490, τλαίη Ω 565, see τλήναι.

τλήναι (tuli, tolero), fut. τλήσομαι(αι) Γ 306; 2d aor. ἔτλην X 251, ἔτλης X 236, ἔτλη A 534, ἔτλητε Ω 35, ἔτλαν Φ 608, opt. τλαίη Ω 565, τλαίειν P 490, imper. τλήτε B 299; perf. τέτληκας A 228,

imper. *τέρλαθι* A 586; verbal adj. *τλητὸν* Ω 49: *bear, endure* X 136, *dare have the courage (hardihood)* A 228, 534, *be of good heart (courage)* A 586, B 299, *take heart* Ω 35, *abide* P 490, *deign* A 543: *τλητὸν*: *enduring, tolerant* Ω 49.

*Τλη-πόλεμος* (τλήναι + πόλεμος): *Tle-pol'emi*, a Trojan Π 416.

*τλήης* X 236, see *τλήναι*.

*τλητός*, -ή, -όν Ω 49, see *τλήναι*.

*τμήγω* (connected with *τάμνω*), 2d aor. pass. *τμήγεν* Π 374: *were scattered*.

*τό* is the neuter nom. sing. (A 116) or the neuter acc. sing. of the demonstr. pron. *ὃς, ἡ, τό*; but it is sometimes used as the relative pron. (P 737), see D. 133.

*τό*, neuter acc. of the demonstr. pron. is often used as an adv., see D. 137: *therefore, wherefore* Γ 176, O 599.

*τόδε* A 234, neuter nom. and acc. sing. of *ῑδε*.

*τοί* for *σοί*, dat. of *σύ* A 28, see D. 112, 2. *τοί*, nom. plur. masc. of demonstr. pron. *ὃς, ἡ, τό*: *they* B 52, 151; it is also used as the relative pron.: *who* B 346, Z 493, see D. 133.

*τοί*, enclitic particle, originally the dat. of *σύ*: *you know, be assured, you must know* B 298, *certainly, surely* B 226, 286; *οὐ τοί*: *surely not* Γ 65.

*τοιγάρ*: *therefore, then* A 76.

*τοιοῦ* A 380, gen. sing. masc. of the demonstr. pron. *ὃς, ἡ, τό*.

*τοῖος*, -η, -ον: *such* A 262, *even so (such)* Π 164, *so great* Π 22; *τοῖος . . . οἷος*: *such . . . as* Ω 375; *τοῖον ἄρ'*: *just such, even such* B 482; neuter *τοῖον* as adv.: *so greatly* X 241.

*τοιούσδε* X 420, *τοιήδε*, *τοιόνδε* B 120: *such, such as* X 420, *so goodly, so brave* B 120, 799, *like me* X 420.

*τοιούτος*, *τοιούτῃ*, *τοιούτο*: *such* B 372; *τοιούτα*: *such things, so* Π 101.

*τοῖσ'* A 342, *τοῖσι* is the dat. plur. masc. A 58 of the demonstr. pron. *ὃς, ἡ, τό*; local dat.: *in their midst, among them* A 58; also as relative pron. Π 157, see D. 133.

*τοιχος*, ὁ (τεῖχος): *wall* Π 212.

*τοκεύς*, -ῆς, ὁ (τίκτω): *he who beget, begetter, parent* Γ 140.

*τολυνπέω*, aor. *τολύκευσε* Ω 7: *achieved*.

*τομή*, ἡ (τάμνω): *stump* A 235.

*τόν*, acc. sing. masc. of demonstr. pron. *ὃς, ἡ, τό* A 11; also used as a relative pron. B 402, see D. 133.

*τόνδε*, acc. sing. masc. of *ῑδε*: *him yonder, this man yonder* Γ 192.

*τόξον*, τό, plur. *τόξα*: *bow* (see note on A 45), *arrows* O 709.

*τόσσα* Ω 686, see *τόσσος*.

*τόσσάκι*: *so oft* X 197.

*τόσσοι* Γ 190, *τόσσους* Ω 231, see *τόσσος*.

*τοσσόσδε*, -ήδε, -όνδε: *so great* B 799; *so numerous* B 120.

*τόσσος*, -η, -ον: *so great, so much* Ω 670, more commonly used in the plur. and neuter sing., *τόσσοι*: *so (as) many, in like number* B 472, Γ 190, *τόσσα*: *as much (many things)* A 213, *so wide (long)* Ω 319; neuter sing. *τόσσον* as adv.: *so greatly* A 64, *so much* Z 335, *so far* Π 592; *τόσσον . . . ὅσσον*: *so much . . . as* Z 450; *τόσσον . . . ὅσον*: *as far . . . as* Γ 12.

*τότε*: *then, at that time* A 92, 100, *now* Z 18; *τότ' αὖτε*: *on that occasion, however* B 221.

*τοῦ*, gen. sing. masc. and neuter of demonstr. pron. *ὃς, ἡ, τό* A 43: *of him, him*; also used as the relative pron. Γ 87, Ω 94, see D. 133.

*τοῦνεκα*, crasis for *τοῦ ἐνεκα*, see D. 30: *therefore* Γ 405, *for that (this) reason* A 291, *on this (that) account* A 96.

*τούς*, acc. plur. masc. of the demonstr. pron. *ὃς, ἡ, τό* A 191; also used as the

relative pron. Π 150, 547, X 48, Ω 278, see D. 133.

**τόσσα**: *then, meanwhile* Σ 16; **τόσσα . . . ὅσσα κε** A 509: *so long . . . until, till such time . . . as, or simply until, leaving τόσσα untranslated.*

**τρά-πεζα**, -ης, ἡ (τετρα-, = *quadru-* + *πούς*, τετρα-πεδ-ja): *table* Ω 476; **τραπέζη**: *on a table* Ω 625.

**τρα-πέζους**, -ῆος: *about one's table* (of dogs), *fed from one's table, as table dogs* X 69.

**τράπετο** P 733, see **τρέπω**.

**τραπήομαι** Γ 441, see **τέπω**.

**τράφην** Γ 201, **τράφον** A 266, see **τρέφω**.

**τρεῖς** Ω 454, **τρία** Z 196 (TPI): *three*.

**τρέπω** (*torquere*), aor. **τρέψεν** Π 645, part. **τρέψας** Φ 603; 2d aor. **ἔτραπε** Π 657; mid. 2d aor. **ἐτράπετο** A 199, **ἔτραπετο** P 733, **ἐτράποντο** Γ 422; pass. perf. part. **ετραμμένος** P 598: act. *turn*; **τρέψας**: *turning, giving the direction, i.e. driving* Φ 603; mid.: *turn, turn oneself* Γ 422, *turn round* A 199, *turn about* Π 594; **ἐτράπετο**: *was changed* P 546, 733; **πρόσω τετραμμένος**: *turned forward, i.e. kept his face to the foe* P 598.

**τρέφω**, imperf. **ἔτρεφον** A 414, **τρέφον** X 69, **ἔτρεφε** Z 282; aor. **ἔθρεψα** Ω 60, **ἔθρεψεν** Π 329, 2d aor. **ἔτράφην** Γ 201, **ἔτραφον** A 251, **ἔτράφον** A 266: *rear, foster* A 414; **ἔθρεψα**: *I bred up* Ω 60; 2d aor. act. is used in the sense of the passive, so **ἔτράφην**: *had been reared, i.e. grew up*; **ἔτραφον**: *were reared*.

**τρέχω**, 2d. aor. **ἔδραμον** (ΔΡΕΜ, δραμ, δρόμος) Σ 30: *run*.

**τρέψας** Φ 603, **τρέψεν** Π 645, see **τρέπω**.

**τρέω**, **τρέει** P 663; aor. **ἔτρεσε** X 143, **ἔτρεσαν** P 729: *shrink back* P 603, *shrink from* P 663, *flee* X 143.

**τρήρων**, -ωνος (τρέω, τρασ-ρων): *trembling, timid* (dove) X 140,

**τρητός**, -ή, -όν (τερω, τεραίω): lit. (*well*)-*bored, i.e. richly decorated* Γ 448, *mortised, fretted* Ω 720.

**τρέϊω**, 2d perf. part. **τετριγώτας** B 314 with the meaning of the pres.: *cheep, twitter; cheeping piteously*.

**τρι-πλῆ**, adv.: *threefold* A 128.

**τρι-πός**, -ποδος, ὁ: *tripod* X 164.

**τρίς**: *thrice, three times* A 213.

**τρίτατος**, -η, -ον (τρίτος): *third* A 252.

**Τρίτο-γένεια**: *Tritogeni'a, water-born or Tritonis-born, an epithet of Athene* X 183.

**τρίτος**, -η, -ον: *third* Π 193; τὸ τρίτον: *thirdly* Γ 225, Z 186.

**τρίχας** Γ 273, **τρίχες** Ω 359, see **θρίξ**.

**τριχθά**: *into three pieces* Γ 363.

**Τροίη**, ἡ (Τρώς): (1) *Troy-land, Troad* B 162, 237; (2) the capital city of *Troy-land = Ilios, Troy* B 141, Z 207.

**Τροίη-θεν**: *from Troy* Ω 492.

**τρομέω** (τρέμω, τρόμος), **τρομέουσι** O 627: *tremble*.

**τρόμος**, ὁ (τρέμω, tremo): *trembling* Γ 34.

**τροπάω** (τρέπω, τροπή), imperf. **ἐτρόπαον** Σ 224; mid. imperf. **τροπάεσθε** O 666, inf. **τροπάεσθαι** Π 95: *turn, turn back; with πάλιν: return*.

**τροφέεις**, -εσσα, -εν (τρέφω): *swollen, swelling* (wave) O 621.

**τρόχος**, ὁ (τρέχω): *wheel* Z 42.

**τρυ-φάλαια** (τετρα-, τετρα-, = *quadru-* + *φάλος*), see note on Γ 362: lit. *helmet, with four φάλοι, with helmet-horns, then any helmet* (as in the case of *κυνέη*) Γ 372.

**Τρωάδες**, αἱ (Τρώς, adj. *Τρώιος*); dat. plur. **Τρωάσιν** X 430: *Trojan women* Z 442, X 105.

**Τρῳαί** (Τρώς), fem. adj. of *Τρώιος*: *Trojan women* Z 380, 385.

**Τρῳες**, οἱ (Τρώς) A 256, *Τρώων* A 152, *Τρώεσσι* A 408, *Τρῳσί* B 40, *Τρῳες*



B 125, voc. Τρῳῆς Γ 86: *Trojans, Trojan men, descendants of Τρῶς.*

Τρῳάδες, -ων, αἱ (Τρῳῆς), as adj. with γυναικάς: *Trojan* Π 831; as a subst.: *Trojan women* X 514, Ω 215.

Τρῳικός, -ή, -όν (Τρῳῆς): *of (belonging to) Troy, Trojan* Π 369, P 724.

Τρῳίλος (Τρῳῆς): *Tro'ilus*, son of Priam and Hecabe Ω 257.

Τρῳίος, Τρῳίη, Τρῳίων (Τρῳῆς): lit. *of (belonging to) Tros, Trojan*; πόλιν Τρῳίην: *city of Tros*, see note on A 129; Τρῳίαι: *women of Tros, Trojan women* Γ 384, 411.

τρῳάω (τρέχω), τρῳάσσω X 163: *run.*

τρῳός, -ή, -όν (τρώω): *vulnerable, penetrable* Φ 568.

τυγχάνω (τεύχω), fut. τεύξεσθαι Π 609; 2d aor. part. τυχών Π 623; perf. part. τετυχηκώς P 748: *hit, smite* Π 609, 623, *chance* P 748.

Τυδεΐδης, -ἄο: *son of Ty'deus, Diome'des*, Z 145.

Τυδεύς, -εος: *Ty'deus*, son of Oe'neus B 406.

τύμβος, ὁ (*tumba, tumulus, "tomb"*): *mound, barrow* B 793.

τύνη Z 262: *thou*, see D. 112, 2.

τύπτω, imperf. ἔτυπτε Z 117; aor. part. τύψας X 68; pass. 2d aor. ἐτύπη Ω 421, part. τυπέτις Π 861: *strike, smite* X 68, *beat against* Z 117; ὅσα ἐτύπη: *wherewith he was smitten* Ω 421.

τυτθός, -όν: *little* Z 222, *a little one* X 480; neuter acc. τυτθόν as adv.: *a little* O 728, *by a little* P 609, *only a little* Φ 604, *for a little while, for an instant* Π 302, X 494, *by but a little way* O 628, *softly (of speaking)* Ω 170; οὐδὲ τυτθόν: *not even a little, not in the least* A 354.

τυφλός, -ή, -όν: *blind* Z 139.

Τυφωεύς, -εος (τύφω, steam): *Typho'eus*, a personification of volcanic fire B 782. τύψας X 68, see τύπτω.

τά, dual of the demonstr. pron. δέ, ἡ, τό, nom. A 304, acc. A 330; also used as acc. dual of the relative pron. Γ 238, see D. 133.

τῷ, dat. sing. of demonstr. pron. δέ, ἡ, τό, masc. A 55, 250: *him, to him*; neuter Γ 189, X 410: *that, this*.

τῷ, dat. sing. neuter of the demonstr. pron. used as a conjunction (D. 127, a): *therefore* B 354, *in so far* B 296, *wherefore* B 254, *that is the reason why* B 250, *so, then* B 373, *thereon* Π 723, *thereof* Z 353; D. 127, a.

τῶν, gen. plur. masc. of the demonstr. pron. δέ, ἡ, τό A 198.

τῶς: *so, thus* B 330; τῶς . . . ὥς: *as much . . . as* Γ 415.

## Y

Y = Iliad xx.

ὑβρις, -ιος, ἡ: *insolence, impudence* A 203, *despise, insult* A 214.

ὕγρος, -ή, -όν: *wet* A 312, *wet sea* Ω 341.

ὔδωρ, -ατος, τό (*unda*): *water* B 307.

υἱός, ὁ, gen. υἱέος Ω 122, υἱός B 230, dat. υἱέι Γ 174, υἱί Π 177, acc. υἱά A 21, υἱόν A 505, voc. υἱέ Z 46; plur. υἱέες Π 449, υἱέας A 162, gen. υἱῶν X 44, dat. υἱόσι Ω 546, acc. υἱέας Ω 205, υἱάς A 240: *son*, see D. 97.

ὔλη, ἡ (*silva*): *forest* B 455, *woodland* O 606, *wood* Π 766, Ω 662.

ὕλη-εις, -εσσα, -εν (ὔλη): *wooded* Z 396, *woody* P 748.

ὑμεῖς B 75, ὑμῖν A 260: *you*, see D. 112, 2, and 121.

ὑμμες A 274, ὑμμι A 18, see D. 112, 2, and 115.

ὑπ-άγω, imperf. ὑπαγε Π 148, ὑπαγον Ω 279: lit. *led beneath*, i.e. *yoked*.

ὑπάλ (ὑπό), locative (D. 66) of ὑπό: *from under* Γ 217.

ὑπαιθα (ὑπό, ὑπάλ), adv.: *out from under, before* X 141.

ὑπ-ἄισσω, aor. part. ὑπᾶῖς B 310: *spring from beneath*.

ὑπ-ἄλυξ, ἡ (ἀλύσκω): *way of escape* X 270.

ὑπ-αντίω (ὑπό + ἀντί), aor. part. ὑπαντιδᾶς Z 17: *meet the foe*; lit. *place oneself before one for his defense*; πρόσθεν ὑπαντιδᾶς: *standing before him to meet his enemy*.

ὑπ-ασπίδιος, -ον (ὑπό + stem ἀσπίδ, ἀσπίς), neuter as adv.: *beneath*; ὑπασπίδια προβιδάσας: *as he was advancing under cover of his shield* II 609.

ὑπ-ατος, -η, -ον (ὑπέρ or ὑψί, *superior, sum-mus*): *lofty* Ω 787.

ὑπέφεισαν A 406, see ὑπο-δφει(δφι): *feared*.

ὑπέδεξάτο Z 136, see ὑποδέχομαι.

ὑπέφεικον II 305, see ὑποφείλω.

ὑπερμάνθη II 333, see ὑποθερμάλω.

ὑπερ Ω 13, see ὑπέρ.

ὑπέρεχεν Γ 210, ὑπέρεχον B 426, see ὑπερέχω.

ὑπερ-οχος, -ον (ὑπέρ + ἔχω): *eminent, excelling all others* Z 208.

ὑπ-έκ O 628: *out (away) from under* X 146, *from out of* O 700, *forth from* O 628, *out of* P 461, *forth of* Σ 232.

ὑπ-εκ-προ-θέω, part. ὑπεκπροθέοντα Φ 604: lit. *run before and keep out of reach, i.e. outrun*.

ὑπ-εκρύβθη O 626, see ὑποκρύπτω.

ὑπ-εκ-φεύγω, 2d aor. ὑπέκφυγεν X 202, ὑπέκφυγε II 687, opt. ὑπεκφύγοι Z 57: *escape, escape from, avoid*.

ὑπέλυτο II 341, ὑπέλυσα O 401, ὑπέλυσε Z 27, see ὑπολύω.

ὑπέμεινεν II 814, see ὑπομείνω.

ὑπ-εμνήμυκε X 491: lit. *his head is bowed down, i.e. he hangs his head*.

ὑπ-ένερθε, adv. + gen.: *from under, from beneath* B 150; *below, in the under-world* Γ 278.

ὑπεξέφυγεν X 202, see ὑπεκφεύγω.

ὑπέρ, ὑπερ Ω 13 (*super*), preposition.

(a) With gen.: *over, at* B 20, 59, *in behalf of, in the name of* A 444, *concerning* Z 524, *by the memory of* O 660; τῶν ὑπέρ: *for their sake* O 665; (b) with acc. lit. *above, beyond*, then *against* Γ 299.

ὑπερ-βασίη, ἡ (βαίνω): *transgression* Γ 107.

ῥυπερίη: *Hyperie'a*, a spring in Thessaly Z 457.

ὑπερ-έχω, imperf. ὑπέρεχεν Γ 210, ὑπέρεχον B 426; iterat. 2d aor. ὑπερέσχεθε Ω 374: *hold over* B 426, *overtop, tower above* Γ 210, *stretch forth over, protect* Ω 374.

ὑπερ-θε(ν), adv.: *over, above* B 218, *thereon* Ω 797.

ὑπερ-θρόσκω, 2d aor. ὑπέρθορον II 380: *leap over*.

ὑπέρ-θυμος, -ον: *high-souled (spirited)* Z 111.

ὑπερ-μηνής, -ές (μένος): *mighty* B 116.

ὑπέρ-μορος, -ον, neuter plur. as adv. ὑπέρμορα B 155: lit. *beyond fate* (ὑπέρ μύρον), i.e. *contrary to (against) the will of fate*.

ὑπερ-οπλή, ἡ, plur.: *acts of violence, insolence, arrogance* A 205.

ὑπερ-πέτομαι, 2d aor. ὑπέπτατο X 275: *flew over*.

ὑπερράγη II 300, see ὑπορρήγνυμι.

ὑπέρ-τερος, -ον: *greater* O 644.

ὑπερ-φίλος, -ον (φύω): *haughty, overbearing, overweening* Γ 106.

ὑπερ-ψή, ἡ: *palate* X 495.

ὑπερ-φών, τό: *upper chamber* II 184.

ὑπέσταν B 286, see ὑφίσταμαι.

ὑπεσπενάχιζε B 781, see ὑποσπενάχιζω.

ὑπέσχετο B 112, see ὑπισχόμαι.

ὑπέτρεσαν O 636, see ὑποτρέω.

ὑπεχώρει X 96, ὑπεχώρησαν Z 107, see ὑποχώρῃω.

ὑπ-ηγήτης (ἄν-ο, *mouth, face*, cp. ἀπήνης): *getting a beard* Ω 348.

ὑπ-ίσχομαι (ἔχω), 2d aor. ὑπέσχετο B 112, subj. ὑπόσχωμαι X 114, ὑπόσχωμαι X 350, imper. ὑπόσχεο A 514, inf. ὑποσχέσθαι Z 93, 115: *promise, vow*.

ὑπνος, ὁ (σεφνος, *somnus* for *sopnus*): *sleep* A 610.

Ὕπνος (σεφνος, *sopnus, somnus*): *Hypnos*, the god of sleep Π 454.

ὑπνώω (ὑπνος), part. ὑπνώοντας Ω 344: *be asleep, be sleeping* Ω 344.

ὑπό A 486, ὑπ' A 501, ὑφ' A 242, ὑπο B 268, locative ὑπάλ Γ 217, (1) adv.: *beneath, underneath* A 486, below Γ 34; (2) prep. (a) with gen.: *beneath* B 154, 268, Π 347, below Γ 372, *beneath and because of, because of, by reason of* B 334, by Γ 61, 436, *at the hands of* A 242, Γ 128; (b) with dat.: *beneath* B 44, 784, *before, of the cause* P 758, instrumental: *by* Γ 352, Z 171, *by means of* B 374; (3) with acc.: *beneath, under the ways of* B 216, Γ 371, *through the time of* Π 202.

ὑπο-βλήδην (βάλλω): lit. *interruptingly, interrupting one's speech, throwing in a word secretly* A 292.

ὑπο-δρῆι (δρῆι, δρι), aor. ὑπέδρυσαν A 406, part. ὑποδρυσῶς X 283, ὑποδρυσαντες Σ 199, Ω 265: *fear, shrink back*.

ὑπο-δέχομαι, aor. ὑπεδέξατο Z 136: *take, receive*.

ὑπό-δρα (δέркоμαι, *look, see*, for ὑπόδρακ, just as voc. φάνα is for φάνακ, and γύναι for γύναικ): adv. lit. *looking from beneath contracted or angry eyebrows*, hence, *with scowling glance, sternly, with a scowl* A 148, B 245; ὑπόδρα φιδών: *with grim gaze* X 260.

ὑπο-δύομαι, 2d aor. part. ὑποδύντε P 717: *put one's shoulders beneath*.

ὑπο-φείκω, imperf. ὑπέφεικον Π 305, fut.

mid. ὑποφείκομαι A 294: *give ground, yield to; retire from*.

ὑπο-θερμαίνω, aor. pass. ὑπεθερμάνθη Π 333: *was warm, was made warm*.

ὑπο-κάμπτω, aor. ὑπό . . . ἔκαμψαν Ω 274: *bent under, turned thereunder*.

ὑπο-κλονέομαι, inf. ὑποκλονέσθαι Φ 556: *be driven before*.

ὑπο-κρύπτω, aor. pass. ὑπεκρύφθη O 626: *be hidden*.

ὑπο-κῶμαι, aor. part. ὑποκῶσαμένη Z 26: *conceive*.

ὑπο-λύω, aor. ὑπέλυσε Z 27, ὑπό . . . ἔλυσε Ω 498; mid. aor. ὑπελῦσαο A 401; 2d aor. ὑέλυντο Π 341: *free, loose* A 401, *unstring, loosen* Z 27.

ὑπο-μένω, aor. ὑπέμεινεν Π 814: *abide, wait for the attack of one's antagonist*. ὑποκτεπτήσας B 312, see ὑποκτεπτήσω.

Ὑπο-πλακίη: *Hypoplacia*, lit. *under Placus* Z 397.

ὑπο-πτήσσω, 2d perf. part. ὑποκτεπτήσας B 312: *cowering beneath, crouched under, nestling under*.

ὑπο-φρήγνυμι, 2d aor. pass. ὑπεφράγη Π 300: *breaks open*.

ὑπ-ὄρνυμι, aor. ὑφ' . . . ὤρσε Ω 507: *stirred up, aroused*.

ὑπο-στεναχίζω, imperf. ὑπεστενάχιζε B 781: *groan beneath*.

ὑπο-στρέφω, aor. opt. ὑποστρέψειας Γ 407: *turn back*.

ὑπόσχομαι A 514, ὑποσχίσθαι Z 93, 115, ὑπόσχωμαι X 114, ὑπόσχωμαι X 350, see ὑπείσχομαι.

ὑπό-σχεσις, ἡ: *promise* B 286, 349.

ὑπο-ταρβίω, aor. part. ὑποταρβήσαντες P 533: *shrink backward*.

ὑπο-τρέω, aor. ὑπέτρεσας P 587, ὑπέτρεσαν O 636: *tremble for fear, shrink from*.

ὑπο-τρομέω, ὑποτρομέουσιν X 241: *tremble before*.

ὑπό-τροπος, -ον: *back home* Z 367, *back* Z 501.

ὑπο-οὐράνιος, -ον: *under heaven* P 675.

ὑπο-φεύγω, inf. ὑποφευγόμεν(αι) X 200: *flee from, escape.*

ὑπο-φήτης, ὁ (φημί): *interpreter, prophet* II 235.

ὑπο-χωρέω, imperf. ὑπεχώρει X 96; aor. ὑπεχώρησαν Z 107: *give back, give ground, retreat.*

ὑπο-όψιος, -ον (ὀψομαι): lit. *seen from below*, i.e. *object of contempt, despised* Γ 42.

ὑπίος, -η, -ον (ὑπό, cp. *supinus*): *backward, on one's back* O 647.

ὑσμίνη, ἡ: *fight, battle, fray* B 40, 345; ὑσμίνηθ': *to the fray* B 477.

ὑστατίος, -η, -ον: *rearmost, last, rear* O 634.

ὑστατος, -η, -ον, superl.: *last, rearmost* B 281; neuter as adv. ὑστατον X 203, ὑστατα A 232: *for the last time.*

ὑστερος, -η, -ον, compar.: *younger* Γ 215; neuter as adv. ὑστερον A 27: *hereafter, later on.*

ὑφαίνω, opt. ὑφαίνοις Z 456; imperf. ὑφαίνεν Γ 125, ὑφαίνον Γ 212: *weave, ply the loom* Z 187; *devise, concert, weave the web of* Γ 212.

ὑφ-αίρώ, imperf. ὑπό . . . ἤρεον B 154: *take from beneath.*

ὑφέντες A 434, see ὑφίημι.

ὑφ-ηνίοχος, ὁ: lit. *rein-holder under or subject to the warrior*; hence, *charioteer, driver* Z 19.

ὑφ-ίημι, 2d aor. part. ὑφέντες A 434: *lower, let down.*

ὑφ-ίσταμαι, 2d aor. act. 3d plur. ὑπέσταν B 286: lit. *stood under*, hence *took upon themselves, made, pledged, promised.*

ὑψηλός, -ή, -όν (ὑψι): *lofty, high* Γ 384, *steep* B 395.

ὑψι, old locative D. 66, adv.: *on high* II 374.

ὑψι-βρεμέτης (ὑψι + βρέμω, *roar*): *who (that) thunders on high* A 354, II 121.

ὑψι-ζυγος, -ον (ὑψι + ζυγόν): *high-throned* Σ 185.

ὑψι-πτεής, -εσσα, -εν (ὑψι + πέτομαι): *soaring, high-flying* X 308.

ὑψι-πυλός, -ον (ὑψι + πύλη): *high-gated* Z 416.

ὑψό-θι (ὑψι), locative D. 66, adv.: *far aloft* A 486, P 676.

ὑψ-όροφος, -ον (ὑψι + ἑρέφω): *high-roofed* Γ 423.

ὑψό-σε (ὑψι; see D. 67, a): *on high* X 34, *high aloft* Σ 211.

ὑψού (ὑψι): *on high* Z 509.

## Φ

Φ = Iliad xxi.

φάγον Ω 411: *devoured*, see ἐσθλω.

φαινός, -ή, -όν (= φαφες-νός from φάος): *bright, shining, glistening, radiant* Γ 419.

φαίλω (φάος), 1 aor. pass. ἐφάενθεν A 200; ἐφάεσθ P 650: *shone, was manifested.*

φασί-μβροτος, -ον (φάος + μέρομαι, *μύρος, βροτός*): *with light for men* Ω 785.

φαί-δ-υμος, -ον (φαίλω): lit. *shining = glorious* Z 27.

Φαίνοψ, -οπος (φαίλω + ὥψ): *Phaen'ops*, son of Asius, a Trojan P 583.

φαίνω (facies), act. part. φαίνων B 353, aor. ἐφηνεν B 318: *bring to light, reveal, show, manifest* B 324, 353; mid. φαίνονται B 456: *appears, is seen, is declared* B 456, *shine forth* X 28; imperf. φαίνετο: *seemed, appeared*, lit. *showed itself* clearly, i.e. *appeared clearly as, or seemed to be the best device, namely, etc.*

B 5, *was visible*, i.e. *there was an opening* X 324; part. φαινόμενη A 198: *appearing, visible, φαινόμενη* Ω 13: *arising* (of the dawn), φαινόμενῃ Ω 600: *with the break* (of day); perf. 3 sing. πέφανται B 122: *appears, has appeared* II 207; pass. 2 aor. ἐφάνη B 308, φάνη A

477, *ἐφανε* Π 299: *appeared*, imper.  
*φάνηθι* Σ 198: *show thyself*, part. *φανέντα*  
 Γ 31: *appear*, subj. *φανήη* Ω 417: *dawn-*  
*eith*; ὅττι *φανήη* Χ 73: *whatever be seen*,  
*whatever may be exposed to view*.

*φαίης* Γ 220, see *φημ*.

*φάλαγε*, -γγος, ἡ, usually plural: *battalions*,  
*ranks, companies* Γ 77.

*φάλαρα*, τά: *cheek-pieces* Π 106.

*φάλος*, ὁ: *helmet-horn* Γ 362.

*φάν* Ζ 108, *φάντες* Γ 44, see *φημ*.

*φάος*, τό (*φαεσ*): *light* Α 605, Β 49;  
*succor, deliverance, salvation* Ζ 6, Π  
 39; *safety* Ο 741; *φάος-δε* Β 309: *to the*  
*light*.

*φαέτρη*, ἡ (*φέρω*): *quiver* Α 45.

*φάρμακον*, τό (*φέρω*): *poison* Χ 94.

*φᾶρος*, τό: *mantle* Β 43; *φάρσα* Ω 231:  
*sheets* Ω 580: *robes*.

*φάσαν* Β 278, see *φημ*.

*φάσγανον*, τό (perhaps from *σφάζω*):  
*slaughter knife, death steel, hence sword*  
 Α 190.

*φάσθαι* Α 187, see *φημ*.

*φάτνη*, ἡ (*πατόμαι*): *manger* Ζ 506.

*φάτο* Α 188, see *φημ*.

*φέβομαι* (*φόβος*) imperf. *ἐφέβοιτο*: *fled* Ο  
 622, *were driven* Π 304.

*φείδομαι* (*φειδῶ*), aor. *ῥέισατ(ο)* Ω 236,  
 fut. *πεφιδήσεται* Ω 158: *spared, grudged*.

*φειδωλή*, ἡ (*φείδομαι*): *a sparing* Χ  
 244.

ΦΕΝ, ΦΝ, ΦΑ (*φένω*, *φόνος*), 2d aor.  
*ἔπεφνες* Ω 756, *ἔπεφνε* Ζ 12, *ῥέφνεν* Ω  
 605, *ἐπέφνονεν* Π 547, inf. *πεφνέμεν(αι)*  
 Ζ 180, part. *πεφνόντα* Π 827; perf.  
 pass. *πέφαται* Ρ 689, inf. *πεφάσθαι* Ω  
 254: *slay, kill*.

*φέρστος*, -η, -ον, voc. *Noble Sir* Ζ 123.

*φέρτατος*, -η, -ον: *most mighty, powerful*  
 Α 581; *μέγα φέρτατε*: *far the bravest* Π  
 21.

*φίρτερος*, -η, -ον: *braver* Α 186, *mightier*  
 Ζ 158, *stronger* Π 722, *superior* Γ 431,

*better, to be preferred* Α 169, *more pow-*  
*erful, of higher rank*, i.e. *thy superior* Α  
 281.

*φάρτρον*, τό (*φέρω*): *litter, bier* Σ 236.

*φέρω* (*fero, bear*, and ΟΙ), *φέρει* Ζ 389,  
*φέρονεν* Ω 556, *φέροις* Α 301, imper.  
*φέρετ(ε)* Ρ 718, inf. *φέρειν* Α 578, part.  
*φέρων* Α 13, *φέρουσα* Γ 425, *φέροντες* Β  
 352; mid. *φέρονται* Ο 628, opt. *φείροιτο*  
 Ζ 177, inf. *φείρεσθαι* Π 671, imperf. *ῥερό-*  
*μην* Α 592; fut. *οἴσομεν* Γ 104, inf. *οἰσέ-*  
*μεν(αι)* Σ 191, mixed aor. subj. *οἶσθ*  
 Β 229, *οἶσεται* Χ 425, *οἶσσεσθαι* Χ 217;  
 aor. *ἔνεικεν* Ο 705, subj. *ἐνείκω* Ζ 258, aor.  
 imper. *οἶσσε* Γ 103, inf. *οἶσμεναι* Γ  
 120: *bear, bring, carry, do, offer* Α 572;  
*ῥερόμην* Α 592: *was borne along, flew*;  
*φείρεσθαι* Π 671: *to be wafted*.

*φεύγω* (*fugio*), subj. *φεύγωμεν* Β 140,  
 imper. *φεύγε* Α 173, inf. *φευγέμεναι* Π  
 658, imperf. *ἔφευγε* Χ 158, iterative *ῥεύ-*  
*γεσκεν* Ρ 461; fut. *φεύξονται* Β 159; 2  
 aor. *ἔφυγον* Γ 4, subj. *φύγη* Χ 487,  
 opt. *φύγοι* Ζ 59, inf. *φυγέμεν* Β 393,  
*φυγεῖν* Β 401; perf. part. *πεφυγότες* Χ  
 1, *πεφυγμένον* Ζ 488, verbal adj. *φυκτά*  
 Π 128: *flee, desert, run away, escape*;  
*πεφυγότες* (cp. *φύξα*): *scared* Χ 1;  
*πεφυγμένον γενέσθαι*: *escape* Χ 219.

*φή* Ω 608, see *φημ*.

*φή*: *as, like* Β 144.

*φηγάς*, ἡ (*fagus*): *beech* Π 767.

*φημί* (*fari*, cp. *φαίω*) Ζ 98, *φησί* Α 521,  
*φασί* Β 783, *φαίην* Ζ 285, *φαίμεν* Β 81,  
*φάντες* Γ 44, *ῥφην* Π 61, *ῥφης* Χ 331,  
*ῥφησθα* Α 397, *ῥφη* Α 584, *ῥή* Ω 608,  
*ῥφσαν* Β 278, *ῥφαν* Γ 161, *ῥφσθαι* Α  
 187, *ῥφμένη* Χ 247, *ῥφμην* Γ 366, *ῥφατο*  
 Π 548, *ῥάτο* Α 188, *ῥφας* Β 807, *ῥφατο*  
 Ζ 501: *say, affirm* Β 350, *deem* Ζ 98,  
*think, hope* Γ 44, 366, *declare* Ζ 206,  
*speak* Β 807, Γ 84; *ῥφμην*: *said to*  
*myself = thought, hoped*; *ἄταρ που ῥφης*:  
*but methinks thou expectedst* Χ 331.

φῆρ, ὁ (θήρ, *ferus*, "deer"), φηρσιν: *wild men, wild tribes* A 268.

φθάω, 2 aor. ἔφθη Π 314: *was beforehand*, subj. φθήη Π 861: *anticipates, is first*.

φθέγγομαι (φθόγγος), aor. 'φθέγγατο(ο) Σ 218, φθεγγάμενη Ω 170: *utter one's voice, speak*.

φθήη Π 861, see φθάνω.

Φθίη, ἡ: *Phthi'a*, country of Peleus and Achilles in Thessaly A 155; Φθιγηδε A 169: *to Phthia*.

φθιμένοι(ο) Π 581, see φθίνω.

φθινύθω (secondary form of φθίνω), φθινύθουσι Z 327, φθινύθειν B 346, intrans.: *waste away, perish*; iterative imperf. ἐφθινύθεσκε A 491, trans.: *consume*.

φθίνω, fut. φθίσει Z 407, φθίσμεν(αι) Π 461: *undo, slay, destroy*; mid. fut. φθίσεσθ(αι) Ω 86; 2 aor. part. φθιμένοιο Π 581, ind. ἐφθια(το) A 251: *perish, die, be slain*.

φθογγή, ἡ (φθέγγομαι): *voice* B 791.

φιλέω, φιλεῖ B 197, inf. φιλήμεναι X 265, part. φιλέουσα A 196, iterative imperf. 'φιλέεσκεν Γ 388, aor. ἐφίλησα Γ 207: *love* A 196, *be friends* X 265, *welcome, entertain* Z 15.

φιλο-κτέανος, -ον (κτᾶσθαι), superl. A 122: *most covetous of others' possessions*.

φιλο-μειδής, -ές (μειδᾶω): *smile-loving, sweetly smiling* (of cunning, guileful smiles) Γ 424.

φιλο-πτόλεμος, -ον: *war-loving* Π 65.

φίλος, -η, -ον: *dear* A 20, 177, *pleasing* B 116, *sweet* (of life) X 58, *desired* Π 82, *darling* Γ 402, *welcome* Γ 11; in plural: *friends* B 56, *mine own* A 167, *my* A 578, Γ 307, *thy* B 261, *his* A 98, 441, 447, 491, *her* B 315, A 569, *their* B 454, Γ 244, *our* B 140, *his own* A 345, 351; ἐμοὶ φίλον εἶναι: *my good pleasure* A 564; φίλον εἰλθέμεναι: *find welcome* Ω 309. Comparative φιλᾶτερον: *dearer*

Ω 46. Superlative φιλτατος: *dearest* Z 91.

φιλότης, -ητος, ἡ: *love* B 232, *friendship* Γ 73, *good will* Ω 111, *hospitality* Γ 354, *peace* Γ 323, *reconciliation* Π 282.

φλεγέθω (φλέγω): *blaze* P 738, *blaze out* Σ 211.

φλοιός, ὁ: *bark* A 237.

φλόξ, -γός, ἡ (φλέγω): *flame, flame of fire* Π 123.

φοβέω (φόβος), act. φοβεῖ Π 689, ἐφόβησας X 11, inf. φοβῆσαι P 505: *scare, affright, drive in flight, put to flight*; mid. and pass. φοβεῖται X 141, inf. φοβέσθαι Π 507, imperf. 'φοβέοντο Z 41, fut. φοβήσομαι X 250; pass. aor. ἐφόβηθεν Π 294, part. φοβηθείς Z 135: *flee, flee in fear*; perf. part. πεφοβημένοι Φ 606: *in flight*; ἐφόβηθεν: *were made adread* O 637.

φόβος, ὁ (φέβομαι): *dismay* P 597, *flight* Π 356, *rout* Z 97; φόβονδε: *to flight* P 579.

Φοῖβος: *Phoe'bus*, Apollo A 43.

φοινίξ, -ικος, ἡ (φοινός, red): *purple* Z 219.

Φοῖνιξ, -ικος (φοινός, red): *Phoe'nix*, son of Amyntor, prince of the Dolopians, instructor of Achilles Π 196.

φοινός, -η, -ον (φόνος): *red* Π 159.

φοιτάω, φοιτᾷ Ω 533, is a wanderer, ἐφοίταε Γ 449: *strode, went*.

φολκός (φαλx), adj.: *sickle-legged, bow-legged, bandy-legged* B 217.

φόνος, ὁ (ΦΕΝ, slay): *death* Γ 6, *murder* B 352, *slaughter* Z 107, *blood* Ω 610, *bane* Π 144; φόνον καὶ κῆρα: *death and fate, i.e. death and destruction* B 352.

φοξός, -ή, -όν: *warped, distorted, out of shape* B 219.

φορέω (φόρος), φορέουσι A 238, φορέειν Π 800, φορῆναι B 107, φορέης Z 457, 'φορέσκε O 646: *wear, bear*.

φόρμυγε, -γγος, ἡ (cp. βρέμω) : *phorminx*, *lyre* A 603.

φράδης, -ές (φράζω) : *careful, prudent, wary* Ω 354.

φράδ-μων (φράζω) : *clear-sighted* Π 638; φράδμων περ : *however discerning*.

φράζω, mid. φράζεαι A 554, φράζονται B 14, φραζώμεθα P 634 : *devise, think*; imper. φράζεο Π 446 : *consider, take heed, bethink thee*; φράζεσθε X 174 : *give your counsel*; imperf. 'φράζετο Π 646 : *ponder, debate*; aor. ἐφράσαντο (from ἐφρασάμην) O 671 : *beheld, marked, noticed*; imper. φράσαι A 83 : *lit. point out to thyself, hence reflect, ponder, consider*; 2 aor. ἐπέφραδε Π 37 : *hath told*.

φρήν, φρενός, ἡ : usually plural (1) *midriff, diaphragm* A 103, Π 481; (2) *heart, soul* A 55, *mind, intellect, wit* A 115; φρεσὶ μαινομένησι : *with furious heart* Ω 114, φρένας ἀμφιμελαίνας : *inmost heart* P 573, φρένας ἐσθλός : *wisdom* P 470, κατὰ φρένα καὶ κατὰ θυμόν : *in (his) mind and heart* A 193.

φρήτρη, ἡ (frater) : *clan* (lit. *fraternity, brotherhood, family*) B 362; φρήτρη φρήτρηφιν : *clan to clan* B 363.

φρίσσω, perf. πεφρίκασι Ω 775 : *shudder at, abhor*.

φρονέω (φρήν) Γ 98, φρονέων A 73, φρονέουσι X 264 : *meditate, ponder* A 542, *think, hope, wish* Γ 98, *bode* Σ 4, *counsel* Z 79; μέγα φρονέοντες : *proudly, in their pride, in pride of heart* Π 258, X 21; μέγα φρονέοντε : *both high of heart* Π 758; ἀγαθὰ φρονέοντα : *for the uprightness of his heart, with good will* Z 162; ἐν φρονέων A 73 : *wisely, with good sense*; κακὰ φρονέων : *full of evil will* Π 373; φρονέων κακόν : *devising mischief* X 320 : τῷ ὀλοῦ φρονέων : *with baneful thoughts toward him* Π 701; ἐτι φρονέοντα : *who still can feel* X

59; τὰ φρονέων : *with this design* O 603.

Φρύγες : *Phrygians* Γ 185.

Φρυγίη, ἡ : *Phrygia* Γ 184.

φύ Z 253, see φύω.

φύγα-δε (φυγή) : *to flight, in flight*, Π 657.

φύγη X 487, φυγέμεν B 393, φυγάν B 401, see φεύγω.

φύη, ἡ (φύω) : *figure, form, build, mien, bearing, personal appearance, stature* A 115, B 58.

φυκ-τός, -ή, -όν (φεύγω), neuter plural as subst. φυκτά : *possibility of escape (retreat)* Π 128.

φυλακός, ὁ (φυλάσσω) : *watch, guard* Ω 566.

Φύλακος (φυλάσσω) : *Phy'lacus, a Trojan* Z 35.

φυλακτήρ, -ήρος, ὁ (φυλάσσω) : *sentinel* Ω 444.

Φύλας (φύλη, *clan, tribe*) : *Phy'lus, king in Thesprotia* Π 181.

φυλάσσω, φυλάσσεις Π 30, φυλάσων Ω 111, φύλασσε Γ 408, -ερε Γ 280, φυλάσοις B 251, ἐφύλαξεν Π 686 : *watch, guard, keep, watch over, be on the watch for*.

Φυλεΐδης (φύλη, *clan, tribe*) : *son of Phy'lus, i.e. Meges* Π 313.

φύλλον, τό (φλέω, *folium*), always in plural : *leaves* A 234.

φύλον, τό (φύω), usually in plural : *tribes* B 362.

φύλοπις, -ιδος, ἡ : *combat, fray, battle, strife* Z 1, *war* Π 208, *war cry, battle din* Z 105.

φύρω, imperf. ἔφυρον Ω 162 : *were bedewing*.

φύσει A 235, see φύω.

φυσιάω (φύσα, *bellows*), part. φυσιάοντας : *panting* Π 506.

φυσί-ζοος (φύω + ζειν, *grain*, or ζωή *life*) : *grain-producing, or life-giving* Γ 243.

φυταλή, ἡ (φυτόν): (consisting of) orchard, or vineyard Z 195.

φυτεύω (ΦΥ, φύω, φυτόν), aor. ἐφύτευσαν Z 419: *plant*.

φύω (Eng. "be") φύει Z 148, fut. φώσει A 235, *put forth, spring*; 2d aor. ἐν . . . φῦ Z 253, 406: lit. *grew to*, i.e. *clung to, grasped*.

φωνέω (φωνή), aor. ᾠήσεν A 333, part. φωνήσας A 201: intrans. *speak, lift up one's voice*.

φωνή, ἡ (φημι): *voice* O 686; φωνή Γ 161: *loudly*.

φοριαμός, ὁ (φέρω): *chest* Ω 228.

φώς, φωτός, ὁ (φημι): *man* Γ 53.

## X

X = Iliad xxii.

χ' Γ 53 = κε.

χάζομαι (*cedo*), imper. χάζεο Π 707; imperf. ἐχάζετο Γ 32, ᾠάζετο Π 122: *give back, shrink back, give ground* Π 122.

χαίνω (χάσσω, *hi-sco*, χαν-γω), 2d aor. opt. χάνοι Z 282, part. χανών Π 350; perf. part. κεχηγότα Π 409: *gape* Π 350, *swallow up* Z 282; κεχηγότα: *with mouth wide open*.

χαίρω (χάρις, χάρμα, *gratus*), χαίρει Ω 491, imper. χαίρετε A 334, part. χαίρων A 446, subj. χαίρης A 158; imperf. ᾠαίρε X 224, ᾠαίρετ' Ω 706; mid. redupl. 2d aor. ᾠεχάροντο Π 600, opt. κεχαροίατο A 256; pass. 2d aor. ἐχάρη Γ 23, ἐχάρησαν Γ 111, opt. χαίρη Z 481: *rejoice, be glad*; imper. χαίρετε: *hail, all hail, welcome* A 334; χαίρων: *joyfully, gladly* A 446.

χαίτη, ἡ: *hair* X 401; plur.: *locks* A 529, *mane* Z 509, P 439.

χάλαζα, ἡ: *hail* X 151.

χαλεπαίνω (χαλεπός), part. χαλεπαίνων B 378; aor. subj. χαλεπήνη Π 386: *be angry, be wroth*; *assail* Ω 369.

χαλεπός, -ή, -όν: *hard* A 546, *harsh* B 245, *cruel* Γ 438.

χάλκειος, -η, -ον (χαλκός): *of bronze, bronzen* Γ 380.

χάλκεος, -η, -ον (χαλκός): *of bronze, bronzen, brazen* Γ 317, *mailed* Π 543.

χαλκ-ήρης, -ες (ἀρηώς (ἀραρίσκω) *fitted*): lit. *fitted with bronze*, i.e. *bronze-shod, bronze-bound* Γ 316.

χαλκο-βαρής, -ές (βαρύς): *bronze-weighted* X 328.

χαλκο-βατής, -ές (from a supposed βατός (βαίνω), *threshold, ἀμβατός*): *with copper-plated threshold, with brazen threshold* A 426.

χαλκο-γλήχιν, -ῖνος (γλῶχτις, γλῶσσα) adj.: *bronze-pointed* X 225.

χαλκο-κορυστής (κορύσσω), adj.: *warrior of the helm of bronze* Π 358, *warrior with arms of bronze* Z 199, *bronze-harnessed* Z 398.

χαλκός, ὁ: *bronze* B 226; by metonymy: *sword* B 417, *knife* Γ 292, *armor* B 457, *spear* Γ 348-349, *hook* Π 408, *steel* A 236.

χαλκο-χίτων (χιτών, *shirt, coat*): *bronze-coated, bronze-clad, mail-clad* A 371.

Χάλκων, -ωνος (χαλκός): *Chal'con, a Myrmidon* Π 595.

χαμά-δις (χαμαί), adv.: *to the ground* O 714, *on the ground (earth)* Γ 300.

χαμά-τε (χαμαί), adv.: *to the ground* Γ 29.

χαμα-ι (humi, an old locative case, see D. 66), adv.: *upon the ground* Z 134, *to the ground, to earth* Π 741.

χαμαι-εύνη (εὐνή, εὐνάω), adj.: *couching on the ground* Π 235.

χανδ-άω (χάζομαι, *pre-hendo*), plup. ἐκεχόνδει Ω 192: *held, contained*.

χαράδρη, ἡ (χαράσσω, *cut in furrows*): *torrent* Π 390.

χαρίη Z 481, see χαίρω.

χαρίεις, -εσσα, -εν (χάρις, χαίρω, *gratus*):



*pleasing, gracious in one's eyes* A 39, *beautiful* II 798, *comely* Σ 24, *fair* X 403. Superl. *χαρισσάτη* Ω 348.

*χαρίζομαι* (χάρις, χάριμα, χαίρω), aor. opt. *χαρίσαιο* Σ 49: *present, yield*; perf. part. *κεχαρισμένα* Ω 661: *pleasing, welcome* (things); *κεχαρισμένα* θεῆς: *thou wouldst do me grace*.

*χάρις*, -ιτος, -ιν, ἡ (χάριμα, χαίρω): *favor, grace*; acc. *χάρω* is used as an adv.: *for the sake of, to pleasure, to do a pleasure to* O 744.

*χάρμα*, -ατος, τό (χάρις, χαίρω): *joy* P 636, *malignant joy* Γ 51, *a rejoicing* Z 82.

*χαρμή*, ἡ (χαίρω): *battle joy* P 759, *battle* II 823.

*χατίζω* (χήρη, widow, χωπς, without, χήτρος, χατέω, want), *χατίζεις* B 225: *lack, miss*.

*χείη*, ἡ (cp. χέω): *hole*; ἐπὶ χειῇ: *upon his den* X 93.

*χείλος*, -εος, τό: *lip* X 495.

*χειμέριος*, -η, -ον (χείμα): *wintry* B 294, *of winter* Γ 222.

*χειμών*, -ῶνος, ὁ (χείμα, winter-weather): *storm* P 549, *winter storms, winter* Γ 4.

*χείρ*, χειρός, ἡ, dat. plur. *χερσίν* A 14 and *χερσεσι* Γ 367: *hand* A 14, *arm* A 441; *χερσὶ*: *by force, violently* A 298; ἐν *χερσὶ*: *in battle* O 741; *χείρ(α)* ἐπὶ καρπῷ: *in the hand* (acc. specif.) *at the wrist* P 601.

*χείρων*, -ον, comparat.: *baser, inferior* O 641.

*Χείρων*: *Chi'ron*, the Cen'taur teacher of Achilles II 143.

*χειρώτερος*, -η, -ον: *baser* B 248.

*χελών*, -ον, comparat.: *inferior* A 114, *a worse man* P 539; τὰ *χελωνα*: *the worse, evil* A 576.

*χέρης*, dat. *χέρη* (χείρ): *adj. lit. one who is held in the hand, i.e. subject, vassal, underling* A 80.

*χερ-μάδιον*, τό (χαρδίσσω, *make pointed*): *stone* (jagged in nature) II 578.

*χέρ-νιβον*, τό (χείρ + νίβω): *wash basin* Ω 304.

*χερ-νίπτομαι* (χείρ + νίβω), aor. 'χερ-νίψατο A 449: *washed for themselves the hands, i.e. washed their hands*.

*χερσί* A 14, see *χείρ*.

*χεύαντες* Ω 801, 'χεύατο Σ 24, 'χευεν P 619, see *χέω*.

*χέω* (fo-ns, *fun-do*), χέει Z 147, part. χέων A 357, χέοντος A 360, χέοντα P 648, χέοντες Ω 714, χέουσα A 413, χέουσ' X 81, χέουσιν Z 459, aor. 'χεεν Z 419, 'χεαν Ω 799, 'χευε Ω 445, 'χευεν P 619, 'χευαν Γ 270, part. χεύαντες Ω 801; mid. imperf. 'χέοντο II 267, aor. 'χεύατο Σ 24, 2d aor. 'χύτο II 414; pass. plup. 'κέχυτο II 123, 'κέχυθ' B 19, 'κέχυρ' II 344; verbal adj. *χυτή* Z 464: *pour, pour forth* II 4, *heap, heap up* (a funeral mound) Ω 799, *scatter, strew* Z 147, *shed* (tears) A 413; *χυτή γαῖα*: *heaped up earth, i.e. a funeral mound, the grave* Z 464.

*χηλός*, -οῖο, ἡ: *coffer, chest* II 221.

*χήμεις* B 238 = καὶ ἡμεις D. 30.

*χήν*, χήνος, ὁ, ἡ ((h)anser, *gan-der*): *goose* O 692, *wild goose* B 460.

*χήπος*, -η, -ον (χήτρος, χωπς, without, χατέω, want): *lit.: bereaved, i.e. widow* Z 408, *widowed* B 289.

*χήτρος*, τό (χήπος, χωπς, without, χατέω, want): *lack*; *χήτει*: *for lack* Z 463.

*χθιός*, -ῆ, -ον (χθές, χθσθός, *heri, hester-nus*, "yester"-day): *yesterday* A 424.

*χθίχα* (see *χθιός*), adv. *yesterday* B 303.

*χθών*, χθονός, ἡ (cp. χαμαί, from χθώμ): *earth* A 88, *ground* Γ 217, *land* B 780, *grave* Z 411.

*χίμαιρα*, ἡ: *goat* Z 181.

*Χίμαιρα*, ἡ: *Chimæ'ra*, a monster of Lycia, a personification of the volcano Z 179.

χιτών, -ῶνος, ὁ (a word borrowed from Semitic *kethoneth*, Lat. *tun-ica*): *chi'ton*, shirt B 42, *shirt of mail* B 416, *coat* X 493.

χιών, χιόνος, ἡ (*hiems*): *snow* X 152.

χλαίνα, ἡ: *chlae'na*, mantle, cloak B 183.

χόλος, ὁ (*fel*, "gall"): *fit of anger, rage, fury* A 81, *wrath* Z 335, *rancor* Z 326, see note on μῆνιν A 1.

χολῶω (χόλος), fut. inf. *χολωσέμεν* (αι) A 78; mid. part. *χολωσάμενος* B 195, *χολωσαμένη* Γ 413, perf. inf. *κεχολῶσθαι* Ω 114, part. *κεχολωμένος* Ω 395, *κεχολωμένος* A 217, *κεχολωμένοι* Π 546, plur. *κεχόλωσο* Π 585, fut. perf. *κεχολώσεται* A 139; pass. aor. part. *χολωθῆς* A 9: act. *provoke to anger, make angry, incense, exasperate, enrage* A 78; mid. and pass.: *be angry, be furious* Ω 114; *χολωσαμένη*: lit. *having become enraged* = *in anger, in wrath* Γ 413; μάλα περ *κεχολωμένον*:. *for all his wrath* P 710.

χορο-ι-τυπῆ, ἡ (χορός, *hor-tus*, χορο-ι being the locative (D. 66) of χορός + τύπτω): *choral dance*; χοροιτυπῆσιν ἄριστοι: *heroes of the dance, carpet knights* Ω 261.

χορόν-δε: *to the dance* Γ 393.

χορός, ὁ (χόρος, *hor-tus*, "gar"-den, "yard," *co-hors*, "court," "court-" "yard"): lit. *dancing place*, then *dance* Γ 394, *choir* Π 183.

χόρτος, ὁ (see χορός): lit. *an inclosed place, courtyard* Ω 640.

χραίσμεω (χρή, χρήσιμος, *useful*), aor. *χραίσμησεν* Π 837; 2d aor. subj. *χραίσμη* A 28, *χραίσμωσιν* A 566, inf. *χραίσμεῖν* A 242, *χραίσμεν* (αι) O 652: *help, avail, avail to save, keep off*.

χρή, ἡ (χρήω, χρήω, χρήσιμος, *useful*): *need*, a noun used with ἐστὶ understood: *it seems, behooves, needs must, must* A 216.

χρηῶ (χρή): *need* A 341.

χρῆω, aor. *ἐχρίσαν* Ω 587, *χρίσεν* Π 680, imper. *χρίσον*: *anoint*.

χρόα Π 761, χρότ X 286, see χρῶς.

Χρομῖος: *Chrom'ius* P 494.

χρόνος, ὁ: *time* B 343; ἐπὶ χρόνον: *yet a while* B 299.

χρῶς Π 504, see χρῶς.

χρῦτεος, -η, -ον and χρῦσειος, -η, -ον (χρῦσός): *of gold, golden* A 246, *gold-studded* A 15.

Χρῦση: *Chry'se*, a city on the coast of Troy-land A 37.

Χρῦσηίς, -ίδος: *woman of Chry'se* (the city), or *daughter of Chry'ses, Chryse'is* A 111.

χρῦσ-ηλάκατος, -ον (ἡλακῆτη): *of the golden arrows* Π 183, epithet of Artemis.

χρῦσ-ήνιος, -ον (ἡνία): *of the golden face* Z 205; but *of the golden reins* is the accepted, but less probable, meaning; see ἡνία, ἡνίοχος.

Χρῦτης: *man of Chryse, Chry'ses* A 11.

χρῦσό-θρονος, -ον: *of the golden throne* A 611.

χρῦσός, ὁ (χρῦδ-σος, *rūdus*): *gold* B 229.

χρῶς Π 733, χρῶς Π 504, χρότ X 286, χρόα Π 761, ὁ: *flesh*, Π 504, *skin* P 371, *color* P 733.

χυτός, -ή, -όν Z 464, see χέω.

χωλός, -ή, -όν: *lame* B 217.

χῶμαι, part. *χῶμενος* A 44, *χῶμένοιο* A 46, *χῶμένω* B 782, *χῶμενον* A 429; fut. *χῶσεται* A 80; aor. *ἐχῶσατο* A 64, *ἔχῶσατο* X 291, part. *χῶσαμένη* Γ 414: *be angry (wroth)*; *χῶμένοιο*: *of the angry (god), of the god in his wrath* A 46.

χώρῳ (χώρος, χώρη), fut. *χωρήσουσι* Π 629, aor. *ἐχώρησαν* O 655, *ἔχώρησαν* Π 588: *give back, fall back, give ground, draw back*.

χώρη, ἡ (χώρος): *spot* Z 516, *land* Π 68.

χώρος, ὁ (χώρη): *space* Γ 315.

χασαμένη Γ 414, ἡώσατο X 291, χόσεται A 80, see χόωμαι.

## Ψ

Ψ = Iliad xxiii.

ψάμαθος, ἡ (ψάμμος): *sand* A 486.

ψάρ, ψαρός, ὁ: *starling* P 755; acc. plur. ψήρας Π 583.

ψάω, imperf. ψαῖον Π 216: *touch, graze*.

ψεδνός, -ή, -όν: *scanty, sparse* B 219.

ψεύδομαι (ψεῦδος), aor. part. ψευσαμένη Z 163: *lie*; part. *lyingly*.

ψεῦδος, τό: *lie, falsehood* B 349, *a lie, a false thing* B 81, *false* Ω 222.

ψεύστης, ὁ (ψεῦδος): *liar, false-tongued* Ω 261.

ψήρας Π 583, see ψάρ.

ψιάς, -άδος, ἡ: *raindrop*, transferred to *drops of blood* Π 459.

ψύχῃ, ἡ (ψύχω, *make cool*, ψύχος, *cold*): *soul, life, spirit, breath of life* A 3.

ψυχρός, -ή, -όν (ψύχος): *cold* X 152.

## Ω

Ω = Iliad xxiv.

ὦ: *O, woe*, an exclamatory interjection expressing surprise or pain; ὦ μοι A 149 and ὦ μοι ἐγὼν Π 433: *lit. O to me*, i.e. *woe is me, ah me*; ὦ πόποι A 254: *ouch upon it*.

ὦ: *O*, an interjection used before the vocative A 74; usually to be omitted in translation.

ὦ A 162, dat. sing. masc. of the relative pron. *ὅς, ἥ, ὅ*.

Ὠρίων, -ωνος (φείρω, *δαρίζω*, *δαριστός*): *Ori'on*, a famous hunter, beloved of E'os; changed into a constellation X 29.

ὦδε, adv. of *ὅδε* D. 188: *in this wise, thus* (as follows) A 181, so Z 338; *thus, as ye do* A 574; *ὡς νύ περ ὦδε: even as thou now art* B 258.

ὠδύροντο Ω 166, see ὀδύρομαι.

ὠθίω (FΘΘ), aor. ἔωσε Π 410, ἔωσε A 220, ἔωσ' Π 863, ἔωσαν Π 569, opt. ὠσαιμεν Π 45; mid. aor. ὠσατο Z 62, opt. ὠσαιτο Π 655: *drive, drive back* Π 655, *lift* O 668, *cast off* Π 863.

ὠλγυνντο B 809, ὠλεῖ Z 298, see ὀλγνῦμι.

ὠκᾶ (ὠκός, ἀκωκή, *acies*), adv.: *quickly, speedily, with speed, swiftly, straightway*, anon A 402.

ὠκεανός, -οῖο: *Oce'anus*, the stream which encircles the earth A 423.

ὠκιστος (ὠκός, ἀκωκή, *acies*), superl. of ὠκός: *swiftest, quickest* X 325.

ὠκτις Π 5, see ὀκτιρω.

ὠκί-αλος, -ον (ὠκός, ἀκωκή, *acies* + ἄλλομαι, *salire*): *swift to sail, swift-sailing*; or ΩΚ + ΣΑΛ, ἄλς, *sal*, "*salt*": *swift on the brine* O 705.

ὠκί-μορος, -ον (μειρομαι, μοῖρα, *μῆρος*): *short-lived* A 417; superl. ὠκυμορότατος: *of speediest death, doomed to earliest death* A 505.

ὠκί-πορος, -ον (περάω, πόρος, πορεύω): *swift-faring, fleet-faring, fleet* A 421.

ὠκί-πους, -ποδος, adj. dat. plur. ὠκυπόδεσσι B 383: *fleet (swift)-footed* Π 368.

ὠκός, -εῖα, -ύ (ΩΚ, connected with ΑΚ in ἀκ-ωκή, *acies*, *acutus*, *ocior*): *swift, fleet* A 58.

ὠλεο Ω 725, ὠλεσα B 115, ὠλεσε Π 753,

ὠλετο Π 489, see ὀλλῦμι.

ὠμ-ετής, -έτι (ὠμός + ἔδω): *eating raw flesh, ravenous* X 67, *a savage* Ω 207.

ὠμησε X 140, see ὀμᾶω.

ὠμῖλησα A 261, see ὀμῖλέω.

ὠμο-θέτω (ὠμός + τίθημι), aor. ὠμοθέτησαν: *lay raw collops thereon* A 461.

ὠμοκλήσασκε B 199, see ὀμοκλάω.

ὠμός, -ή, -όν (ὠμ, *raw*, *am-ārus*): *raw* X 347.

ὠμος, ὁ (ὠμος, *shoulder, humerus*): *shoulder*; local dat. ὠμοισι: *on his shoulders* A 45; ἐπ' ὠμων: *on his shoulders* A 46.

ὠμο-φάγος, -ον: lit. *eating raw flesh*; *ravening* Π 157.

ὠμωξεν Γ 364, see ὀμώζω.

ὠννησας Α 395, see ὀννημι.

ὠξει Ω 457, see ὀλγνύμι.

ὠπα Γ 158, see ὠψ.

ὠπασαν Ζ 157, ὠπασε Χ 51, see ὀπάζω.

ὠπιζέτ(ο) Σ 216, see ὀπιζομαι.

ὠπτησαν Α 466, see ὀπτάω.

ὠρετο Χ 102, see ὀρνύμι.

ὠρη, ἡ (ῥωρα, *hora*, "year"): *season*; ὠρη: *in season* Β 471.

ὠρίνθη Π 509, see ὀρίνω.

ὠριστος Π 521, for ὁ δριςτος Δ. 30.

ὠρμάετ(ο) Γ 142, ὠρμαινε Α 193, ὠρμήθη Χ 312, ὠρμήσ(ε) Ζ 338, see ὀρμαινω.

ὠρνυτο Γ 267, ὠροντο Β 398, ὠρορ(ε) Β 146, ὠρσε Α 10, ὠρτο Σ 203, see ὀρνύμι.

ὠς, with the accent, (α): *in this wise (way), thus, so* Α 33, 245; *in such wise* Ζ 109, *likewise* Χ 259; ἄλλα καὶ ὠς: *but even so* Π 80; ὠς δ αὐτως: *and precisely in like manner* Γ 339; καὶ ὠς: *even thus* Α 116; οὐδ' ὠς: *not even thus* Ω 756; (β) *like, as*, it follows its noun, κακὸν ὠς: *like a coward* Β 190; ὀρνιθες ὠς: *like birds* Γ 2.

ὠς, without the accent, (1) adv.: *as* Α 182, Β 10; ὠς . . . ὠς: *as . . . so* Α 512; ὠς . . . περ: *just as, even as* Α 211; ὠς

γε θεός: *as (only) a goddess can (may)* Γ 381; (2) *conjunction*, introducing (α) *temporal sentences*: *when* Α 600, Β 321; (β) *causal sentences*: *since* Α 276; (γ) *declarative sentences* after verbs of saying and knowing for ὅπως: *how, how that* Α 110, Β 3, 409; (δ) *final sentences*: *that, in order that* Α 32, Β 281; (ε) *exclamations*: *how* Π 745, (ς) *wishes*: *O that, would that*, either with the opt. Ζ 281, or with ὀφελεν Γ 173, ὀφελεις Γ 428; ὠς εἰ: *as if* Χ 150; ὠς εἰ τε: *as if, like as, like* Π 192; ὠς δ τε: *as when* Β 147, see ὅτε; ὠς περ: *even as* Α 211, ὠς τε: *like* Β 289, *as* Β 459.

ὠσ' Π 863, ὠσαιμεν Π 45, ὠσαιτο Π 655, ὠσαν Π 569, ὠσατο Ζ 62, ὠσε Α 220, see ὠθέω.

ὠτειλή, ἡ (οὐτάω): *wound* Π 862.

ὠτρύνειν Ο 695, see ὀτρύνω.

ὠφελεις Γ 428, ὠφέλιετ(ε) Ω 254, ὠφέλλει Ρ 686, ὠφέλλον Ζ 350, see ὀφείλω.

ὠχέτ' Β 71, ὠχετο Α 53, ὠχόμεθ' Α 366, see ὀλχομαι.

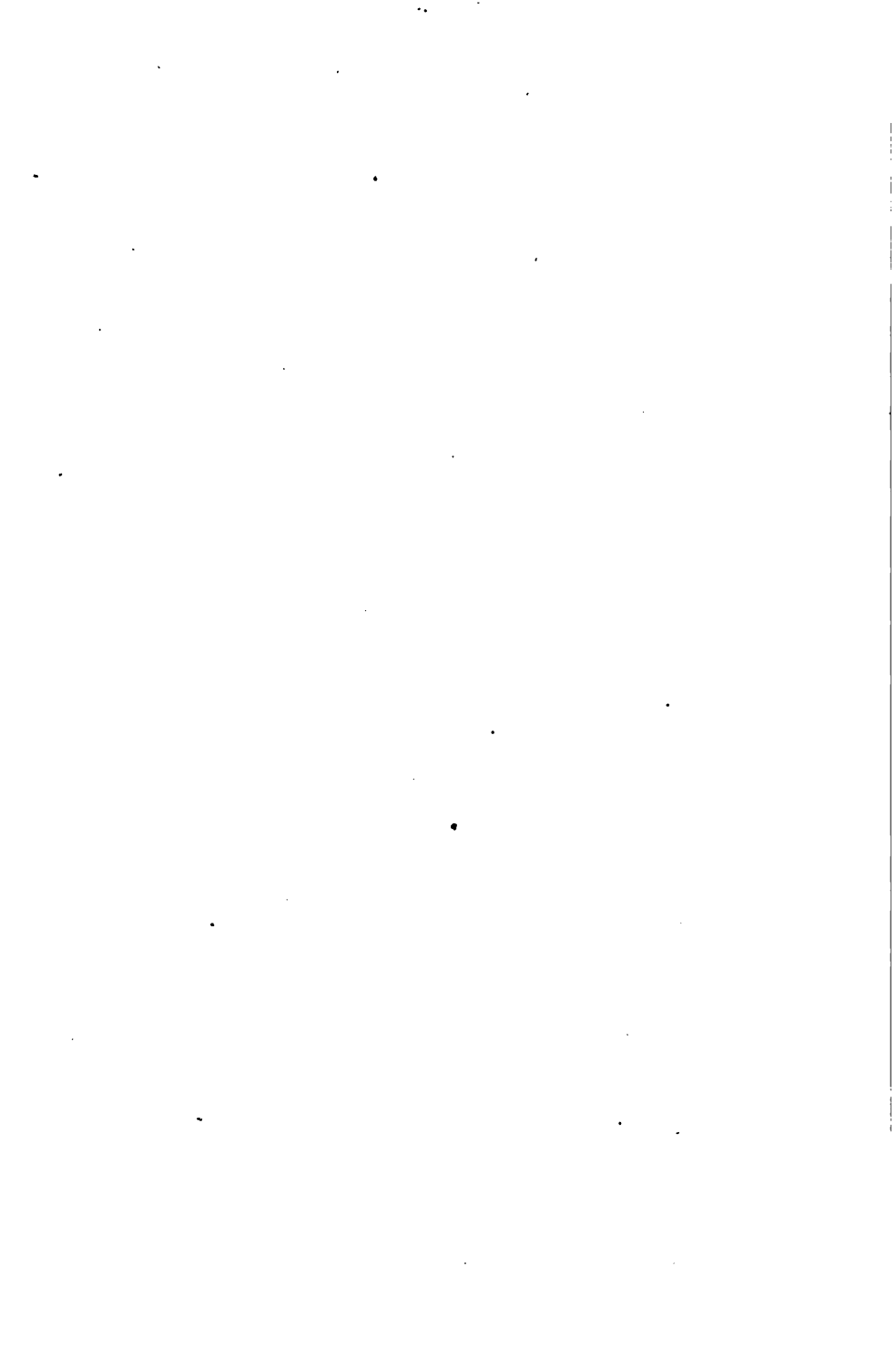
ὠχθησαν Α 570, see ὀχθέω.

ὠχνεισκει Ο 640, see ὀλχνέω.

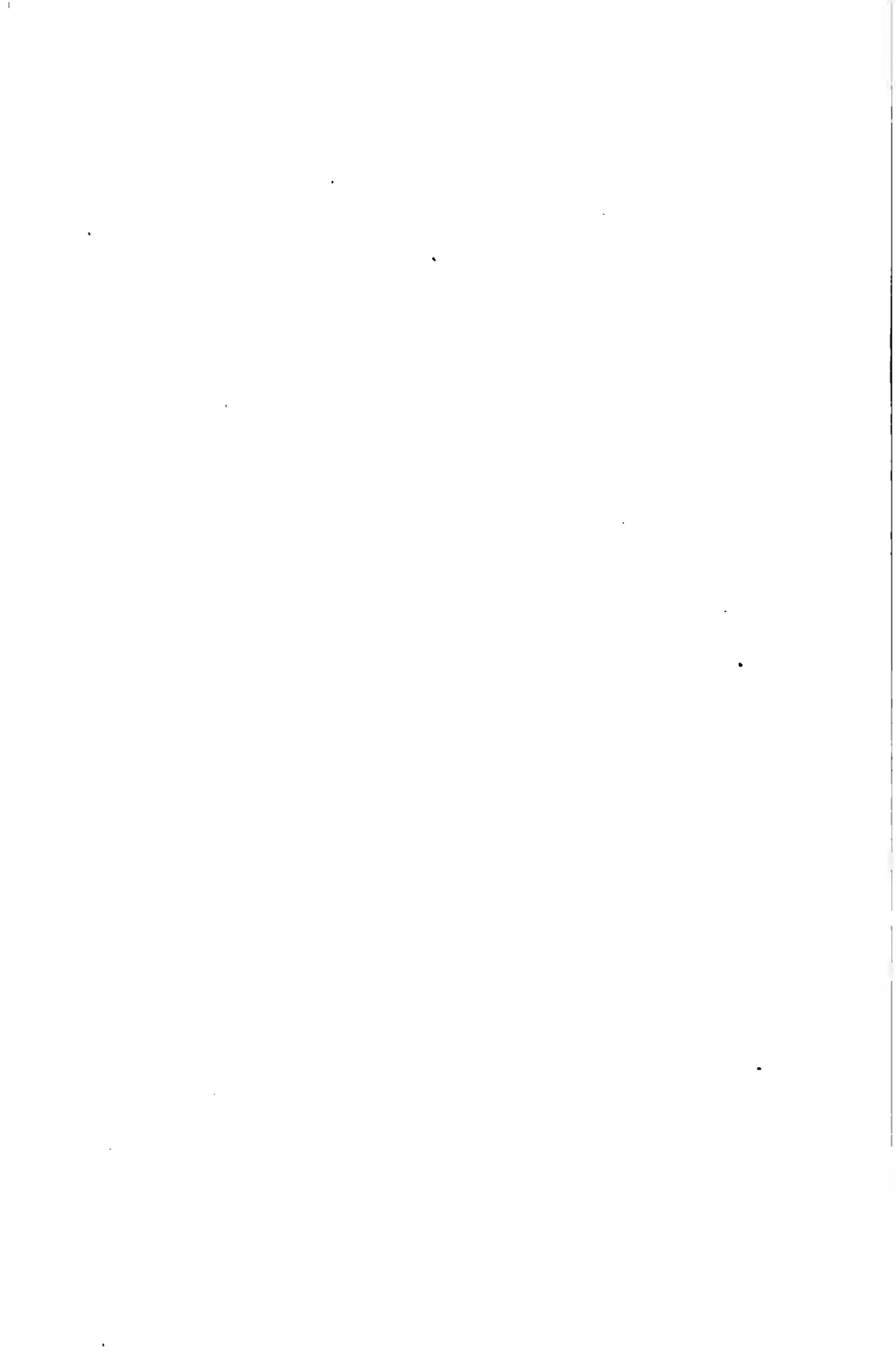
ὠχρος, ὁ: *paleness, pallor* Γ 35.

ὠψ, ὠπός, ἡ (ὀπ-ωπ-α), only in acc. ὠπα: *face, countenance* Γ 158.

ὠώθη Ζ 1, see ὀλώω.

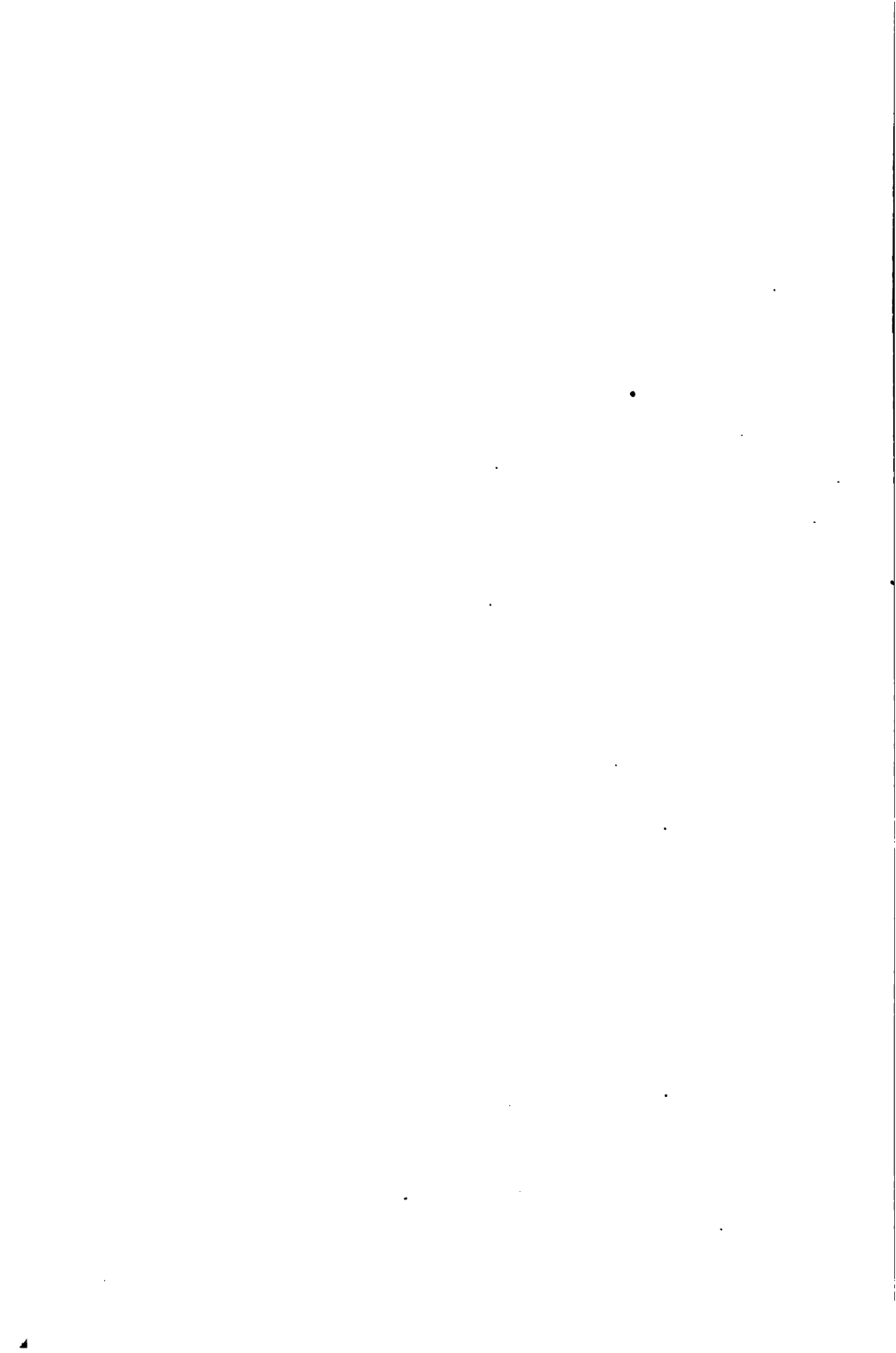








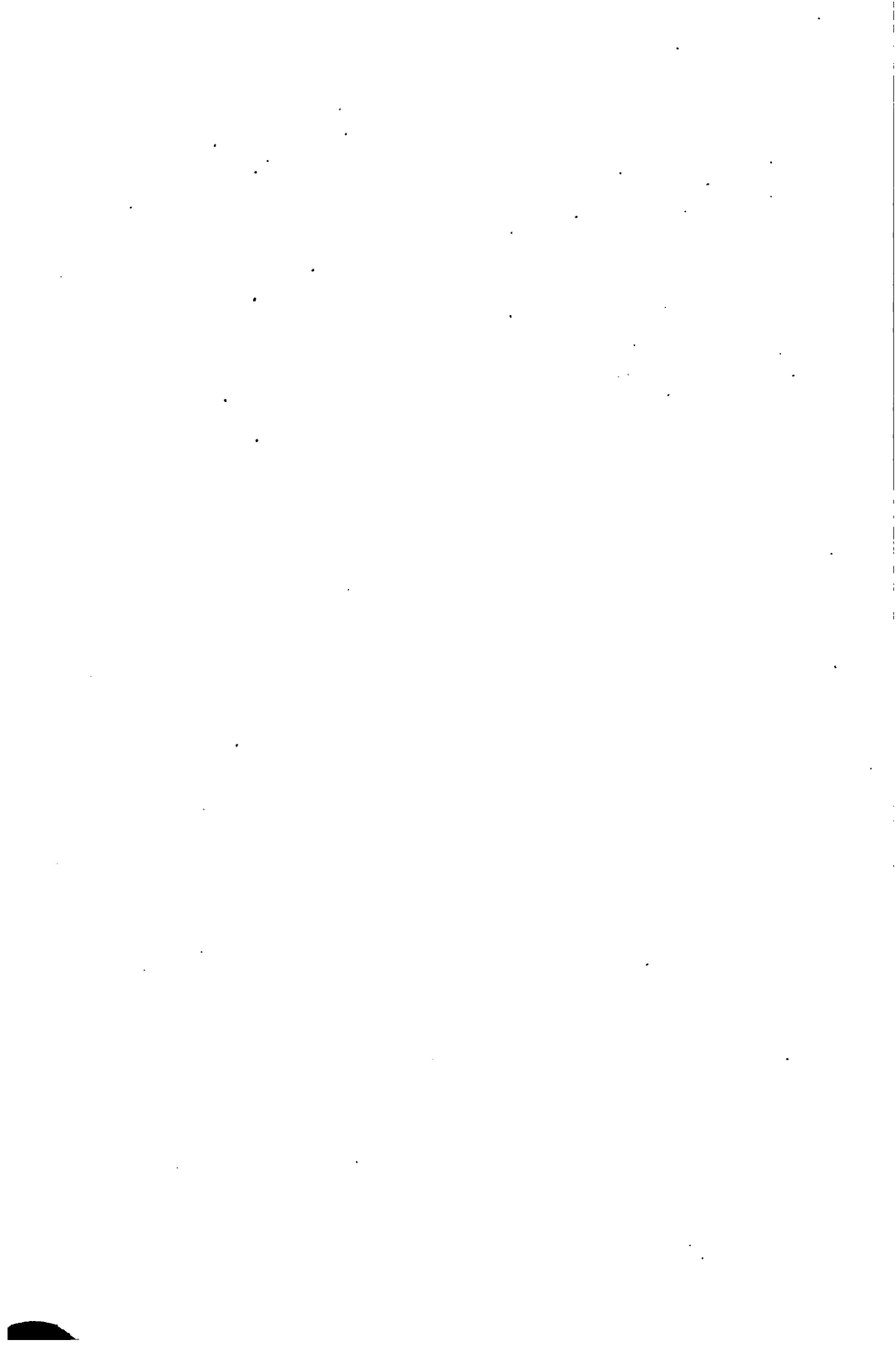












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